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BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS

OF THE

SOCIETY OF FRIENDS.

“Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.”—JER. vi. 16.

VOL. VII.—Nos. I. to XII.

GLASGOW:
WILLIAM AND ROBERT SMEAL.

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No. XII.

GLASGOW, 12TH MONTH, 31ST, 1849.

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of HALL, containing 688 acres 2 roods, statute measure,
of Arable and Pasture Land, and 524 acres 2 roods 20 poles,
like measure, of Bog; with a comfortable Dwelling House,
Offices, Farm Buildings, Garden, and Orchard, held under a
lease of lives, renewable for ever, at a rent of £55, 7s. 8d.
per annum, and subject to a rent charge of £92, 6s. 2d. Also,
the Fee Simple Estate of EAST CLONALTRA, containing
93 acres 2 roods 23 poles, statute measure, of Arable Land,
and 172 acres 1 rood 17 poles, like measure, of Bog.

These Lands adjoin each other and are chiefly in Grass,
which have not been broken for from thirty to fifty years,
and, including the tillage, are of prime quality and in good
condition; they are well watered, fenced, and divided, and
there are several thousand trees, chiefly Ash and Larch, in
useful and ornamental plantations.

The Bog has ample fall for drainage, with abundance of
limestone and limestone gravel contiguous to it.

The above lands are situate within three miles of Moate
and six of Athlone.

The railway from Dublin to Galway, now in progress, is
intended to pass through these towns, with stations at both
places, and Athlone is on the Shannon navigation.

A portion of the purchase money might remain on security
of the Property, or, if preferred, the rent charge might be
purchased subject to one life.

An opportunity seldom offers for obtaining a farm so well
situate, and so desirable in many respects.

Proposals will be received, and further information may
be given, on application, by BARCLAY CLEBORN, Hall, Moate;
HUGH WHITE, North Lotts, Dublin; and RICHARD CATHCART,
No. 106, Baggot-street, Dublin.

P.S.—A Friends' Meeting is held at Moate.

BELGROVE HOUSE, ACKWORTH, BOARDING SCHOOL for the DAUGHTERS of FRIENDS, conducted by SARAH ANN STORRS.

TERMS.....30 Guineas per annum.
For Pupils under Twelve....25 “ “

The School will re-open after the vacation, on the 7th of 1st Month next.

Ackworth, 24th of 12th Month, 1849.

EDUCATIONAL ESTABLISHMENT FOR THE DAUGHTERS OF FRIENDS,

4, LOWER TERRACE, UPPER CLAPTON, NEAR LONDON.

CORDELIA BAYES and **DAUGHTERS** inform their friends, that the present vacation terminates on the 15th of 1st Month, 1850.

The above establishment is situated in a remarkably salubrious locality; and is within one mile of Stoke-Newington Meeting-house.

The Classics and Languages are taught under the superintendence of masters of the highest standing.

In accordance with the desire of several Friends, Cordelia Bayes and Daughters receive a limited number of Weekly and Daily BOARDERS.

Terms and further particulars forwarded on application.

JANE, BARBARA, and ELIZABETH PROCTER'S BOARDING SCHOOL, DARLINGTON, for the DAUGHTERS of FRIENDS.

TERMS.—Fifty Guineas per annum.

Forty Guineas for those under twelve years of age.

This includes the usual English Education, the French and German Languages, Drawing, the use of Books, Drawing Materials, Stationery, and Washing.

Latin, Greek, and Italian, Four Guineas each per annum. Efficient masters are engaged. French taught conversationally and grammatically by a resident in the family, who has lived several years in Paris.

Vacations—Six weeks in summer, and three weeks in winter. Three months' notice required previous to the removal of a Pupil.

NO EXTRAS.

The School to be re-opened on Sixth day, the 11th of 1st Month, 1850.

Darlington, 12th Month, 25th, 1849.

JANE ODDIE and **DAUGHTER** inform their friends, that they intend Commencing a **SCHOOL**, on the 8th of First Month next, at Egremont, near Liverpool.

For Board and Instruction in the usual branches of an English Education, and Needlework.

Boarders above nine years of age,	30 Guineas per annum.
Weekly do.,	26 “ “
Boarders under nine years of age,	25 “ “
Weekly do.,	22 “ “
French and Drawing, each,	2 “ “
Washing,	3 “ “

The Languages and Drawing by Masters, on the usual Terms.

Each pupil to be provided with towels and a dessert spoon, which will be returned.

A Vacation of Six Weeks in Summer, and Two Weeks in Winter.

A Quarter's notice previous to the Removal of a pupil.

Egremont is pleasantly situated on the Cheshire shore of the Mersey, a short distance from the sea: the air is esteemed bracing and salubrious; and there is excellent bathing. The Meeting-house is only a few yards from the School.

Egremont, 12th Month, 1849.

BATTY and **CO'S** much admired Lemon Flavoured **CALF'S FOOT JELLY**, ready for immediate use, in Imperial quart and pint bottles, hermetically sealed, so as to ensure its keeping any length of time in all climates.

This pure, delicate, and highly nutritious Jelly is prepared with a sufficient quantity of Lemons, Wine, and Sugar, in the most approved method, forming a most exquisite and delicious article of nutriment, as desirable for the invalid as it is indispensable to the supper and refreshment room.

Sold by all respectable Grocers and Italian Warehousemen, &c. **BATTY** and **Co.**, Original Inventors, 15 and 16, Pavement, Finsbury-square, London.

An Article well known, and deserving, at this season of the year, of extensive use in families, &c.

TO YOUNG MEN OF SMALL CAPITAL.

A RETAIL CORN and FLOUR BUSINESS to be disposed of, doing a good ready money trade, in one of the best situations in London.

Write to A. B., 133, Lambeth-walk, London.

TIC-DOLOREUX CURABLE. TOOTHACHE.

JAMES' CELEBRATED ASTILIAN TINCTURE FOR THE TIC-DOLOREUX,

will prove an invaluable medicine to those suffering from this most excruciating and hitherto considered incurable complaint. A knowledge of its surprising efficacy has induced the Proprietors to bring it more extensively before the Public than has hitherto been done, and thus confer a blessing upon thousands now labouring under that distressing malady; the first application not only easing the patient of all pain, but effecting, in almost every case, a lasting cure.

As a remedy for Toothache, the Proprietors can confidently recommend it as one that cannot be surpassed.

This medicine is also a certain specific for Spasms, however violent, especially in the stomach or bowels, and from its perfect freedom from anything of a deleterious character, may be administered under any circumstances with entire safety.

Liverpool, Dec. 13th, 1848.

To Messrs. Carson and Co.

It is with much pleasure I communicate the great efficacy of your “Astilian Tincture” for the Tic-Doloreux and Toothache, it having cured my wife of the former in a few minutes after the application. She suffered dreadfully for some time, and could get no relief till your tincture was applied: more than four weeks have elapsed and she has not been troubled with it since. It would be an act of ingratitude on my part were I to withhold giving you the information, and you are at liberty to make it public in any way you think proper.

Signed, **THOMAS GUY.**

14, Rathbone Street, Tenth Park.

Liverpool, Dec. 14th, 1848.

To Messrs. Carson and Co.

It is with feelings of gratitude that I inform you of the wonderful cure effected by the use of “James' Celebrated Astilian Tincture” for the Tic-Doloreux and Toothache, prepared by you.

My wife had been suffering the most excruciating agony for three weeks, night and day; she tried everything that we thought would be of any service, but all in vain; she was then recommended to try your Tincture, which she did, and in four minutes after the application she was quite cured. It is now five weeks since, and I am happy to say there is no appearance of its return.

Signed, **WILLIAM REID.**

54, Oliver Street, Windsor.

P.S.—If you are disposed you can publish this for the benefit of those who may be suffering from the same complaint.

Gentlemen,

Liverpool, Dec. 23, 1848.

After six months' experience in its sale I have found your “Astilian Tincture” to be all but uniformly successful in the cure of Tic-Doloreux and Toothache; indeed only one case of failure do I know of in that time. Although generally averse to such things, yet you may, if you choose, make public use of this.

I remain, yours, faithfully,

THOMAS LOWE.

Dispensing Chemist, 38, Islington, and 40, Norton-st.

P.S.—You may send me another three dozen of the smaller size.

To Messrs. Carson and Co.

Prepared by **CARSON and CO.**, 55, St. Anne Street, Liverpool, sole Proprietors, and sold, wholesale, for them by **BARCLAY and SONS, EDWARDS, SUTTON and CO., BUTLER and HARDING, I. SANGER, DIETRICHSEN and HANNAH, London; SOUTHALL BROTHERS, Birmingham; J. and R. RAINES and CO., Edinburgh; BOLTON, BLANCHARD and CO., York; CLAY and HARVEY, and E. S. ROGERS, Liverpool; and retail by any respectable Patent Medicine Vender throughout the kingdom.**

Price, 2s. 9d., 4s. 6d., and in Family Bottles, 11s. each.

N. B.—Should Friends or others find any difficulty in obtaining the Tincture in their several localities, the proprietors will forward one of the largest sized bottles to any part of the United Kingdom, carriage free, on receipt of postage stamps or post-office order for the amount.

Liverpool, 1st Month, 3rd, 1849.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. XII.

GLASGOW, 12TH MONTH, 31ST, 1849.

VOL. VII.

MEMOIR OF WILLIAM RICKMAN.

(Continued from page 269.)

VOYAGE TO AMERICA CONTINUED.—We have many books on board; I spend much of my time in reading, and some, I trust, in profitable meditation. To-day I have read a pamphlet written by my friend, Samuel Alexander, entitled—"Tender Caution and Counsel to such as join the Society of Friends through Convincement," which I had not seen before; was much pleased with its contents; and concluded to endeavour to get a few of them sent to Guernsey for the use of our Friends of that description there.

8th Month, 7th.—The wind continues unfavourable to our getting on; this is somewhat trying; to Hannah Field it must be particularly so, as she is much reduced by continued sickness, and scarcely able to take as much nourishment as is needful to support nature. Although not sick I have now but little appetite, and I sometimes feel closely tried, but have had to consider this morning that it is all in the day's work; and that if the work of our day is but rightly going on, it signifies but little where we are, whether on the water or on land. We are but sojourners here, as all our fathers were, hastening to another state of being, and if our time here is rightly employed, to a better country; where all will be stable, all peaceful; where sin and sorrow can never dwell, trouble never come.

Several more vessels have passed us, but none so near as to allow us to speak to, except one, which crossed our bows a little after midnight, and which was not seen by our men on deck till just as she passed us, and as the weather was dark and foggy she was soon out of sight. Another favour! may I not say providential escape.

8th Month, 9th., First-day.—Yesterday we had a fair wind and pure air, considerably cooler than it has been at any time before. The captain seemed encouraged with the hope of fine weather and a fair wind during the remainder of our passage, in which most of us shared; I confess I did; and perhaps more on dear Hannah Field's account than on my own; she is become extremely weak from continual sickness. This morning we found but little wind, and that unfavourable,—a renewed trial of patience. After we had taken our breakfast, on our sitting down to read, to my admiration, Hannah Field joined us, and proposed that the captain and passengers should be invited to sit down with us; this was done in part, and the captain and two others came in. We sat a short time in silence, and then Hannah Field was strengthened, on her knees to supplicate the Father of mercies, not only on her own account, but on account of us all, and the captain in particular. This engagement appeared to have a humbling effect on all present. My mind was so affected, that it seemed right for me to express my thankfulness for the present favour vouchsafed to us in our tried situation, &c.; after which dear Hannah was considerable to communicate, in the line of encouragement, caution, and advice, to the several states. A sweet covering was felt at the close of the

sitting. This is the first time that Hannah has felt strength to engage in this way since we have been on ship board. We are now, it is thought, drawing near the grand fishing bank of Newfoundland, which we hope to cross in two or three days, should the wind favour us, which is not the case at present. We endeavour to exercise faith and patience, of which we stand in great need from day to day; and I trust these will not be withheld, if rightly sought for.

10th, 11th, and 12th, of 8th Month.—Not much wind, yet mostly favourable. One evening we saw many porpoises playing about near the ship; our captain struck one with a harpoon, but although wounded it escaped. We have, likewise, seen many grampuses, and some dolphins, but have not been able to take any. We have sounded several times, thinking we might be on the fishing bank, but could find no bottom. Attempts have been made to catch fish, but all to no purpose. One morning we had a thick cold fog, and the colour of the water was changed; the fog did not pass off during the day, and seemed likely to continue through the night. This was rather alarming, as it gave occasion to apprehend we might be near some island or islands of ice—such have lately been seen and fallen in with by different vessels on this coast. Our captain appeared thoughtful, and made some provision, for fear of any accident in the night, either from coming in contact with the ice or with vessels which might be at anchor fishing on the banks. We had tackle fixed to the long boat that it might be in readiness to haul out into the sea should we be obliged to leave the ship. He said but little; I could but view these preparations with some concern, and mentioned it to Samuel Emlen; some of the other passengers spoke to each other about them, but our female Friends remained ignorant of them. I retired to my cabin and sought after inward quiet, which, after a time, I was favoured to experience, and retired to rest at the usual time. I slept but little after midnight, and watched with strong desire for the approach of day, which, when I was favoured to see, after having passed safely through the night, I felt very thankful. My trust and confidence were, however, through Divine help, rightly placed throughout, and my mind as easy as could be expected with regard to the event. When I rose in the morning the fog had nearly cleared away, and we were getting comfortably on with a fair wind. The captain is now satisfied that we have passed the banks many miles, and that we are drawing fast to our desired port.

14th.—Last evening was, I think, the pleasantest I have ever experienced on the water. We had a fine wind; it was very mild; the moon and stars shone bright; the sea was smooth, and we were going about seven knots an hour. Hannah Field has greatly improved in health during the last few days; enjoys being on deck, and takes her food with a good appetite. I gave her a bottle of Fryar's Balsam, with which I had been kindly furnished by some Friends before we sailed; of this she partook several times, and thinks she has received much benefit from it.

20th.—We have had some changes since the last date, [as to wind and health.] On sounding to-day bottom was found at twenty-eight fathoms on George's Bank, about seventy-five miles to the east of Nantucket, and from 350 to 400 miles from New York.

22d.—We are now sailing pleasantly along the south side of Long Island, but not within sight. Early this morning we saw a ship a-head, going our course. About four o'clock p.m. we came up with her, but not so near as to speak. Both ships hoisted their colours and signals; and we found the other ship had sailed from Liverpool ten days before us,—her name, "The Dawn," I could read plainly on the signal; she is a fine ship, and looked beautiful under full sail; we soon left her behind.

24th.—About two o'clock our men descried land from aloft, and about two hours after it was discernable with glasses from the deck. This was a delightful sight, after being nearly forty days without seeing it. Yesterday, after sunset, a favourable breeze sprang up, and we were in hope of seeing the light-house at Sandy Hook early this morning, and land at New York by noon; but before midnight the wind shifted, and for a few hours was strong against us, so that we were obliged to run off from the land, and we are again disappointed, but perhaps all for the best. I think we bear it as quietly and patiently as might be expected. Indeed we have been tried so long with contrary winds, &c., that it does not much discompose me, believing as I do, that all is right; and that if we make a right use of our trials, all will be for the best in the end. Poor sailors are much to be felt for; I think I never was so sensible of this as since I came on board this ship.

25th.—Last evening, as we were sailing slowly ten or twelve miles from land, we had an agreeable visit from some fishermen, who came off to us in their small boats, not larger than the little wherries on the Thames. We were much pleased to see two of them alongside, with a quantity of fine fish just caught. Our captain bought a plentiful supply of these; he paid a small part in money and the rest in salt meat, according to the fishermen's desire. Some of the fish were soon nicely fried, and we enjoyed them very much. We took a pilot on board off Sandy Hook, and got on a few miles, but came to anchor twice before we made our port. During this detention some of us found employment in finishing some letters we had begun, having been informed of a vessel ready to sail for Liverpool. To-day, about two o'clock, the wind sprang up, we got under weigh again, and about four finished our voyage, after a passage of forty-four days, by running alongside a wharf at New York. Several Friends and others had previously come on board to conduct us, the passengers, to our several places of destination. I went with Samuel Emlen and his wife to Richard Lawrence's, and lodged there the first night; afterwards to Samuel Wood's, who came on board to invite me to his house, and who claimed acquaintance with me, having known me when I was in the school line in Long Island, as he then was also, but is now a bookseller and stationer in this city.

TRAVELS IN AMERICA.—After landing I staid at and near New York about ten days, and during that time attended the Preparative Meetings and the Monthly Meeting, also a Meeting on York Island, at the house of a Friend, who keeps a girls' boarding school.

9th Month, 3d.—Accompanied by my kind friend, Samuel Wood, I went to the Monthly Meeting at Flushing, on Long Island. The weather was exceedingly warm, and my health but indifferent, as I had not recovered from the effects of the voyage, &c. The Meeting proved satisfactory. Here I met with some of those with whom I had been acquainted when resi-

dent here, viz., Thomas Pearsall, whose wife was sister to Lindley Murray; John Murray, brother to Lindley, and others. The same evening went to Cowneck and put up at Henry Haydock's, the only son of the Friend of the same name, with whom I served my apprenticeship.* Next day attended an appointed meeting there, which was large and satisfactory. My friend, Edmund Pryor (whose wife was the eldest daughter of my old master aforesaid) accompanied me down the Neck to Henry Mott's, son of the late Stephen Mott, where, and at Samuel Motts, son of the late Adam Mott, I spent the remainder of that day, and the next, very agreeably—having formerly resided in those families two or three years as a tutor.

First-day, 9th Month, 6th.—Attended the Meeting at Cowneck, and afterwards went to Westbury; put up at my friend Gideon Seaman's, with whom I had been intimately acquainted, and I believe it was to our mutual comfort to be favoured again to meet, after a separation of thirty-three years. After paying a few social visits to several Friends of my former acquaintance, Gideon Seaman accompanied me in a visit to Fry and Ann Willis, the kind Friends, in whose family I had been an inmate, [as related, p. 242, No. X., of *The British Friend*.] This opportunity of meeting them was to me a favour, more sensibly felt than I can describe; indeed the comfort and heartfelt satisfaction which I experienced during my stay in those parts, whilst visiting my Friends, and attending their meetings as they occurred in course, proved a full compensation for all I had previously passed through, in order to attain these objects. Although I was very feeble when I first went on the island, yet my bodily strength gradually increased, and I left it much improved in this respect. In addition to the attendance of many meetings as they came in course, I had several by appointment, viz., at Jerusalem, Oysterbay, Musquito Cove, and near the bottom of Cowneck. In these I had the company of my friends Fry and Ann Willis, also Solomon Underhill. When at the house of my friend Silas Downing, with whom I had been acquainted from early life, he conferred with me respecting my future movements, and finding I had a view of attending the Yearly Meeting of Maryland, to be held at Baltimore next month, he informed me he also had some thoughts of so doing; and, moreover, on hearing of my coming over, and before my arrival, it had occurred to him that it might be right for us to spend some time together. This was pleasant information to me, he being a Friend for whom I had a great regard; he is a lively minister, and much esteemed by his friends. In a few days after, he opened his prospect in the Monthly Meeting of Westbury, of attending the said Yearly Meeting, and taking some meetings in going and returning, &c., which was readily concurred with, and a minute granted him accordingly.

I returned to New York after having spent about three weeks on the Island, and in a few days after set out for Baltimore, in company with my aforesaid friend, also two other Friends from Long Island—Isaac Hicks and William Willis, who kindly gave up to accompany us. We left New York on Second-day the 23th of 9th Month, and proceeded by Staten Island, to Rahway, in East Jersey. On the 30th attended the Week-day Meeting at the Falls, Pennsylvania, which was very large; in the evening, crossed the Delaware from Bristol to Burlington, and put up at Samuel Emlen's, whom, with his wife and S. Sharples, my fellow-passengers across the ocean, it was truly pleasant to meet. Next day attended the Week-day and Preparative Meeting, which was a solemn humbling season. Our worthy friend, George Dilwyn, lifted

* See Memoir, page 240.

up his voice therein, to my comfort and encouragement. We took dinner with him; his company and conversation were pleasant and instructive; his venerable appearance, grey locks, and placid countenance, very striking. We returned the same evening to an appointed meeting at Bristol, and next morning to one at Byberry, which was largely attended. The day following, 10th Month 3d, we reached Philadelphia.

First-day, the 4th.—Attended the Northern Meeting in the forenoon, and was helped therein to relieve my mind to my own comfort and admiration; went to the Large Meeting in Arch-street in the afternoon; Silas Downing appeared in testimony, to which I made a small addition. Here the Yearly Meeting is held; the house is divided into two parts, one for the men and the other for the women. That part in which we met is ninety-six feet long, and about sixty-eight wide; the other part nearly as large; but both are too small to accommodate the Yearly Meeting. There are five meeting-houses in the city, and the Friends belonging to each compose a Monthly Meeting, neither of which is small. We left the city next morning and rode to Wilmington; had a large meeting there in the evening to pretty good satisfaction. S. D. appeared to be favoured in testimony; I had but little to offer, and was not very well in health. Next morning we rode on toward Baltimore; at night lodged at an inn on the west side of the river Susquehannah, near Havre de Grace, and next day, 10th Month, 7th, and Fourth of the week, reached Baltimore. Next day attended the Monthly Meeting for the Eastern Division; and the day following, that for the Western Division, both to satisfaction.

10th, Seventh-day.—The Yearly Meeting of ministers and elders commenced, and was large, with the addition of a considerable number of Friends from other Yearly Meetings; it was a solemn time; matters of importance, relating to this part of the body, were closely spoken to, and it appeared, not without cause, as the answers to the Queries showed the prevalence of much weakness.

11th, First-day.—The meetings were large, attended by many not of our society. In the forenoon I obtained scarcely any relief, the time being taken up by an appearance which did not afford it to my exercised mind. Took dinner with an ancient Friend and minister, Mary Mifflin; she is mentioned by Job Scott in his journal when he travelled in the Southern States, as Mary Husbands, which was her name on her first marriage. She is now a widow, upwards of eighty years of age, and appears alive in the truth. The afternoon meeting was a comfortable, solemn season, wherein I felt strength to relieve my mind, and we were favoured with a lively communication from an ancient friend, Margaret Elgar.

Second-day, 12th.—The Yearly Meeting began, and continued, by adjournments, till the Sixth-day following; it was thought to be larger than usual, and the business was conducted with a good degree of solemnity. There appeared, by the accounts from the several Quarterly Meetings, (three in number) much cause of sorrow and mourning; great deficiency in the most essential parts of our testimonies—in the attendance of meetings—love one towards another—and in the religious care of youth. The love of the world, and the eager pursuit of riches, have, in a great degree, pervaded our society in these parts, and too generally disqualified parents and heads of families from discharging their duty faithfully to the beloved youth under their care; many of whom, having rich parents, have been brought up in dress, address, &c.; yet these appear to esteem and love consistent living, and there were at this Yearly Meeting some exceptions among the parents and heads of

families, with whom we felt nearly united; and parted in the feeling of sincere affection and sympathy, under the varied trials with which they were surrounded.

I did not see my way to visit the particular meetings belonging to this Yearly Meeting farther southward; therefore concluded to return toward Philadelphia with the Friends who came with me from Long Island.

On First-day, the 18th.—We were at Meeting at Gunpowder. 19th.—At Little Falls. 20th.—At Deer Creek, in company with William Willis, (S. D. and J. Hicks having concluded to take the Meetings at Eastham and Little Britain.) I attended those of East and West Nottingham; the last was a small, but comfortable meeting; the former was larger, and attended with solemnity. Here that worthy Friend and minister, John Churchman, lived, and closed his valuable life, as did his son George. After meeting, rode to George Churchman's, son of the late George, who resides in the same habitation that his father and grandfather occupied. In the afternoon went to West Grove, where a meeting was appointed to be held the next day, at the request of Silas Downing.

23d.—The meeting at West Grove was largely attended by Friends and others; it was to me a trying time. Silas was largely opened therein; lodged this night at William Jackson's. Seventh-day, 24th.—Paid some visits.

First-day, 25th.—Attended meeting at London Grove, which was large and satisfactory. After dinner, S. D., myself, and our companions, rode to West-town Boarding School, where we had a meeting in the evening with the family. The school consisted of about fifty boys and ninety females, some of them young women. The premises are very commodious, pleasantly situated, and capable of containing one hundred of each sex; they include a large farm, 600 acres of land, 300 of which are wood land. Next morning we went to Philadelphia.

Third-day, 27th.—Attended the Monthly Meeting for the northern department, to a good degree of satisfaction.

Fourth-day, 28th.—Attended the South Monthly Meeting. My companion, William Willis, returned home this morning.

Fifth-day, 29th.—Attended the Middle Monthly Meeting in Arch-street, to good satisfaction.

Sixth-day, 30th.—Went to Germantown, and was at a comfortable little meeting there. Dined at John Wistars, a Friend who appeared to be in a tender state of mind; his wife and their children are not members.

Seventh-day, 31st.—Attended the Quarterly Meeting of Ministers and Elders in Philadelphia, which was large, consisting of nine Preparative Meetings.

First-day, 11th Month 1st.—I attended the Meeting in Green-street; this was to me a trying day, but I obtained a little relief, in a religious opportunity, at Samuel R. Fisher's, in the evening. To-day I took leave of Silas Downing and Isaac Hicks, in near affection; they intending to leave Philadelphia to-morrow on their way home.

Second-day, the 2d.—Attended the Quarterly Meeting; the men and women meet apart, as no one house or room could contain them, on account of the largeness of their number. I thought their thus meeting separately was a loss, and signified as much in the Men's Meeting; divers appeared sensible that it was so, and, perhaps, in time some remedy may be found, by a division of the Quarterly Meeting, or otherwise.

After attending some other meetings in Philadelphia, I went to the Quarterly Meeting at Abingdon, which was very large; the house, which is also large, did not afford nearly sufficient room, many people having to stand without. It was, however, a solid good Meeting.

11th Month.—Returned to Philadelphia, and called at the Asylum for Insane persons, of our Society; a commodious building; it has been erected about twenty months, and adapted to accommodate sixty patients; at this time there are about twenty; it is conducted much on the plan of the Retreat at York. Already eight patients have been discharged cured—some of them old cases.

7th.—Paid several visits, one to Joseph Scattergood and family, son of our late worthy friend, Thomas Scattergood. He has an agreeable companion, and several hopeful children; they live in the same house which his father occupied.

9th and 10th.—Attended the Select and General Quarterly Meeting of Concord, which was likewise large, and proved a solid opportunity; although cause of mourning was manifest, on account of the deficiencies acknowledged in the Answers to the Queries, particularly with respect to the attendance of meetings; these were closely spoken to. In the afternoon, Sarah Talbot and her husband rode to Cheney Jefferies—at whose house I lodged. C. J. told us he could mount his horse on a First-day morning, and take his choice of forty meetings, either of which he could attend the same forenoon. Philadelphia, which is about twenty-three miles from his dwelling, being the most distant.

11th.—Attended the Select Quarterly Meeting at Colne. Here I met with Jesse Kersey, who belongs to this meeting, and lives a few miles distant.

12th.—The Quarterly Meeting was a solid occasion. Jesse had a close testimony, and appeared in supplication. In these parts there is truly cause of mourning. The world, and the things of the world, have made great devastation, and thus many have become disqualified from exercising that watchful, tender care over their beloved offspring, which, under Providence, might have been the means of preserving them from the many deviations which great numbers have run into.

16th.—Attended a meeting at Kennet-square, which is a branch lately taken off from New Garden Meeting, and is composed principally of young persons. In the evening, called to see a Friend who had a cancer in her breast; it had been taken off, but the disorder was not removed; she suffered much pain, but appeared to bear it very patiently, and with Christian fortitude, even to a degree of innocent cheerfulness. The time which this visit occupied was well spent.

24th.—Met with several Friends who were travelling in the work of the ministry, at the Select Quarterly Meeting at Little Creek, and on the day following attended the Quarterly Meeting for Discipline.

26th.—The youth's meeting, which was preceded by the interment of a Friend who had been in the station of elder, and much esteemed; at the grave, his widow, who is a minister, repeated some expressions which dropped from her husband near his close, and which, being instructive, had a good effect. The meeting was large, and proved a solid opportunity. Evan Thomas, of Baltimore, upwards of eighty years of age, had acceptable service therein. I found relief in supplication, and a short testimony; although having taken cold I was very hoarse.

30th.—Accompanied by William Ridgway, I set out for the Quarterly Meeting, to be held at Croswicks; and attended the Quarterly Meeting of ministers and elders, as did George Dilwyn, which was a great exertion for him, now upwards of eighty years of age.

12th Month.—The Quarterly Meeting was large, and proved a solid good meeting. Here I met with Richard Mott, son of my old friend, James Mott. It was pleasant to meet with Richard, he having been a pupil of mine on Long Island.

3d.—Attended the Week-day Meeting at Rancocas.

My mind was much drawn to a number of lads belonging to a boarding school who were present. Here I met with some others, with whom I had been acquainted when resident in America. Lodged this night at Granville Woolman's, (a nephew of John Woolman,) who lives on the premises where this worthy minister and elder in the truth had his birth; and where I saw and read part of his journal, in his own handwriting. It is a beautiful situation on the side of Rancocas Creek.

4th.—Went to Mount Holly, and attended a public meeting appointed for Richard Mott, who had large service therein.

8th.—Accompanied by Rowland Jones of Burlington, went to the Monthly Meeting of Croswicks, where we had again the company of Richard Mott. He was led in a close testimony; things appearing to be much out of order, and more depth wanted in transacting the weighty concerns of society which came before them.

15th.—Went from Bridgetown to New York, accompanied by my friend, Henry Shotwell; and after having been there a few days, commenced a family visit to Friends of that city, in which I had for the first four or five days the acceptable company of my said friend, and Richard R. Lawrence. Afterwards, that of my friend, Gilbert Everingham. I was occupied in this engagement with the attendance of meetings, as they came in course, three or four weeks: we visited about 150 families.

(To be continued.)

SOME REFLECTIONS ON CREATION, AND THE MIRACLES RECORDED IN THE OLD AND NEW TESTAMENT, INCLUDING PROOFS OF THEIR VALIDITY.

By the term "*to create*," we understand clearly—"To cause to *exist*," and the Being that bestows existence, to be the Creator. "*A miracle*" is an act or effect above human or natural power; therefore all *creation* is miraculous, because it is above human power. No man, nor the united power of all men, can make a particle of matter, much less cause a multitude of particles to *exist*, so as to form a plant or an animal, a drop of water, or the smallest portion of air. But every thing must have had a beginning, or a "*Creator*;" and as man, the most intelligent of all created beings, is incapable of an act of *creation*, the Maker of all things must be a supernatural or divine character.

There is great beauty, harmony, and diversity in the different orders of creation. For instance, every animal has a mouth, or something to answer the same purpose. These are of divers forms—some furnished with teeth where and when they are wanted; others have not teeth, because the food by which they are nourished does not require to be broken by such implements. Teeth and jaws vary in form in every distinct order of animals, so that naturalists can discover, by the formation of the teeth or jaw, to what class of animals they belong.

This uniform similitude, yet diversity in form, shows a concentration of design, and fixes our belief in one Creator. That Creator, in the Holy Scriptures, is denominated *God*. It therefore must be taken as an axiom, that God created the heavens and the earth, for no other power was capable of it.

This creation was and is a great standing miracle, which it was impossible for any human art or contrivance to produce, either in the aggregate, or in parts of the most minute kind.

There are a vast variety of miracles, recorded in the Scriptures, as having been performed by divine agency. These being *deviations* from the known law of nature, are by many not believed; but such un-

lievers seem to overlook the self-evident fact, that those laws are the work of *creative* power, and are miracles in themselves, and therefore the suspension of the action of those laws is nothing more than the suspension of a miracle, by *another* miracle.

There are a great number, and as we have already said, a vast variety of miracles recorded in the Scriptures. *Creation*, as has before been stated, is a standing miracle. The establishment of the laws of nature is another, and a few of the most remarkable are as follow:—

The flood—the call of Abraham—the promises made to him and his posterity—the circumstances attending the birth of Isaac—the predictions as regards his two sons and their posterity, which predictions were verified, some hundreds, and some thousands, of years afterwards; such as the family of Jacob going into Egypt and returning from thence on a particular day (see Exodus xii. 40, 41)—the passage of the Hebrews through the Red Sea—their travel through the wilderness—the sudden supply of a considerable stream of water out of hard rocks—the fall of manna, not in the camp, but round about it—its non-appearance on the Sabbath—the double portion gathered on the sixth day keeping good two days, but at other times only one day—that placed in the ark by divine command remaining in its original state for an indefinite period—and its ceasing to fall after the people had entered the promised land.

To this may be added the sudden division of the river Jordan, so as to admit a nation to pass through it, its sudden reunion after they had all passed over, and the fall of the walls of Jericho. These, and a great many more that might be mentioned, are recorded in the Old Testament.

Then follow others mentioned in the New, viz.:—The circumstances attending the birth of Christ, the promised Messiah—those wonders wrought by him, openly before his friends and his enemies;—such notable miracles which the latter were obliged to confess could not be denied, and even a power to enable his disciples to do the like, both before and after his crucifixion—then that most striking one, “the Resurrection from the dead,” his actual death proved by his expiring nailed to a cross, in the sight of all that were present, and his side being afterwards pierced near the heart; taken down from the cross, and after three days he was seen alive, and conversed with his disciples.

Now it is evident, if these circumstances did exist, they must be esteemed miracles—that is, effects above human or natural power; and if only *one* be proved true, all *may* be true. But the creation *must* be true, therefore all may be true: and it follows as a consequence, that there is no ground for impugning the existence of those miracles recorded in the Scriptures of the Old and New Testaments, and authenticated by men of strict veracity, who could have no motive for forgery. The validity of those records which contain these accounts we must therefore fully admit, and esteem them very highly for their authenticity and genuineness, and for the many excellencies which they possess above all other books.

Notwithstanding this, however, we find they have been disbelieved by men of strong reasoning powers. Although the objections have been again and again fully answered, yet they have continued unbelievers. And here we have full evidence of the truth of that which an apostle has so clearly asserted, that “the things of God knoweth no man but [by] the Spirit of

Creation and miracles are amongst the “things,” therefore it requires a faculty above the of the human mind to comprehend and believe as our faith. But mankind is furnished with

this faculty; not operating at all times nor in the same degree in every individual, but in that proportion which the Giver of it pleaseth. It is totally distinct from the faculty of reason. For instance, a man may possess the latter so as to make the most profound discoveries of the laws of nature: he may be pre-eminent in mathematical science, and he may be so skilled in what is called divinity as to occupy the chair as one of its most able professors, yet not able to comprehend clear and positive commands of Christ. (See Mat. v. 34—37.) *Why* important truths should be so hidden is not for us to inquire. It is enough for us to know, that such is the will of God. Our Saviour seems to have forbidden such an investigation. “At that time,” says Luke, “he rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid those things from the wise and prudent, and hast revealed them unto babes: Even so, Father, for so it hath seemed good in thy sight.” Here then we must stop and be satisfied. The testimony of Moses may be added, that “Secret things belong to God, but those that are revealed, to us and to our children.” J. T.

12th Month, 18th, 1849.

CIRCULATION OF THE HOLY SCRIPTURES IN PARIS. TO THE FRIENDS OF PEACE.

SINCE issuing our circular of 10th Month, 29th, on the subject of a gift of New Testaments to the Parisians, as a grateful memorial of their hospitality to the Peace Congress, we have received communications on the subject from various quarters. All our correspondents appear awake to the importance of increased Bible circulation in France, but several of them object to imparting any character to the effort which might render it liable to be construed into an *official* proceeding of the Peace Congress.

We frankly acknowledge that the term “Peace Congress Bible Fund” was open to be so understood as to imply a connection which was never intended, and it is therefore cheerfully withdrawn.

It now seems needful to enter more fully upon the considerations which have induced us to make this proposition.

Desirous of presenting some token of our christian regard to the inhabitants of Paris, what gift could be more appropriate than the New Testament? The French are now a reading people. M. Guizot’s great measure of education established about 40,000 public schools; one in every commune. The consequence is, that the rising generation have acquired almost universally the ability to read. A craving for books has been thus excited, and unhappily is being met by a supply of literature that is ill calculated to improve the heart: therefore now is the time to counteract this influence by pouring in the Scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus. Again, nothing can be more calculated to suppress that tendency to popular convulsions exhibited so often and so fearfully in Paris, as the wide diffusion of that Book, which teaches us to live peaceably with all men, and in subjection to our lawful rulers. There is nothing, humanly speaking, so desirable for Paris, as the establishment of social order on gospel principles.

Lastly, the Peace Congress has done incalculable service to France by agitating the question of peace in her capital. Christians and Jews, Mahometans, Infidels, and Pagans may suitably unite in exposing the enormities of war, and in devising measures to prevent its recurrence. Humanity and civilization may demand peace; political economy may pronounce it expedient, but it is the glorious prerogative of Christianity to declare that peace is not only a blessing, but

a duty—that it is not only demanded by enlightened reason, but by the voice of God. As christian followers of peace we desire to reiterate this doctrine, and to place in the hands of our French brethren the only volume which can prove its truth.

De Sacy's version of the New Testament, which it is proposed to distribute, has received both royal and ecclesiastical sanction, and we may also mention that it is circulated by the British and Foreign, as well as the French Bible Societies. This version has been preferred even by pious Protestants, on account of the richness and beauty of its language.

Our conviction that the gift will be favourably received by our French Roman Catholic brethren is based on the following evidence, viz. :—

1st. The experience of two friends of peace, who have personally engaged in the distribution of the Scriptures in France.

2d. The cordial encouragement given to the proposition by French Catholics whom we have consulted.

3d. The knowledge that the formation of a Ladies' Bible Association in Paris has been agitated by ladies of the Roman Catholic communion, some of them of high rank ; and that several thousand copies of the Four Gospels, with an introductory chapter, have been distributed by the hands of French workmen, at the cost of a few Catholic gentlemen.

4th. The fact of the late French government having sanctioned the use of the New Testament in the public schools, and voted money for its purchase.

5th. The remarks of M. de Pressensé, the experienced agent of the British and Foreign Bible Society, on the proposed issue of a small edition for schools, which we copy from the last Annual Report :—

"I entertain the persuasion that no opposition will be offered to the Gospels and Acts united in one neat volume, at a moderate price, being made a class-book in the schools of France. According to my calculations, you will, to a certainty, in a short time be able to dispose of 50 or 60,000 copies of it, if not more."

6th. The experience of an English lady, long resident in Paris, conveyed in a letter recently received, from which we quote an extract, and which testimony is abundantly confirmed by a devoted French Protestant pastor, now in this country :—

"Thousands and thousands of poor straying souls, fatigued with following the phantoms of happiness this world can offer, are ready to be led to Him who alone can give them rest. God calls us to be fellow-workers with Him. He uses instruments, sometimes living instruments ; but these are too few—too weak. He therefore sends his Holy Spirit abroad to accompany the otherwise silent messengers. It is these messengers, therefore, that we wish to increase—Tracts and Bibles—for the blessing of our God rests upon them."

Such, then, being the importance of the field of labour, and such the facilities for its cultivation, we call earnestly on the friends of peace and of the Bible, to co-operate in the work, looking upwards for the blessing of Him who alone can give the increase.

Contributions may be remitted to William Hitchin, Bible Society's House, Earl-street, Blackfriars, London, for the "Paris Bible Distribution Fund," and advice of the same forwarded to Henry Richardson, 5, Summerhill-grove, Newcastle-on-Tyne, to whom communications on the subject may also be addressed.

Issued at a conference of a few friends of peace and Bible circulation, held at Newcastle, on the 23d of 11th Month, 1849.

MATTHEW FORSTER, *Chairman.*

* * It is proposed to fold each copy in a coloured envelope, bearing the following inscription in French, viz. :—

THE NEW TESTAMENT OF OUR LORD JESUS CHRIST

TRANSLATED FROM THE VULGATE.

BY LEMAISTRE DE SACY.

A CHRISTIAN OFFERING FROM FRIENDS OF PEACE IN GREAT BRITAIN.

BRETHREN AND SISTERS OF FRANCE,—Your British friends salute you across the Channel, and tender to you a small testimonial of their affectionate regard. "God has made of one blood all nations of men to dwell upon all the face of the earth." Holy Scripture also exclaims, "Behold how good and how pleasant it is for brethren to dwell together in unity." Here, then, is at once a proof of our fraternity, and a divine declaration of the duties of that relationship. Consult, we beseech you, the following passages in this precious volume, and unite with us in demanding an eternal peace between France and England.

YOUR FRIENDS OF ENGLAND AND SCOTLAND.

Mat. v. 9.

Do., v. 43—45.

Do., vi. 14, 15.

Do., vii. 12.

Do., xviii. 21, 22.

Do., xxvi. 51, 52.

Luke ii. 13, 14.

Do., vi. 35, 36.

Do., x. 25—37.

John xiii. 34, 35.

Do., xiv. 15.

Do., xv. 17.

Rom. xii. 10.

Do., xii. 17—21.

Do., xiii. 9, 10.

Do., xiv. 19.

1 Cor. xiii. 1—13.

2 Cor. xiii. 11.

Gal. v. 14, 15.

Do., v. 19—26.

Eph. iv. 31, 32.

Do., v. 2.

Colos. iii. 8.

Do., iii. 13.

1 Thess. v. 15.

Heb. x. 30.

Do., xii. 14.

Do. xiii. 1.

James ii. 8.

Do., iii. 17, 18.

Do., iv. 1.

1 Peter i. 22.

Do., iii. 8—13.

1 John iii. 10—12.

Do., iii. 15.

Do., iv. 20, 21.

[See Advertisement in another place.]

SOME ACCOUNT OF CAROLINE ELIZABETH SMELT.

(Continued from page 261.)

While the physicians had withdrawn to another apartment for consultation, Caroline's mother remained with her, accompanied only by a kind female friend, and two or three faithful servants. Caroline then desired to embrace her mother, and said, O mother! how true was that promise, *The Lord will render double unto thee*. How much you feel endeared to me! I have long since thought, that no daughter ever loved a mother as I have loved you; but that was a selfish love. I now love you because Jesus loves you. Then in a kind of ecstasy she exclaimed, "Yes, Jesus loves my mother, and will comfort her; for oh! he loves me, and will enable her to give me up." She then addressed the servants in the most affectionate manner, a description or record of which cannot be attempted here.

The physicians returned to the sick bed, intending to commence a change in the treatment of her case. To their great surprise, they found a most astonishing alteration in her pulse: it had become regular and less frequent, with a fine soft skin. This change had been more sudden than the former, and they were animated with fresh hopes. They resolved not to leave her that night, but to watch every turn or change which might ensue in her disease. They did so; and never did friends display more tender solicitude than they all did, not only through this night, but throughout the whole period of her illness. She was never left, day or night, without the attendance of one, two, or more of her medical friends. They remained with her, and evinced the affectionate concern of near relations; for which they had in return the prayers of their pious patient, and will ever be entitled to the gratitude and

warmest affection of her bereaved parents. But to return to her case.

She was perfectly calm, but so disposed for exhortation, that her medical friends were compelled to tell her that she would do herself a material injury if she did not invite sleep. She reasoned the matter with them and told them that in all things she would be submissive to their judgment, except in that one particular; observing, that she had but little time in which to work; and that she must try to advance the Redeemer's cause while she was blessed with the powers of speech. She exhorted them individually, and then prayed for them collectively. They were sensibly affected, and wept freely. She continued to speak words of comfort to all around her, particularly to her father and mother, until it was near morning; when she fell into a sweet sleep for about two hours. She awoke much refreshed, but with considerable fever. It was the sixth day of her illness. It was thought an important crisis, and that she must be kept very quiet during that day; but she entreated that some of her friends might be allowed to visit her. Indeed she desired to send for several, with whom she said she must converse: she was accordingly indulged in this desire.

Through that and five succeeding days, she was almost exclusively engaged in prayer and praises to God, and admonitions to the many friends who called to see her.

As yet she had given no particular description of the manifestation which she had received; but it was evident to all her pious friends who saw her, that the Lord was with her; and this greatly comforted them. It was remarked by all who visited her, that they never saw a countenance expressive of so much heavenly serenity, and such celestial beauty as appeared in hers during this and the succeeding part of her sickness. Her face frequently reminded some of her friends of what is said of Moses, when he came down from converse with his Maker on the mount; for it, indeed, appeared to shine with sacred radiance, which suffered no change throughout her whole confinement.

Her fever was very high, and her sufferings very great, she being extensively blistered; but still not a complaint escaped her lips. Several dear friends sitting up with her, a little before midnight she became silent, and it was hoped that she had fallen asleep. She lay very quiet for some time, perhaps an hour; when she spoke and asked for her mother, who was sitting by her; but the room had been somewhat darkened to favour sleep, and she did not at first distinguish her from other friends.

She then said, "My beloved mother, I have been praying that your faith may be strengthened, and that the Lord would comfort you and my dear father." Her mother then embraced her, and desired her to try, if possible, to get a little sleep. To this request Caroline readily yielded obedience, and lay for a considerable time as if asleep. She then spoke audibly and said, "Shadrach, Meshach, and Abednego passed through the burning fiery furnace, and not a hair of their heads was singed; for they loved God, and He was with them. I love him also, and he is with me. Oh! my mother, the fever is high; but the Lord will sustain me, and will bring me through like gold tried and purified. He has been very gracious to me to-night. I calculated on a very painful one, but I said nothing, knowing that my heavenly Father would not inflict one unnecessary pain, but would order all things well. Notwithstanding, my faith was strong, I felt my timid nature shrink from the idea of fresh blisters to my body, and cataplasms to my feet. And when my medical friends suggested the necessity of their immediate application I made no resistance; for I had

resolved, when I was first taken sick, to be a submissive patient, if the Lord would strengthen me to improve the visitation to his honour. I knew that my dear father and mother would be much distressed—that they would feel anxious that every effort should be made for my relief. How unkind—how undutiful then would it appear in me to disappoint their wishes, and increase their anxiety, by refusing to use the appointed means. But when I heard the plan for the night, my heart sunk within me. In a few moments I was enabled to raise my soul in prayer to my heavenly Father. I petitioned for grace, divine grace, to sustain me. I immediately had such a view of my Redeemer's sufferings, that I felt willing—yea happy, to submit to any pain. When my blisters began to draw, I felt the anguish most sensibly: I raised my heart again in prayer, and in a very short time was enabled to say, with great sincerity, 'Not my will, O heavenly Parent, but thine be done! I soon felt not only comfortable, but such a sweet composure of mind—so heavenly, so entirely peaceful, that I fell into a delightful sleep. When I awoke I found those precious lines of Dr. Watts present to my memory:—

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

She continued, "O my mother! I have had many comforts to-night, that I did not expect. Among other blessings, I have been favoured with a delightful vision." She then invited the friends who were in the room to draw near the bed, that they might all hear, for her voice was weak.

"In the first place," (said she) "I was much engaged, in the early part of the night, in prayer that my faith might not fail. All at once I was carried, in imagination, to the sea-side. On a beautiful eminence, at some little distance, I saw a most magnificent house; it had many large windows most brilliantly illuminated, and the light emanating from them was different from any I ever saw—it was a *glorious* light. I stood and viewed it with inexpressible pleasure. I wished to know who was the owner of the house; and, in a moment, I was told that it was *mine*. This amazed me, for I saw no person; but I was not alarmed, for I felt as if the Shepherd of Israel was not far off. In a short time, a very dark cloud arose, and I apprehended a storm. It soon burst with great violence upon my house. The tempest increased. I said, 'those beautiful windows will be broken, even if the foundation stand.' At length I became concerned for the whole establishment. I prayed that my house might not be destroyed. I soon felt comforted to find that it sustained no injury; and the darker the tempest the brighter the light became. The storm subsided and my house appeared to be adorned with new beauties. I thought it was a vision, and asked for an explanation: the answer was, 'The house is an emblem of your *faith in Christ*, which shall never be shaken, and which shall carry you triumphantly through your sufferings. Satan, the world, nor the flesh, shall ever be able to injure your house, for it is founded on the Rock of ages.'"

The next morning she spoke much of death, and longed for its approach. She admonished many of her young friends, and entreated them to seek an interest in Christ, in preference to all other attainments. Believing her departure to be very near, she took a solemn leave of many who visited her on that day. With a countenance beaming with divine love, and a voice most harmonious, she said to her mother, "O my beloved mother! weep not for me. My sufferings will soon terminate. Blessed be God! who hath not turned away my prayer, nor his mercy from me."

Through the blood of the cross, death is disarmed of all his terrors: the grave, to which I am hastening, is deprived of all victory. Oh the boundless goodness of God! thus to support a frail worm of the dust; for what is man that He should be mindful of him! or the son of man, that he should visit him! I am going—yes, I am going to that happy land so finely described by Dr. Watts;” repeating with great emphasis, the following lines:—

“There is a land of pure delight,
Where saints immortal reign:
Infinite day excludes the night,
And pleasures banish pain.

“There everlasting spring abides,
And never with’ring flowers;
Death, like a narrow sea, divides
This heavenly land from ours.

“Sweet fields beyond the swelling flood,
Stand dress’d in living green;
So to the Jews old Canaan stood,
While Jordan rolled between.”

She did not finish the hymn, but addressed her young friends who had just entered the room: “You see before you, (said she) a young, timid, delicate female, not yet seventeen years old—the only child of my beloved parents—surrounded with all the comforts of life—nurtured with peculiar tenderness in the bosom of parental affection from my earliest infancy, and always sheltered from the rude blasts of misfortune—blessed with the friendship of an extensive acquaintance, and beloved by all my dear relations. I could add many other considerations calculated to attach me to this world; but I can say with holy joy, Farewell to all! Yea, I desire to depart and be with Christ, which is far better. I am going to my Redeemer’s kingdom: His arms are open to receive me. O! the incalculable benefits resulting from the religion of Jesus; the once crucified, but now gloriously exalted Son of God. What but this, my friends, could sustain me in this trying hour? My sensibility is not blunted—my heart was formed for sympathy and the sweets of friendship. I am sensible of the sorrow which my departure will occasion in the breasts of those whom I tenderly love; but I commit them to the care of one who is able to console them; and who will, I trust, prepare them to join me in the regions of eternal glory, where we shall part no more. O! my dear young friends, allow me to entreat you to embrace this religion. To a bed of death you will all have to come; and at the bar of judgment you will have to give an account of all the deeds done by you in this world; and if the Saviour is not then your friend, I tremble for your fate. O! close with the offers of mercy. Now is the accepted time; to-day is the day of salvation. When I am gone, will you ever think of me? will you strive to remember the displays of God’s mercy to me? and will you endeavour to obtain His favour also; that you may finish your course with joy as I hope to finish, rejoicing in redeeming love, comforted and sustained against every fear? I feel peace in my heart, and joy unspeakable and full of glory.”

After being some time silent, she said, “My mother, let me see you put on the Christian’s beautiful robe—*holy submission*. You will not be left alone; for the Lord is your friend, and he can be more to you than ten sons and daughters. Your case is by no means a new one. Recollect the trials of your name-sake, the mother of our blessed Redeemer: she was called to give up her only child—she did so. He died a most cruel and ignominious death. He had none of the temporal comforts which I enjoy—no friends to soothe his sorrows—no bed on which to rest his weary limbs—no kind attendants to administer a cooling draught to quench his parching thirst—no—He had to drink

vinegar and gall. His blessed mother was not allowed to sit by him, as you sit by me, and receive comfort from his sacred lips. O my dear mother! think of these things, and believe yourself blessed. Let your faith rise, in lively exercise, to the sufferings of the Son of God. View him in the garden; go with him to Pilate. See his patient meekness! like a lamb dumb before his shearers, so he opened not his mouth. He suffered, the just for the unjust, and by his stripes am I healed. He died that we might live. He bore our sins in his own body. He was God over all, blessed for ever; and yet he submitted to the death of the cross, that a perishing world might be saved. When I take a view of his compassionate mercy to rebellious sinners, I am lost in wonder. When I see his sacred temples perforated, and encircled with a crown of thorns, I am ready to cry out, ‘And did my Saviour suffer thus? For whom and for what was He thus afflicted and scourged?’ In a moment, I answer, ‘For me—poor unworthy me!’ and not only for *sinful me*, but for *you*, my mother, and for *as many as will* believe in His all-sufficient atonement. When, with the eye of faith, I see my immaculate Saviour extended on the cross, my heart dissolves with tenderness and gratitude. I feel humble and submissive—ready and willing to suffer anything; yea, feel happy at being thought worthy to suffer; for, you know whom the Lord loveth he chasteneth.”

The physicians entered her room; after which, with a sweet smile on her countenance, she said to them, “My kind friends and brothers, you have striven hard to raise this frail tenement, but it will all be in vain. You have done much for me. I have not been unmindful of the deep interest and tender solicitude which you have discovered in my case. I have sensibly felt for the fatigue and loss of rest to which you have so willingly submitted, during my protracted illness; but I think it will soon draw to a close. In return for so much kindness, allow me to bid an affectionate farewell to you all, but not before I strive to impress a few important truths on your minds.” Then raising her eyes, she said, “May the God of mercy write them upon their hearts!”

She then said much to them concerning the truth of the Scriptures—the necessity of being prepared for death, &c.; and obtained a promise from them all that they would not forget what she had said, and would comply with the requests which she had made. She then bade them farewell, and said, I hope to see you again; yes, I hope to see you in my Redeemer’s kingdom.”

Her mother having retired for a few minutes, in order to conceal the emotions of her grief which she felt unable to control, now returned, and found all in the room in tears, except her daughter. With a celestial mildness in her countenance, she then addressed her mother thus: “Now, my mother, the conflict will soon be over. I wish you to put on the *whole Christian*, and carry my most affectionate regard to my beloved father. Tell him, farewell! Tell him I loved him in life, and loved him in the hour of death. Request him, from me, to pray frequently and fervently for regenerating grace. Tell him that I commit him, soul and body, to the Lord Jesus. Let it comfort him to know, that I have unclouded prospects of an immediate entrance into my heavenly Father’s kingdom.” Her mother then rose, went to Dr. Smelt, who was sick in another room, and delivered the message of Caroline to her father; who, by her mother, sent to her in return a similar expression of his warm affection; accompanied by a fervent prayer, that her life might be continued many years. On receiving this information, Caroline said, “I am sorry that my dear parents do not feel more resigned to the will of God;—but h

will comfort them in his own time, and in his own way."

After pausing for some minutes, as if to gather strength to speak, she called her mother to her, and said, "I have been praying that your faith might be strengthened, and that the Lord may be your friend in life and in death. I now wish you to take a pleasant view of your daughter—bid her farewell; and, if you cannot with composure witness her departure, retire to another room. The conflict will soon be over, and the Lord will not forsake you." Her mother's heart was deeply penetrated with that voice which, she thought, she was now hearing for the last time. She regarded her daughter with affectionate admiration, and lingered in suspense hesitating whether to remain or retire. Although she spoke not a word, yet Caroline seemed to conceive correctly what her feelings were, and continued her address in these words, "Yes, my precious mother, the Lord will enable you. Only cast yourself upon him—look to him for strength, and plead with him for faith. Divine faith can enable us to perform every duty—to overcome mountainous difficulties. Faith in the Son of God enables me to part with you, without feeling one pang on my own account." She then made an effort to extend her arms to embrace her mother, who folded her to her bosom, and said, "Farewell, my beloved daughter." Caroline then exclaimed, "I feel clothed with the whole armour of God. Farewell, my blessed mother! The Lord will be your comforter."

As her mother rose from the bed, Caroline asked her to give her a gracious smile! This request being complied with, she observed, "O that gracious smile! how often has it gladdened my youthful heart, and how it rejoices me at this moment! But we must now part; my Redeemer will soon come for me." They embraced again, and her mother retired; entering her husband's sick room to prepare him for what she thought would shortly take place. She bowed at his bedside in prayer. The feelings of parental grief soon became too strong in both, to allow them to afford much consolation to each other.

As soon as her mother had retired, Caroline requested the physicians to take seats, and then desired them not to attempt to give her drink, or anything else, from that time—no, not so much as to moisten her lips, as it would disturb her. She then desired her other friends who were present to take seats also; having previously taken a most affectionate leave of them all. She was so much exhausted, that her voice failed. All the friends were much affected, supposing her end was near at hand. She immediately extended herself in the bed, opened her arms, and said, "Now let perfect silence be observed." She closed her eyes, and continued in the same position for one hour and a quarter; evincing no symptom of life except a gentle feeble respiration, with a countenance beautifully serene.

(To be continued.)

FUNERAL OF THE LATE QUEEN DOWAGER.

THE following will be read with some degree of satisfaction, by those who hold to the *equality* of our race in the Divine sight; and who delight to witness the influence of religious principle in persons of exalted station amongst men. It is to be regretted, as may have been seen by the newspapers, that Queen Adelaide's desire was by no means carried out; state etiquette, it is supposed, preventing:—

"The *Gazette* of last night contains the following interesting notification, dated Whitehall, December 10:

"The Queen has been pleased to command that

the following directions given by her late Majesty Queen Adelaide for her funeral, should be made public. Her Majesty desired that these directions, which are worthy of the exalted piety and unfeigned humility of the late Queen, should be, as far as possible, carried into effect; and for this purpose has been pleased to sanction a departure from the ceremonial usually observed in the funerals of the Kings and Queens of the realm.

(COPY.)

"I die in all humility, knowing well that we are all alike before the throne of God, and I request, therefore, that my mortal remains be conveyed to the grave without any pomp or state. They are to be moved to St. George's Chapel, Windsor, where I request to have as private and quiet a funeral as possible. I particularly desire not to be laid out in state, and the funeral to take place by daylight, no procession, the coffin to be carried by sailors to the chapel.* All those of my friends and relations, to a limited number, who wish to attend, may do so. My nephew, Prince Edward of Saxe Weimar, Lords Howe and Denbigh, the Hon. William Ashley, Mr. Wood, Sir Andrew Barnard, and Sir D. Davies, with my dressers, and those of my ladies who may wish to attend. I die in peace, and wish to be carried to the tomb in peace, and free from the vanities and the pomp of this world. I request not to be dissected nor embalmed; and desire to give as little trouble as possible.

"Nov., 1841. (Signed) "ADELAIDE R."

—*London Paper.*

ON CHRISTIAN UNION.

LET a good understanding be cultivated among sincere Christians of different denominations. Let the friends of Christ know one another, and let not slighter shades of difference keep them at variance. The enemies of Christianity know how to avail themselves of our discord.


The union which is here recommended, however, is not a merely nominal one, much less one that requires a sacrifice of principle. Let us unite, so far as we can act in concert, in promoting the interest of Christ, and hold ourselves open to conviction with regard to other things. Let not the free discussion of our differences be laid aside; or any such connection formed as should require it; only let them be conducted with modesty, frankness, and candour, and the godly will find their account in them. Let it be the great concern of all, not so much to maintain, by argument, their own peculiarities, as to know and practise the truth;—not so much to yield and come nearer to other denominations, as to approximate towards the mind of Christ.

The mind of Christ, as expressed in his doctrines and precepts, must be the central point in which we meet: as we approach this, we shall come nearer to each other. So much agreement as there is amongst us, so much is there of union; and so much agreement as there is in the mind of Christ, so much of Christian union.

ANDREW FULLER.

LET all *do* God's will here as faithfully as it is done in Heaven, and the earth will bloom like Eden in its primitive splendour. The lion, losing his savageness, will lie down quietly with the lamb. No person will do an injury to any living being—none will have an enemy upon this earth. Each will love his neighbour as himself, and do as well by him as by his own person. Every man of every nation will acknowledge every other human being, of whatever tribe or colour, or caste or country, as his neighbour, his friend, his brother,—*E. Honeywell.*

* The husband of the Queen Dowager, William IV., was sometimes termed the *Sailor King*.

 *The Philadelphia "FRIEND" has not reached us for several months.*

THE BRITISH FRIEND.

GLASGOW, 12TH MONTH, 31ST, 1849.

NOTICES OF MINISTERS TRAVELLING.—RICHARD F. FOSTER, of Searbro', has received a minute from his Monthly Meeting, liberating him to accompany Thomas Arnett through the Monthly Meetings of Knaresbro' and Settle, and to a few meetings in Lancashire: with some prospect of being at the Quarterly Meeting to be held at Preston.

CHARLOTTE BURGESS and SARAH HICKS are now engaged in visiting the families of Friends, within the compass of Southwark Monthly Meeting, London.

THOMAS ARNETT and RUSSELL JEFFREY have been engaged, during the course of the present month, in visiting the meetings of Friends in Yorkshire; commencing with Searbro', on First-day, the 2d current, where they had a public meeting in the evening. Thence through Pickering, Hull, Pontefract, and Balby Monthly Meetings. They were at Sheffield, on First-day, the 16th, and had a public meeting in the evening; subsequently attending the Monthly Meeting at that place, and having public meetings at Woodhouse, Thorne, Doncaster, and Wath. RUSSELL JEFFREY has returned home for a time, but will probably rejoin THOMAS ARNETT at Preston Quarterly Meeting. T. A. has latterly been accompanied by RICHARD F. FOSTER, whose liberation for this purpose is noticed above. They were at the Quarterly Meeting at York, on the 26th; having in prospect a public meeting at Harrowgate, on the 28th; and intending to be at Darley Meeting, on First-day, the 30th.

By request of KATHARINE BACKHOUSE, of Darlington, a meeting with those who are in the station of parents, and such as have the training of children, was held in the Men's Committee Room, at seven o'clock in the evening of the 19th instant. She also intended holding a meeting with the children of Friends, under 21 years of age, on the 26th.

JAMES JONES, our last advices state, was at Newcastle, on First-day, the 23d; from which place he proceeded to Hartlepool.

JOHN PEASE, of Darlington, was at Newcastle Meeting on First-day, the 2d instant; had a public meeting at the same place, on Third-day evening following; and attended the Week-day Meeting, on Fourth-day, the 5th. He was at North Shields Week-day Meeting, on the 6th instant; attended Newcastle Monthly Meeting, on the 26th; and, in the evening, had a meeting principally for young Friends.

GROVER KEMP, of Brighton, was liberated by his Meeting, on the 21st, to hold a meeting with the youth residing within the limits of his own Quarterly Meeting; which meeting was appointed to be held at Brighton,

on the evening of the 28th. The minute also set him at liberty to hold a public meeting at Rottingdean, near Brighton.

TO OUR READERS.—In conformity with usual custom, we avail ourselves of the occasion of completing another volume, to address you thus directly in a few words.

We may remark that our labours as journalists have now extended over a period of SEVEN YEARS. This, it will be generally allowed, is sufficient time for us to have acted out the professions with which we began; and should there yet be any dissatisfied in this respect, we fear we have little chance of satisfying them on even a much longer probation. Whether we have so acted out, is not our province to assert; we may, however, be allowed to say, that being again favoured to number among our subscribers a majority of the few who had become sceptical as to our real principles and motives, we may most justifiably infer, that a protracted test has removed all doubt on these points.

It has appeared to us also as not a little remarkable, that, just when we have occasion to speak of ourselves—an unpleasant but sometimes a necessary duty—we should have been furnished with exactly such a character as we have always desired to claim for our periodical, and which we still earnestly desire it to bear—a character, too, which it is much pleasanter to have awarded by a correspondent personally unknown to us, than to have to put forth on our own behalf. We refer to a letter in another page, signed "G. P.," wherein the writer thus characterises our journal. After mentioning the renewal of his subscription for 1850, and his continued and decided approval of the manner in which "THE BRITISH FRIEND" has been conducted, he observes—"Though your columns are open for the advocacy of every great and good reformation, THEY ARE, AT THE SAME TIME, MOST HIGHLY CONSERVATIVE OF THE ORIGINAL DOCTRINES AND TESTIMONIES OF FRIENDS."

We should hope, therefore, that we cannot be deemed presumptuous in renewing our appeal for continued support in our arduous and responsible undertaking, to all those who consider such a periodical a desideratum; while we venture to assure them, that, as hitherto, no exertion shall be wanting on our part to render it worthy of that support.

We now tender our best thanks to all classes, especially to AGENTS, and other Correspondents, for your valuable services; and which, we trust, you will kindly continue.

W. AND R. SMEAL.

* * * No. 1, Vol. VIII., will appear with a superior Engraved Title.

BRADSHAW'S NEW EDITIONS OF FRIENDS' BOOKS.—From our advertising columns, our readers, we doubt not, will be glad to observe, that we are to have new and cheap editions of a number of our standard works.

In this commendable effort of our friend, George Bradshaw, we trust he will receive all that countenance and encouragement from our members, which he so well deserves.

The high price of Friends' Books has often been complained of. We don't know who is more to blame for this result—the printers or the expected purchasers. The former, counting upon a limited demand, regulate the supply accordingly; and the price consequent upon a small edition necessarily limits the sale. Whereas, were a publisher to venture on a liberal supply, taking into view the increased probability of the works thus finding their way, either by purchase or gift, beyond our own Society, the complaint referred to would no longer be made. A new era, however, appears now to have begun, and we cannot but anticipate from it the best results; both as regards Friends themselves, and the seriously disposed inquirers among other professors.

EXHIBITION OF INDUSTRY in 1851.—We understand that a royal commission, for inquiring into the best mode of carrying out the Exhibition of Industry of all nations in 1851, will shortly be issued, and is likely to consist of heads of parties and interests, members of the late and present administrations, and representatives of agriculture, art, science, mechanics, and manufactures. It is proposed, in addition, to nominate any number of local commissioners desirable, to represent all interests, both at home and abroad.

The following is extracted from the *Illinois Citizen*, printed at Danville, on the 21st ultimo. We have received no other information respecting this disastrous event:—

SEMINARY BURNED.—The seminary belonging to the Society of Friends, in Parke county, Indiana, took fire one night last week, and was burned to the ground. All the furniture, including a valuable philosophical apparatus, and the books belonging to the institution, were likewise destroyed. There was no insurance.—*Friends' Review*, 12th Month, 3th, 1849.

TESTIMONY AGAINST THE OBSERVANCE OF DAYS AND TIMES, PREVIOUS TO THE RISE OF FRIENDS.

For THE BRITISH FRIEND.

The opposition to the particular observance of "Christmas-day," now only practised by the Society of Friends, originated with the Separatists from the "Church of England," in the early part of the reign of Charles I., before the Quakers were known as a distinct body of Christians. "In all probability," says the *Bristol Mirror*, "it commenced in this city (Bristol), which may be considered as the stronghold of the primitive Dissenters from the doctrines and discipline of the Established Church. The late Mr. Isaac James has left a copious and curious manuscript account of the early history of the Dissenters in Bristol, principally compiled in the language of the original records. The publication of this work could not fail to prove peculiarly interesting to the inhabitants of Bristol, and would also be generally acceptable as a valuable and authentic record of the progress of civil and religious liberty. The following extract presents a striking

picture of that inflexible adherence to their religious sentiments which characterised the early Separatists. The period to which it refers was a little before the year 1640:—

"Now at this, Mr. Kelly being some years deceased, his widow persevered in godliness, and it might be said of her as of Ruth, iii. 11, that all the city did know her to be a virtuous woman. She was very famous for piety, bearing a testimony against the superstitions and traditions of those days, and would not observe their invented Times and Feasts called Holydays. She kept a grocer's shop in High-street, which she kept open on the time they called Christmas-day, and sat sewing in the shop as a witness of God, in the midst of the city, in the face of the sun, and in the sight of all men, even in those very days of darkness, when all sorts of people had a reverence of that day above all others. This gracious woman, like a Deborah, arose with strength of holy resolution in her soul from God, even a mother in Israel, and so she proved; because she was the first woman in this city of Bristol that practised that truth of the Lord, which was then hated and odious, Separation."

In connection with this subject, it is worthy of note, as showing the general feeling of opposition to the religious observance of particular days, that in 1651 an order of Parliament was published, directing—"That no observation shall be had of the five-and-twentieth day of December, commonly called Christmas-day; nor any solemnity used or exercised in churches upon that day in respect thereof."

Leeds, 11th Month, 3rd, 1849.

W. A.

TRIALS OF LIFE.

"Two' griefs unnumbered throng thee round,
Still in thy God confide;
Whose finger marks the seas their bound,
And curbs the headlong tide."

Trials are part of the inheritance of man—the un-failing lot of mortals. That man hath not lived, who never mourned. Yet life has its blessings and pleasures; but it cannot be denied that it has its trials and afflictions: trials numerous and unexpected. Youth is naturally sanguine in expectation of future good; but how seldom are all his expectations and ardent wishes fully realized. Disappointments follow in our footsteps from youth to age.

Disappointments, when frequent and grievous, become trials. Trials become light or burthensome by so much as we are prepared to sustain them. They either elevate the mind and raise the thoughts to God, or deject the mind and lead away the heart from the proper source of blessedness and comfort. Trials all, more or less, must expect to meet in their journey through life. But there is a sweet alleviation to the sorest trials that can beset our pathway. It is found in religion. This will afford a balm for every wound, a cordial for every fear, an alleviation for every pang, a comfort for every sorrow.

Virtue is the safeguard of youth—the rejoicing of manhood, and it will be the stay and solace of old age. It will greatly lighten the burden of life, cheer amid its difficulties, comfort in trial, and will bear at last its possessor to the mansions of ineffable bliss and joy. Then

"Let faith suppress its rising fear,
Each anxious doubt exclude:
Thy Maker's will has plac'd thee here,
A Maker wise and good!
He, to thy ev'ry trial, knows
Its just restraint to give;
Attentive to behold thy woes,
And faithful to relieve."

—*Citizen*.

FRIENDS' FIRST-DAY SCHOOL, SPITALFIELDS,
LONDON.

For THE BRITISH FRIEND.

It is well known to many Friends, that in the spring of the present year, the above school was established by a few young men Friends resident in the metropolis, who, appreciating the need of such an institution in the densely-populated locality of Spitalfields, desiring usefully to employ those hours on the First-day not occupied in attending their respective meetings for worship, and encouraged by many whose experience and counsel were most valuable, made an appeal to Friends generally for pecuniary aid, and at once engaged in the work.

It is with a view of affording those Friends (whose kind encouragement has in many ways been extended to the supporters of the school) some little information as to its progress hitherto, and its present position and prospects, that these few lines are written.

The school is held every First-day afternoon, from half-past two to half-past four o'clock; and is generally attended by from 70 to 80 boys, of ages varying from seven to eighteen years.

The school opens by one of the superintendents reading a portion of Scripture, generally of a narrative character, calculated to interest the boys, and afford opportunity for questioning from the teachers afterwards.

Tickets for punctual attendance are then distributed, and those boys are admitted who have arrived too late for reading. Half the school then take their places at the writing desks, while one of the superintendents apportion the other half to suitable teachers; who, after hearing the boys repeat any hymns they may have committed to memory during the week, proceed with reading, questioning, or such other instruction as they may deem adapted to the condition or capacity of their respective scholars. At the end of an hour, the writing and reading classes change places and employments.

At the close of school, a ticket is given to those who may not have forfeited their claim by misconduct. Each ticket is valued at one farthing, in exchange for books.

Before separating, a second portion of Scripture is read; and after both these occasions a pause ensues, which it is most encouraging to observe marked with peculiar silence, order, and even solemnity.

It is, indeed, an interesting sight to behold a number of boys brought up in the streets, courts, and alleys of one of the most miserable portions of London, and almost wholly unaccustomed to constraint or control, submitting, almost without an instance of disorder, to the strict discipline of a school, and before parting waiting the signal to withdraw with as much quietness as is observed in the stillest moments of our meetings for worship.

Nor is the good effect confined to the scholars alone; the profitable intercourse promoted amongst those who meet for one common object—the never-failing source of interest occasioned by the employment—serve to bring young men together, and attach to each other those who, without such a means, would be almost total strangers. And we have no small hope, that the serious responsibility devolving upon those who have undertaken thus to labour, may have a most salutary effect. It may lead them to consider how far they are fulfilling the duties of the stewardship entrusted to them, and to desire that by faithfulness in the little they may become worthy to be made rulers over more.

Actuated by the desire to carry out as far as possible the objects of the school, by extending to the older boys some branches of instruction which cannot

suitably be taught on First-days, it is now proposed to establish a school on Fifth-day evenings, to be conducted by young men Friends who may volunteer their gratuitous services; and this proposition has met with much encouragement.

Instead of *presenting* the boys who attend the evening school with books, it is intended to establish a library; the loan of a book from week to week constituting a reward for general good conduct. To this the attention of Friends is particularly invited. Presents of books adapted for such a purpose, and donations of a few shillings, will enable the association to start the library without entrenching on its, at present, somewhat limited resources; and it is hoped that those who wish well to the undertaking, will readily respond to the call.

It will also be interesting to our Friends to know, that a girls' school, under the management of women Friends, is to be opened on the same premises, on First-day mornings, and the zeal and energy already displayed by its promoters augur well for its success. Much, indeed, are such schools needed by the female children of the neighbourhood, whose truly neglected condition it is fearful to contemplate—when we reflect upon the fearful consequences of youth spent in idleness, ignorance, and misery.

Such, then, is the brief outline of the course of the London Friends' First-day School Association,—such the encouraging prospect afforded by its present position. Let its success be an encouragement to those who have not yet engaged in the work, and stimulate all who feel discouraged by the difficulties cast in the way of the First-day school teacher, to press perseveringly forward. The good effects of their efforts may not be immediately apparent,—they may labour long and arduously, without discovering the result of their exertions; but by relying for help on Him from whom alone availing help can come, the seed sown may bear good fruit; and the flower “born to blush unseen below,” may bloom with unfading glory in the garden of Heaven.

Presents of books, subscriptions, &c., may be forwarded to the Treasurer, James Bowden, 86, Houndsditch, London.

London, 12th Month, 1849.

AMICUS.

“WHOSO SHEDDETH MAN'S BLOOD,” &c.

“To me belongeth vengeance and recompense.” De. xxxii. 35. WHEN the advocates of Capital Punishment for the crime of wilful, premeditated murder, are much pressed in argument, or anxious to vindicate the practice of our law in this respect, they usually resort to the passage of Scripture, Genesis ix. 6—“Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man.” The version of 1600 reads, “for in the image of God hath he made man.”

It has not escaped the observation of those who think on the unlawfulness of taking life for life destroyed, that the latter part of the text is but slightly alluded to, by those who urge the former—the judges of the land not excepted. On this seems to rest the essential part of the argument. It is because man is made in the image of God, that life is to be preserved, and punishment, not necessarily *death*, inflicted on those who wilfully destroy the same; for both God and man are dishonoured by the crime of murder, even the brute creation was not exempt from the penalty. The precept to reverence life, and in connection with the preceding verse, is nearly as old as creation itself, being part of the dispensation of the Almighty to Noah, before the Patriarchs, or the law of Moses. Perhaps no part of the Divine commandments has been so signally disregarded by mankind in every age as *this*.

That many crimes, and murder was of the number, were punished with death under the Mosaic dispensation, is freely admitted; but that was not to endure for ever; it had its appointed time, and was fulfilled by the Anti-type of all the types, the Saviour of the world. It will be difficult for any person to find a warrant to take life in the Sermon on the Mount, delivered by Him to the multitude, as the introduction of a better dispensation to mankind, and it speaks audibly to us in the present day.

Apart from further remark, the passage of Scripture, "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man," is much too general in its character to be used by "the powers that be," as holding life at their disposal even for the high crime of murder. "Whoso sheddeth" refers to any person, to the hangman himself,—and "by man shall his blood be shed"—seems to imply, that the crime will not pass unpunished by man in his individual character.

Under the law of Moses, the shedder of blood unwittingly had the cities of refuge to flee to, and the deliberate murderer *only* was punished with death; but this law was to pass away, and usher in a more glorious dispensation, the essential character of which is love to mankind universally, even to the most sinful. By tracing a little the early age of the world, when the injunction to reverence the life of man was given, we may suppose that in the absence of written memorial, it was cherished by a few as of Divine origin, and handed down from sire to son, from age to age, and from generation to generation. That Scripture is the best interpreter of itself is freely admitted; while history, and the testimony of travellers in all ages, and especially of later years, confirm in almost numberless instances the transactions recorded in the Holy Bible. Perhaps few modern writers have had better opportunities of acquiring a knowledge of the customs and manners of Eastern nations, than James S. Buckingham, whose lectures and published histories of these parts, confer upon him a well-deserved reputation. This celebrated traveller offers the following remark, illustrative of the view entertained even in this distant age, by the roving tribes inhabiting the deserts trod by the footsteps of the children of Israel;—speaking of blood revenge, he says, "With them the doctrine of blood revenge is universal, and it rarely happens that any murderer is left to be put to death by the government or tribe in which it occurs; as the relatives of the murdered person have always the right and privilege of taking the blood of the murderer themselves without waiting for the law;—and the public feeling of the Arabs is so strong on this subject, that no such persons are ever punished for so doing, but applauded; and any surviving relative, who did *not* revenge his friend, by taking the life of his murderer, would be accounted a coward, and probably scouted from his tribe and people."

It is earnestly hoped there may be *no misunderstanding* of what immediately follows,—far, very far, is it from the mind of the writer to approve the practice of the descendants of Ishmael; but the *FACT* is important, as tending to show the way in which they interpret the tradition of their forefathers; and we may admit them as well entitled to respectful consideration, for their great progenitor was the child of Abraham by Hagar, and it seems reasonable that the father of the faithful should sacredly preserve precepts and injunctions committed to his keeping, and hand the same to his posterity, while their degeneracy ought not to be pleaded as an excuse by a more favoured people. That men formed into the social state should be bound by the high principles of law and justice, is to confirm that bond of union by which nations regulate their out-

ward affairs. The wild tribes of the desert are without the bond to this day. We are the high professors of a religion of love, and mercy, and good fruits; and though for the well-being of society, if crime is committed it may be punished, Rom. xiii. 1—3, it does not follow that the Divine command, plainly expressed, may be disregarded by human authority, with impunity. However perverted the Arabs may be in their estimate of life, one thing is clear—they do not think that *authority* should hold this at its disposal; it may punish but not take life; while the fact of our referring back to the Noachical dispensation to choose, and mutilate a passage of Scripture, speaks much for the weakness of the subject it seeks to uphold.

Human life is sacred and inviolable; we cannot take it up, nor can we lay it down, except by violent means (a proof we have no control over it) and as the origin of civil society is in every man's surrendering a portion of individual liberty for the benefit of the whole, so the end of good government, and we require no other, is the preservation of it, and so far as crime is concerned, to apportion a fitting punishment. That public executions have signally failed to teach the people a great moral lesson is generally admitted, and *private executions*, if suffered to take their place, will prove to the country at large, that in the eighteen hundred and fiftieth year of the Christian dispensation, life is not regarded by "the powers that be." II.

P.S.—Much of the success of this, and other great movements, depends on the people themselves; prepossessions and prejudices are done away by dispassionate reasoning; a well-regulated public opinion will bring this vital subject to a favourable issue.

Correspondence.

EMIGRATION.

To the EDITORS of THE BRITISH FRIEND.

ESTEEMED FRIENDS,—If it would come within the scope of your paper to look at the subject of emigration, as bearing on our social and religious condition, I think it might be of use. The opinion may be correct, that it is a step in advance, our Society so generally leaving the agricultural districts, congregating in towns, and following a commercial life; but this has had its drawbacks, especially of later years, with increased population, and increasing competition in business. Many have amassed wealth, and this, as Clarkson says, will destroy the Quaker character in the second or third generation. On the other hand, many, though devoting their *whole energies* to support their position, do so with difficulty; while numbers entirely fail.

In thus briefly looking at the matter, I am inclined to think that we are far too prone to follow the squatting propensities in trade, as well as on the land, and thus thrust ourselves into a sea of competition already overstrained; rather than follow the instinct of our nature, and the leadings of that intelligence, which, with the discoveries of the age, enable us to take an unbounded range for our operations; and, in short, to view all countries as our country, and to look on the sea rather as a bond of union than an element of separation.

Emigration, to be healthful, requires a certain proportion of wealth and intelligence in combination with mere physical energy—though the former ingredient is too often wanting.

Hoping these few lines are not improperly obtruded upon you, I remain your friend,

W. B.

18th of 12th Month, 1849.

BAPTISM AND THE LORD'S SUPPER.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—Although so much has been written in reference to these subjects, in all the doctrinal works of our Society, there still appears to be room, at this time, to revive and bring them under the notice of your readers; as I have lately had painfully to witness the defection of some of our members from the Society, on account of their embracing the generally received opinions respecting these so-called “Ordinances;” but which, from having had my education in them, I am now disposed to regard rather as pertaining to “the weak and beggarly elements.”

As a brief allusion sometimes impresses itself more on the mind than a logical argument, I have put the subject on paper much in the same way as it was presented to my mind, while sitting in silence at one of our religious meetings. It occurred to me at the time, that it might perhaps be useful to one who has often tried to bring me over again to the usually received opinion; but after I had committed it to paper, I was struck with the idea that it might be useful in the columns of your Journal.

“If I wash thee not, thou hast no part with me.”

In this short but comprehensive language, addressed by our Lord to the apostle Peter, we have clearly expressed the absolute need in which we all stand, of that one baptism which, as the same apostle expresses it, consists *not* in “the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ.” Without this one baptism, we can never join the company of those who stand before the throne of God, arrayed in white robes, with palms in their hands. “And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they?—And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.”

“If I wash thee not, thou hast no part with me.”

The context in which these words are to be found, occurs in the relation by the apostle John of the circumstances which took place at the last meal which our Lord partook of with his disciples, before his crucifixion. The beloved apostle makes no allusion in his narrative to the partaking of bread and wine with the disciples, which is usually called the Lord's Supper. His attention seems to have been completely absorbed with the relation of the circumstances connected with the washing of the disciples' feet, which he sums up in these words: “So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, *Know ye what I have done to you? Ye call me Master and Lord, and ye say well, for so I am: If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.*”

A command so clear as this appears nowhere in Scripture, for the observance of what is commonly called, “the Lord's Supper.” And as for Baptism, without it mean the washing of water as above alluded to, I see no direct command in Scripture, either how it is to be performed, by whom, or to whom.

A close scrutiny of the passage, however, makes the meaning of our Lord obvious enough. “Know ye what I have done to you?” Water, we know, at the feast in Cana of Galilee, by the power of our Saviour, became wine. Again, wine was used by him at his last supper with his disciples, to teach them that, as bread and wine were necessary for the maintenance of their natural bodies, so the daily partaking of his body

and blood was essentially necessary to their spiritual nourishment. “Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed,” &c. But water, it appears, was used on this occasion to shew, that as washing was necessary for the cleansing of the body, so the blood of sprinkling, which speaketh better things than that of Abel, was essential for the cleansing of the soul, in order to present it without spot to God.

I am, yours, &c.,

A CONVINCED FRIEND.

THE BRITISH FRIEND CONSERVATIVE IN ITS PRINCIPLES.

To the EDITORS of THE BRITISH FRIEND.

MY DEAR FRIENDS,—Whilst renewing the subscription for 1850, I cannot refrain from expressing my continued and decided approval of the manner in which you conduct *The British Friend*; for, though your columns are open to the advocacy of every great and good reformation, they are, at the same time, most highly conservative of the original doctrines and testimonies of Friends; and cannot fail, I should think, to present an example to Friends worthy of imitation, how to blend philanthropy with a strict adherence to our religious principles.

Most deeply do I sympathise with the progressive movements of the age, and earnestly desire the accomplishment of the objects sought by the truly noble band of philanthropic labourers; and would that Friends may not tarry behind in sustaining these efforts, combined with a holy vigilance over those religious principles which it has been their distinguished privilege to maintain.

I sincerely regret to observe by our public journals, that some of our religious testimonies are laid waste by those who occupy prominent positions in society. This is a cause for mourning, individually considered; as it must be presumed, that departures from the principles of truth indicate a declension from that power which first raised up, and enabled our predecessors to promulgate these principles. Defalcations of this description should operate as a powerful incentive to holy watchfulness, lest we should suffer loss whilst endeavouring to impart good to others; for I reverently believe that we cannot part with *one* testimony without being spiritually weakened; and inconsistency tends powerfully to neutralize our efforts, and raises in the public mind an unfavourable impression of the truth; for there are those who cannot, or do not, distinguish between the erring professor and the principles professed. Even in this obsequious day, those who give *flattering titles* are led lightly to esteem such as can lay aside their Christian plainness, to glide more smoothly along with popular practices. But the evil rests not with those without, but enters within the very pale of the Society. There may be many of the youthful members, who are not yet sufficiently brought under the purifying influences of the Spirit of Truth, and who have not faithfully imitated the conduct of the noble Bereans, in searching the Scriptures daily to see whether those things were so. Such may deem the way too narrow; and whilst beholding the assumed liberties of those in high places, feel yet more straitened, instead of seeking to that foundation on which the superstructure was raised, and thus eventually, in heart, forsake the truth. Does it not also predispose to foster the prejudices of many dear Friends, as to the propriety of even uniting for benevolent objects with those of dissimilar views, lest their

should be a departure from primitive principles and practices. Dangerous as latitudinarianism may be, yet exclusiveness is not without its attendant evils; for the church to enshroud herself within her own borders, and mingle not with those of the household of faith who cannot pronounce our Shibboleth, tends to nullify her power, and to deprive her of the glory of being as "a city set on an hill."

Happy is the medium, then, which seeks to avoid the dangers on either hand, and endeavours to fulfil the high and holy mission delegated by the church's living Head to all its mystic members,—whether it be alleviating the miseries or sufferings of degraded humanity, or assisting in the removal of vice and error in their varied forms. In whatever circumstances we may be placed, let us seek, with renewed earnestness, for Divine assistance—the only source of strength—so that we may maintain with unwearied diligence the precious principles we profess as of paramount importance, as the same were manifested by the Spirit of Truth to our beloved predecessors, and also received by us upon most serious and careful conviction; lest unfaithfulness on our part should tend to lower their value in the estimation of the unconvinced, and thus retard the progress of what we seek to promote.

Painful as are the departures from Christian simplicity in language and manners, there are yet many noble exceptions amongst us, who are now labouring with unparalleled assiduity in works of Christian benevolence, and yet maintain with undimmed lustre all the testimonies of Friends—reflecting an hallowed light around them, while those who preceded them in the path of uprightness are transplanted beside the fountains of living waters; and whose holy example, and precious memories, are embalmed in the living annals of the church.—I am, yours sincerely, G. P.

12th Month, 17th, 1849.

ACKWORTH SCHOOL AND LATIN GRAMMAR.

To the EDITORS OF THE BRITISH FRIEND.

I HAVE read with some degree of surprise, in *The British Friend* for last month, a suggestion to substitute the study of Latin grammar for that of English grammar at Ackworth School; and a statement that "in grammar schools, the English grammar is seldom if ever taught."

If the latter statement be correct as to England, it is far from being so as to this country. I believe in grammar schools in Ireland the English grammar is invariably taught, and I should think it a misnomer, not to say, that figure of speech for which we are rather celebrated, a bull, were it otherwise; and I also believe that the grammar generally used, especially amongst "Friends," is that of a man, who, by his publications in this way, has done more for the intellectual and moral improvement of the youthful generation of his day, and of the present, than any other writer,—the venerated Lindley Murray.

Since his time various attempts have been made to improve our English grammars and to supersede his. Some with more success and some with less; and that there was room for such improvement, I fully admit. But the error of Murray was the error of being fettered by those prejudices of all our grammarians, who, being mostly classical pedants, sought to apply the rules of the Latin tongue to a language altogether different in its analogy, and far more simple and philosophical in its construction.

In this respect, the English language is perhaps without a parallel; and if anything be wanting to its perfection on this head, it is to free it from the remainder of those Latin fetters which still incommode

it, which Murray loosened, but was not able altogether to remove.

With such sentiments, I shall deeply regret the adoption of so great an absurdity, in any English school, as that of teaching English grammar through the medium of Latin; and still more should I regret it, if that school were Ackworth.

To form a perfect grammar of the English language the study of *that* language alone is necessary; and so simple will its principles be found to be, that a few pages would contain the whole of its rules; and those rules so comprehensible by the understanding, that so far from its being necessary to impress them as a task on the memory, I would even prohibit their being got by rote.

But if the Latin language has imposed fetters on the English, it has not confined itself to it. The German has suffered still more by the unnatural alliance. Originally of a construction similar to the English, and partaking of its simplicity, it has been rendered by the combination one of the most difficult languages to learn in Europe.

In the Gothic languages there are no such things as cases—they are an unnatural graft from the Latin; and in our own, and the German language, have produced much of the confusion which both suffer, and have long suffered under.

Murray almost saw this. He knew the "nominative" was only a "case" by courtesy. He long doubted whether he should adopt an "objective case;" but the idea was too prevalent that there must be "cases," and he adopted the fewest that he could while entertaining this idea. Had he gone one step further, "cases" would have disappeared from our grammars, and all the absurdities to which they have given rise.

Let us then look to our own language for the rules which are to govern it; such rules are not arbitrary; they belong to the nature of the thing itself; they are essential to it, and all we can do is to systematize them:—

"Those rules of ours discovered, not devised,
Are nature still, but nature methodized."

But though in part exploded, the grammar of Murray must ever hold a respectable place in the history of our language; and far better would it be to fix us down to it, though we progressed no further, than to revert to inapplicable rules of the Latin tongue, and the obsolete pedantry of previous writers on the subject.

I have written more fully than I intended when I commenced. I felt interested in the subject. If it suits your pages, I shall be pleased with the prospect of its being useful—if not, the trouble has not been very great to me. The views I have expressed have been matured by many years of reflection, and I believe I could render them plain to any common understanding, so as to supersede all the suffering entailed upon our youth by the painful operation of taxing the memory with what it does not comprehend.

Your assured friend,

R. H.

Youghal, 12th Month, 17th, 1849.

CHRISTIAN INFLUENCE.—As the light, which gives no shock, and utters no roar, silently but effectually chases away the darkness, and restores the world to beauty and cheerfulness, stealing on us gradually and almost insensibly, so the Christian, who shines the brighter from sitting in heavenly places, where he may more fully catch the beams, and reflect the light of the Sun of Righteousness, will disperse the darkness of prejudice, command the homage of respect, and excite the desire for imitation in those by whom he is surrounded.—*Memoir of Martha Sherman*, page 373.

ANECDOTES

OF THOMAS SCATTERGOOD AND HIS TIMES.

(Continued from page 287.)

Of Mary Leaver, whose religious labour in America is referred to in our last number, we have little more to say. Soon after her return from America, 1775, three of her daughters were removed, at short intervals, by death. They were young women, who, walking in watchful circumspection, were accounted and spoken of as hopeful. The bereaved parent endeavoured to bear this afflictive dispensation with Christian submission, and in patient resignation to the Lord's will. She was a lover of retirement, yet finding it her duty to bear testimony to the efficacy and sufficiency of Divine grace, she endeavoured to be faithful to her calling. Her last sickness was short, but long enough for her to evidence, by Christian patience under suffering, the Divine support vouchsafed, and to testify that she felt no condemnation, and was content. She quietly departed this life, 12th Month 15th, 1789. Of Elizabeth Robinson, afterwards Gibson, we shall have occasion to make further remark, when we follow Thomas Scattergood to England.

Having brought our brief notice of Thomas Scattergood to the commencement of the American revolution, let us look back a few years and give a short sketch of the life of William Hunt, of whom Richard Jordan once said, he was the greatest man North Carolina ever held. William Hunt, it appears, was born at Manoaquay, in Maryland, in the year 1733. His parents had removed thither from New Jersey, no doubt influenced thereto by the fact, that land in the southern provinces could be obtained at low prices. William, very early in life, was made sensible of the visitations of grace, and submitting thereto, had, at eleven years of age, remarkable openings in Divine things. His mind was unusually mature, and he was enabled to perceive that the works of creation and of Providence were full of wonderful harmony. When about fourteen years old he received a gift in the ministry, in which he laboured with fervency and heart-awakening power, the short period allotted him on earth. It has been according to the will of the Lord Jesus to commit his precious gifts at times to such as are very young, and to make them able ministers of his gospel. Some such, having fulfilled their portion of service in His cause on earth, have been gathered home to their heavenly rest whilst yet in childhood; others have been withdrawn from the conflicts of time in the dawning of manhood, and a few have remained bright monuments of the Lord's power and goodness, testifying of his grace and good Spirit to advanced age.

George Newland, in his twelfth year, was called to the ministry of the gospel by the Giver of all spiritual gifts, and was favoured to labour in the churches in his native country, Ireland, to the comfort and edification of his elder Friends. His understanding was bright, his life was innocent, his conversation exemplary, and his ministry sound. Six years of labour for his Divine Master were soon over, and then a lingering illness came upon him. He said he had passed through much inward exercise, known only to the Lord,—and he did not know but he had rather die than live,—yet he durst not desire death. “I have felt more of the Lord's love to me since I was sick, in a wonderful manner, than ever before. I strove to serve the Lord in my health, and now I reap the benefit of it. I can look forward, and that is a mercy.” The sensible evidence of the love of God to his soul overcame him, and he said, “Oh! if the earnest be so precious, what will the fulness be?” With the praises of God on his tongue, and the love of God in his heart,

his sickness was stripped of gloom, and the hour of death brought no bitterness of spirit to him. On the 24th of 8th Month, 1703, being then not nineteen years of age, his earthly course was finished, and he went rejoicing to his rest.

Ellis Lewis, of North Wales, in Britain, when a child, being favoured with the visitations of Divine love, submitted thereto, and about the thirteenth year of his age appeared in a public testimony to the truth. His first communication was delivered in English, a language to which he was not accustomed, and it was ‘remarkable and tendering.’ Having engaged in the service of his Divine Master, faithfully did he labour in the work of the ministry, at home and abroad, adorning by a holy life and circumspect demeanour, the doctrine he was called and qualified to proclaim and defend. His Master saw meet to continue him long as a bright example of the blessed effects of preserving grace upon the willing and obedient; and being full of love to the brethren, and clothed with the meekness and gentleness which adorn the Christian mind, he laid down his head in peace in the 11th Month, 1764. He was then eighty-seven years old, and had been in the ministry seventy-four years.

Robert Barclay's daughter, Christiana, in her fourteenth year, was engaged to labour in calling others to repentance; and thus she continued to her seventy-first year, when her labour on earth being over, she received the welcome message, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

I have before me a list of many members of our Society, who, in the fourteenth, fifteenth, sixteenth, and seventeenth years of age, were constrained to enter into the gospel field of labour, and to preach with power and authority the universality of the love of God, the heart-cleansing visitations of his grace, the holy certainty and saving efficacy of that Divine light which lighteth every man which cometh into the world. Whether these died young, in the meridian of life, or in advanced age, they never regretted having given up the bloom of their youth to the Lord's service. James Parnell and Edward Burrough,—youthful martyrs in the cause of Truth and righteousness,—died in prison. What to them, in the hour of death, was the suffering their cruel enemies had inflicted on them?

In that hour James Parnell could say, “I die innocently.” “I have seen glorious things.” Edward Burrough, after praying for his persecutors, in a sweet feeling of acceptance with God, declared, “Though this body of clay must turn to dust, yet I have this testimony, that I have served God in my generation; and that Spirit which hath lived, and acted, and ruled in me, shall yet break forth in thousands.”

It would break too much upon this sketch of William Hunt's life, to tell of many of those early dedicated ones, who, like him, were led to traverse sea and land to fulfil their Master's bidding, and who, being faithful to the close, were crowned with a happy and trustful death. Most of these instances occurred in the earlier periods of our Society, but not entirely so. The Lord's precious gifts are bestowed, and his merciful calls are yet extended to the very young, and some of them, even in these degenerate days, have been strengthened to proclaim his goodness to others. And why should not the call to the ministry be given as early now as in former days? Why should not the Lord's power be manifested or break forth through the labours of as youthful instruments? Surely if the instances be few, it is only for want of dedication in the visited children, and the deadening influence of the example of those in elder years.

William Hunt travelled much in the work of the ministry, and being watchfully attentive to the open-

ings of Truth on his mind, he was enabled to preach in the demonstration of the Spirit, and with power. His vigorous intellect was sanctified by Divine grace. Wisdom in him seemed in advance of experience, and in early youth he exhibited the ripeness of maturity. When Herman Husbands departed from the principles of our Society, and sought greater liberty in doctrine than the Truth allowed, William Hunt was his most unflinching opponent. *He did not deem that it was detraction to unfold the unsoundness of those who were likely to lead others astray, neither did he think it a breach of Christian charity to withstand them with true-hearted zeal.*

About the commencement of the year 1767, William Hunt felt a concern to visit Friends both to the south and to the north; and he believed it would be right for Zachariah Dicks to accompany him. Under this conviction, he wrote the following letter to that Friend:—

“Dear Friend,—Not having an opportunity to converse, I send thee this ambassador, to convey some fruit I lately got from the holy land: a little spikenard and myrrh,—the choice spices with which our Lord was anointed before he passed through that painful dispensation of suffering. My mind had been in a true calm and profound quiet for some days, free from sorrowing and tempest of any kind; so that I was ready to conclude I should have no more to do, but sometimes to eat this pleasant fruit and drink of the well that stands in the midst of the court of God. But as I was thus musing, with deep admiration and humble adoration to the Great Name that had thus brought me through all my great and sore trials, which the Lord knows were many and grievous to be borne, I thought I espied a little spring, like unto that thou knows lies under the threshold of the house of God, and it ran toward the south, and pointed toward the north, like the glancing of a candle by a glass window, [intimating] that some of these fruits must be conveyed to some of those inhabitants. And, as I apprehend, thou art a chosen companion to me of God, in the moving of that endearing love and good-will which hath subsisted between us from the beginning, I give thee a hint, to the end thou mayest keep steady under the preparing hand, that when the full time has come thou mayest gird on the vestments of war, and appear as a soldier well disciplined therein. I am, at all times, and in all things, thy assured Friend,

“WM. HUNT.”

On the 25th of 4th Month, 1767, the meeting at New Garden, in North Carolina, furnished William Hunt and Zachariah Dicks with certificates of unity with their prospect of religious service. They were together at the Yearly Meeting of Philadelphia, towards the close of the 9th Month of that year; soon after which Zachariah Dicks believed it was in accordance with the will of his Divine Master for him to return to his home. William Hunt continued his travels to the north. Perhaps it was during this journey that he made use of an expression which has been often repeated:—“My concern is to be devoted to the service of Christ so fully, that I may not spend one minute in pleasing myself.”

Great was his labour as he travelled from place to place. Though he was often engaged to minister at a considerable length, yet the powerful baptizing influence which accompanied the word preached so effectually reached the hearers that they listened with unwearied attention. The plainness with which he reproved them,—the blows of the ‘sharp-threshing instrument’ which his Master put into his hands,—did not offend them. Those who were desirous of doing right were glad to hear of their faults, and anxious that the whole counsel of God should be shown them; and those who were lukewarm, realized the truth of a

saying of Robert Walker, “People love to *hear* preaching, but they do not *love* the cross.” In regard to the line of labour in which he was led, and the close rebukes he had to administer, William said, “Most of my work is rough; but rough work brings good pay, if it is well done.”

Attending a meeting on Long Island, where the people looked exceedingly plain in their attire, he was brought under deep exercise, in the belief that there was little but a mere form amongst them, and that the life of religion had very much departed. A very close warning came upon him to deliver to them; and he rose with these words, which, but for the deep earnestness of the preacher and the sorrowful concern manifested in his manner, would have provoked a smile in many of his hearers. “Friends, you look as demure as if butter would not melt in your mouths; but I fear cheese would not choke you.” From this strange text he proceeded to speak of the awful danger of a lifeless formal state, and in a very remarkable manner shook the dry bones that day. Sarah Morris, in rebuking a similar state, once said, “If people can but live in prosperity, they sit down at ease, concluding all is well if they keep clear of gross evils. As to the new and living way which we read of,—the inward life,—the hidden life, the life that is hid with Christ in God,—the life of God in the soul of man,—they seem neither to know nor to care to know, anything about it.” Mary Brook once rose in a meeting with these words: “On seeing so goodly-looking a people gathered, I was ready to say in my heart, as one did formerly, ‘Surely the Lord’s anointed is before me.’ But on feeling with you, I am much burdened under a sense of the spirit of the world, and the love of money. Which things alienate the mind, cause dryness, poverty, withering.”

(To be continued.)

Reviews.

SLAVERY ILLUSTRATED; in the HISTORIES of ZANGARA and MACAULAY, two Negroes stolen from Africa and sold into Slavery. Related by themselves. Manchester: WILLIAM IRWIN. London: SIMPKIN, MARSHALL, and Co., 1849. Pp. 36.

We have read many illustrations of Slavery; but few, if any, so touching as the above.

THE MORAL STATISTICS OF GLASGOW. By WILLIAM LOGAN, Commissioner of the Scottish Temperance League. Pp. 76 Glasgow: OFFICE of the SCOTTISH TEMPERANCE LEAGUE. London: HOULSTON and STONEMAN.

This is a truly painful, yet deeply interesting work, and reflects great credit on the author. We commend it to the attention of our readers generally, and to the friends of Temperance particularly. It presents an appalling picture of the extent of intemperance, and its natural result, crime, in Glasgow.

PENN VINDICATED AND MACAULAY REFUTED. London: AYLOTT and JONES, Paternoster-row; CROFTS, Duke-street, Bloomsbury, and all Booksellers. 1849. Pp. 20.

The author of the above, who appears unconnected with Friends, has, in our judgment, succeeded in the task he has undertaken; and produced a satisfactory, we may say, triumphant exculpation of William Penn from the charges brought against him by Macaulay. We feel assured that Friends will read the pamphlet with interest, not less from the ability with which it seems to be written, than from the circumstance above adverted to, of the author not being a member of our Religious Society.

THE LONDON DOMESTIC LIBRARY, an elegant and well printed series, 18mo., crimson gilt. London: TEGG and Co.; AYLOTT and JONES; PARTRIDGE and OAKLEY; JOHNSTONE and HUNTER. Glasgow: COLLINS; GRIFFIN and Co.

Of the twelve volumes issued of the above series, ten have been kindly laid on our table by the publishers; and though we have not overtaken the examination of them all, we have made favourable acquaintance, in particular, with "L. H. Sigourney's Pleasant Memories of Pleasant Lands," "Longfellow's Poems," and "Claver's Emigrant's Home." The first mentioned is likely to be the most interesting to Friends; containing, besides an article on "Mrs. Fry at Newgate Prison," many lively sketches of celebrated places and persons; finishing with some truly excellent reflections on the effects of travelling.

THE ANNUAL MONITOR FOR 1850; OR, OBITUARY NOTICES of the MEMBERS of the SOCIETY of FRIENDS, in Great Britain and Ireland, for the year 1849. New Series, No. 8. London: C. GILPIN; R. Y. CLARKE and Co.; and E. MARSH. York: GEORGE HOPE.

The receipt of this neat little Volume always gives rise to mingled feelings; pleasure in receiving notices of beloved Friends, with whom it was our privilege to be acquainted; and sorrow for the loss to the church and the world, by their removal.

There is a remarkable circumstance stated in the preface, in reference to the table of deaths; viz. that notwithstanding the recent visitation of cholera, the number altogether reported is but *two* above the preceding year.

As usual, the obituary notices contain much instructive and interesting matter. We have been especially pleased with those relating to Thomas Hancock and Ann Alexander. In the former, it is interesting to observe the triumph of Christian self-denial over worldly customs and expediency; while in that of Ann Alexander we have not only an account of her labours as a gospel minister, but also as the originator of the Annual Monitor, and of the motives by which she was actuated in the undertaking.

We cordially recommend the work to the continued favourable notice of Friends everywhere.

THE PEACE ADVOCATE AND CORRESPONDENT. London: C. GILPIN, and AYLOTT & JONES.

THE cause of inter-national peace, based on Christian principle, is an all-important one; and the advocacy of this movement has long been maintained by the PEACE ADVOCATE. It has steadily upheld the principle, that war, under every circumstance, is contrary to Christianity. There is now an expectation of this periodical being changed, to meet the growing influences arising out of the prevalence of pacific views. That a demand for the sale of this publication may be co-extensive with its usefulness, is earnestly desired. Its low price—ONE SHILLING per year, plain, and two SHILLINGS stamped—places it within the reach of almost every one.

It has been aptly called—The Alphabet of Peace, being, as it were, the first within the reach of the millions, and also a medium for their communications: while its standing of several years entitles it to a favourable notice. We are always pleased to peruse it, and treasure up some of its pithy contents. We hail its introduction for 1850 as an old friend in a new dress, and are glad to see it a medium of advertising; many cheap things may be put into its columns, and thus it may serve a twofold purpose. Again we say, we hope this periodical may be sustained, by an amount of circulation worthy of the high principle which it uniformly upholds.

MEMOIRS OF THE PUBLIC AND PRIVATE LIFE OF WILLIAM PENN. By THOMAS CLARKSON, M.A. New Edition. With a Preface in reply to the charges against his character, made by Macaulay in his "History of England," by W. E. FORSTER. Illustrated with an Engraving of William Penn's Treaty with the Indians, and a map of Pennsylvania. London: BRADSHAW and BLACKLOCK, 59, Fleet-street, and 47, Brown-street, Manchester; and C. GILPIN, 5, Bishopsgate Without. New York: JOHN WILEY, 161, Broadway. Philadelphia: JOSEPH SCATTERGOOD, Arch-street; and all booksellers. 1849. Pp. 367.

Our readers, we anticipate, will be glad to learn that the above volume is now published; and that, as promised, at the low price of half a crown. As was to be expected from such a quantity of matter being to be comprised in one volume, 12mo., the type is rather small; at the same time a great twofold object has been achieved,—first, the making so easily accessible to the public such a valuable piece of biography; and secondly, with the assistance of the preface to this new edition, rendering harmless Macaulay's attempted depreciation of the character of William Penn. We cannot but hope, that the antidote now provided, will be effectual in nullifying the poison of England's modern historian; and that the publisher of this new and cheap edition will be remunerated by an extensive sale for his spirited undertaking.

It would be well were a copy of this Memoir in the hands of all our legislators, and that they could appreciate the character, and were willing to imitate the example, of so disinterested a benefactor of mankind as William Penn.

Births.

NINTH MONTH, 1849.

25th. At Ledyard, Cayuga county, State of New York, JULIA, wife of Edward Simkins, a son; who was named Alfred.

TENTH MONTH, 1849.

24th. At Rye Hill, Newcastle-on-Tyne, EMILY, wife of Edward Mounsey, a daughter.

ELEVENTH MONTH, 1849.

11th. At Brighton, PHENE, wife of Thomas Glaisyer, of that place, a daughter; who was named Edith.

15th. At Polam, Darlington, JULIET MARY, wife of Edmund Backhouse, a son; who was named Jonathan Edmund.

TWELFTH MONTH, 1849.

2d. At Bolton, near Bradford, Yorkshire, HANNAH, wife of Christopher Dale, farmer, a daughter; who was named Mary Elizabeth.

3d. At Edge Mount, near Liverpool, ELIZABETH, wife of Henry Crofield, a daughter; who was named Edith Elizabeth.

5th. At Mansfield, ANNIS, wife of Thomas Hartas, a daughter; who was named Sarah Ellen.

... At Liverpool, MARY, wife of Benjamin Townson, a son; who was named Charles.

6th. At 10, Kingston-place, Glasgow, SUSANNA, wife of James Cruickshank, manufacturer, a son; who was named John.

11th. At Brookfield School, Wigton, Cumberland, MARY ANN, wife of Charles Barnard, Superintendent, a son; who was named Samuel.

24th. At Brighton, ELIZABETH, wife of Theophilus Pollard, of that place, a daughter.

27th. At Manchester, CATHARINE BIRKETT, wife of Peter B. Alley, a daughter; who was named Catharine Hudson.

Marriages.

TENTH MONTH, 1849.

17th. At Shotley, near Newcastle, THOMAS DENNING, miller, Middlesbro', to MARGARET, third daughter of Humphrey Wilson, of Aysgarth, Wensleydale.

TWELFTH MONTH, 1849.

6th. At Liverpool, JOHN BLAIR, jun., of Smithsleads, in the county of Cumberland, to DEBORAH FORRESTER, of the former place.

13th. At Ipswich, ROBERT CHARLETON, of Bristol, to CATHERINE BREWSTER, eldest daughter of Thomas Fox, of Rushmere, near the former place.

14th. At Dublin, HENRY HILLARY BELL, of Belfast, to MATILDA MANLEY, of the former place.

... At Dublin, MORDECAI JOHNSON, to SAMUELLA, daughter of the late Samuel Jessup.

Deaths.

TENTH MONTH, 1849.

1st. At Elm Farm, near Liverpool, in his 77th year, JAMES WILSON.

ELEVENTH MONTH, 1849.

1st. At Reigate, aged 13, GULIELMA, daughter of James Deane.

2d. At Cotham, Bristol, in her 81st year, MARY HARKER, widow of James Harker, of Mansfield, Notts.

8th. At Saffron Walden, aged about 68, ANNA MARIA DAY.

3th. MARY GREENWOOD, of Stones, near Todmorden, aged 72.

10th. THOMAS THOMSON, Graigue, near Carlow, aged 22.

11th. At Providence, Rhode Island, ANNA ALMY JENKINS, aged 59, widow of William Jenkins; and SARAH B. JENKINS, her eldest daughter, aged 22. The melancholy tidings of the awful catastrophe by which both mother and daughter were deprived of life, by the burning of the dwelling-house, are contained in the following extract of a letter, dated the 24th ult., received by a Friend in Liverpool, and which has been kindly handed us:—

"I saw A. A. J. for the last time, on Second-day, the 19th instant, about 2 o'clock, P.M., at her house. I called to inform her, that two ministering Friends, from the neighbouring Quarterly Meeting, were engaged in visiting the Families of our Monthly Meeting, and proposed paying them a visit that evening. She was gratified by the prospect of seeing them; and the visit was accordingly paid, much to the satisfaction of the visitors and visited. The family retired at their usual hour. The night was very tempestuous, the wind blowing heavily, and the rain falling fast.

"A. A. J. and her son Moses, occupied a large room on the second storey of the house, and her daughter's a contiguous one, with a door communicating between them. A white servant slept in a chamber above the girls, and three coloured servants, two of them females, occupied rooms on the same floor of the third storey, somewhat remote from the family.

"About 3 o'clock in the morning, Sarah awoke from a sense of suffocation from smoke in the room. She immediately arose and called Anna, and they directly ascertained that the house was on fire. Their mother was at once called, who aroused Moses, and all rushed into the girls' room; and raising the window, called loudly for help. The vent now given to the air rapidly increasing the flames, Moses called loudly for a ladder. Sarah who was much alarmed, and insisted upon attempting to descend the stairs, with her mother and Anna, passed through the dense smoke in the upper hall, until they came to the top of the stairs, where they were met by fierce flames (the lower hall being entirely on fire), which drove them back; and they returned to the room they had left, much exhausted. Anna threw up another window, and succeeded in leaping from it on to the roof of the portico, over the front door of the house; her mother assisting and encouraging her to do so. She then reached back, and got her mother by the hand, and endeavoured to draw her after, but she sunk back into the room, and no doubt instantly expired from suffocation.

"In the meantime a ladder was brought by the man servant, who had escaped on the roof of the projection of the house, and from thence unhurt to the ground, and Moses also descended by it, followed by a white servant, who had found her way from her room to the same window. Sarah, we believe, attempted again to find the window, but fell exhausted before reaching it, about midway of the chamber, and no doubt at once suffocated; so we infer, from the position of the spot where her remains were found. Anna was directly taken from the portico, and a ladder placed immediately to the window from which she escaped; but the efforts of the firemen to enter the chamber, were frustrated by the dense column of smoke. The other servants escaped to the ground in the same manner as the man. Eliza Almy was not at home, being on a visit to her friends at Dartmouth.

"I think, not more than five minutes elapsed, from the time Sarah was roused from sleep, till all was over with her and her mother. The origin of the fire is unknown, though we believe it began in the kitchen some hours before; the shutters being shut, preventing its being seen from without.

"I conveyed Anna and Moses directly to my house, and we shall endeavour, by every means in our power, to supply their terrible loss. Anna's feet were blistered by the heat of the floor, and also her hands and face a little burned. Both are quiet and composed; they cannot yet fully realize their situation."

The letter goes on to state, that the city was in mourn-

ing, and great the concourse at the funeral; that the meeting was solemn and impressive, several Friends being engaged in testimony, and two in supplication.

A. A. Jenkins, it appears, had had a strong presentiment that her end was near, and had several times expressed it. Less than a week previous to the awful event, she conversed with an intimate Friend as to the spot where she desired to have her remains laid. "She had also, more than once, expressed that she believed her work in the ministry was nearly, if not quite accomplished. She had returned her certificates to her Monthly and Quarterly Meetings, and informed Friends, that she had been mercifully favoured to perform all the service she believed required of her in England."

Since the foregoing came to hand, an extract from the *Providence Journal*, has also been received, from which it appears that the bodies were found in the morning, in the cellar, among the ruins of the house. The probability is, that they perished from suffocation, before the flames reached them; and but for the mistake of crossing from the room in which A. A. Jenkins herself slept, all would probably have been saved. When the people who first arrived from without reached the spot, the flames were bursting through the windows, and had obtained such control that no efforts could have saved the house. It was large, built of wood, and open on all sides. The engines were impeded from want of water, and in a short time, a solitary chimney, standing like a ghastly monument amid the ruins at its base, was all that remained of the house.

Another letter states, that the mother and eldest daughter did not escape, seems as mysterious as the origin of the fire,—means of escape being furnished by every room on the second storey, with moderate efforts. But all the circumstances,—lateness of the hour—darkness of the night—severity of the storm, conspired to prevent the availing intervention of human aid to succour those who perished. Add to this the fact, that the family was supposed to be out of the house; which, being of wood and rendered so combustible by the accumulation of paint and varnish, in little more than an hour from the first alarm of the inmates, their happy home was reduced to a heap of smoking ruins; and after several hours of diligent search, the remains of mother and daughter—her first-born—were recovered from the smouldering embers, with scarcely any traces by which they could be identified.

The sudden removal of these Friends, and under such circumstances, "is well calculated," says the *Friends' Review*, of 12th Month, 1st, "to impress upon survivors a sense of the uncertainty of time, and the importance of the admonition, 'Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.'"

26th. HARTAS, aged 1 year, son of David Pickard, of Bush-cliffe, near Wakefield.

... At Aberavon, Glamorganshire, aged about 6 years, CATHERINE, daughter of John and Rachel Dorothea Slade Dyke.

TWELFTH MONTH, 1849.

6th. At the Felling, near Newcastle-on-Tyne, ANN, wife of John Watson, aged about 72.

7th. At Luton, AMELIA, wife of Richard Marks Brown, aged 62; a minister.

... ALEXANDER TOWNSEND, Rathrush, county Carlow, aged 70.

8th. JOSEPH MARRIAGE, of Coval Cottage, Chelmsford, and many years occupier of Moulsham and Bishop's Hall Mills. A much respected member of the Society of Friends. Deceased was one of the oldest trustees of Chelmsford Charity School, having subscribed to that venerable institution fifty years.—*Chelmsford Chronicle*.

... At Darlington, CHARLES SPENCE, aged 6, son of Hannah Spence.

9th. SUSANNA FINCHER, widow of the late John Fincher, of Evesham, aged nearly 84.

... At Liverpool, MARY COOKE, widow of the late John Cooke, of Liverpool, aged 69.

13th. REBECCA ALEXANDER, of Goldrod, near Ipswich, widow of the late Samuel Alexander, of that place, in her 73d year.

14th. At Everton, near Liverpool, MARY NICHOLSON, aged 78.

... At Melksham, Wilts, MARY ANN, daughter of Thomas Jefferys.

15th. JOSEPH SEFTON, of Liverpool, aged 66.

... At Allonby, aged 65, RACHEL BERRY, of that place.

17th. WILLIAM CHESELDEN, of Ipswich, aged 75.

25th. At Old Ford, near London, HERBERT, infant son of Robert Moline and Catherine Giles.

28th Account of the late William Wilson, of Bradford, will appear next month.

TO CORRESPONDENTS.

We have only room to acknowledge, with thanks, receipt of many letters, papers, and books.

A number of articles in type, unavoidably deferred till our next.

Advertisements.

ACKWORTH SCHOOL.—WANTED, a well-qualified Female **TEACHER.** The situation of **GOVERNESS** is also still vacant.

Apply to **THOMAS PUMPHREY**, Ackworth School, near Wakefield.—12th Month, 27th, 1849.

YORK RETREAT.

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The Present Vacation will terminate on the 15th of 1st Month, 1850.

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Testimonial from a Member of the Society of Friends.

Bloomfield Retreat, Dublin,
12th Month, 11th, 1848.

RESPECTED FRIEND,—As a duty I owe to myself and the suffering, allow me to bear this *unsolicited* testimony to the truthfulness of the advertisement of the astonishing efficacy of **Brande's Enamel**. I have tried it with entire success, ease, and comfort,—and can fully recommend it to the notice of the public. Thy friend,
To **J. Willis**.

JOHN MOSS, Superintendent.

London: Manufactured only by **JOHN WILLIS**, 24, East Temple Chambers, Whitefriars, Fleet-street, removed from 4, Bell's Buildings, Salisbury-square. Wholesale by all the large Medicine Houses.

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There is nothing contained in the Powders of an injurious nature, but on the contrary, they are in every respect conducive to health; the ingredients are of the most innocent, and at the same time, invigorating character, going alone to the cause of the complaint; consequently, they are well adapted to remove Indigestion, and other disorders of the Stomach, from which **Tic Doloieux** and all Neuralgic affections most frequently arise, and owing to their peculiar tonic properties, the use of a few packets persevered in tends greatly to strengthen weak constitutions.

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Address, care of **JOSIAH NEWMAN**, Grocer, Cirencester, to whom application for character can be made.

On E. Harris leaving, Josiah Newman will want an ASSISTANT to supply his place.

Cirencester, 12th Month, 1849.

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No. I. GLASGOW, 1st MONTH, 31st, 1849. Vol. VII.

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A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. I.

GLASGOW, 1ST MONTH, 31st, 1849.

VOL. VII.

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But this is not the case with the young. The whole year to them is a kind of perpetual spring. Their blood runs briskly throughout; their spirits are kept almost constantly alive; and, as the cares of the world occasion no drawback, they feel a perpetual disposition to cheerfulness and to mirth. This disposition seems to be universal in them. It seems, too, to be felt by us all; that is, the spring, enjoyed by youth, seems to operate as spring to maturer age. The sprightly and smiling looks of children, their shrill, lively, and cheerful voices, their varied and exhilarating sports,—all these are interwoven with the other objects of our senses, and have an imperceptible though an undoubted influence in adding to the cheerfulness of our minds. Take away the beautiful choristers of the woods, and those who live in the country would but half enjoy the spring. So, if by means of any unparalleled pestilence, the children of a certain growth were to be swept away, and we were to lose this infantile link in the chain of age, they who were left behind would find the creation dull, or experience an interruption in the cheerfulness of their feelings, till the former were successively restored.

The bodies as well as the minds of children require exercise for their growth; and, as their disposition is thus lively and sportive, such exercises as are amusing are necessary; and such amusements, on account of the length of the spring which they enjoy, must be expected to be long.

Though Friends are esteemed an austere people, they are sensible of these wants or necessities of youth. They allow their children most of the sports or exercises of the body, and most of the amusements or exercises of the mind, which other children of the island enjoy: but as children are to become men, and men are to become moral characters, they believe that bounds should be drawn, or that an unlimited permission to follow every recreation would be hurtful.

Friends, therefore, have thought it proper to interfere on this subject, and to draw the line between those amusements which they consider to be salutary, and those which they consider to be hurtful. They have, accordingly, struck out of the general list of these, such, and such only, as, by being likely to endanger their morality, would be likely to interrupt the usefulness and the happiness of their lives. Among the bodily exercises, dancing, and the diversions of the field, have been proscribed. Among the mental, music,

novels, the theatre, and games of chance of every description, have been forbidden. These are the principal prohibitions which Friends have made on the subject of their moral education. They were suggested, most of them, by George Fox, but were brought into the discipline, at different times, by his successors.

I shall now consider each of these prohibitions separately; and I shall give all the reasons which Friends themselves give, why, as a society of Christians, they have thought it right to issue and enforce them.

GAMING.—When we consider the depravity of heart, and the misery and ruin, that are frequently connected with Gaming, it would be strange indeed if Friends, as highly professing Christians, had not endeavoured to extirpate it from their own body.

No people, in fact, have taken more effectual measures for its suppression. They have proscribed the use of all games, in any manner subject to chance: Hence, cards, dice, horse-racing, cock-fighting, and all the amusements which come under this definition, are forbidden.

But as there are certain transactions, independently of these amusements, which are equally connected with hazard, and which individuals might convert into the means of moral depravity and temporal ruin, they have forbidden these also, by including them under the appellation of gaming.

Of this description are concerns in the lottery, from which all Friends are advised to refrain. These include the purchase of tickets, and all insurance upon the same.

In transactions of this kind there is always a monied stake, and the issue is dependant upon chance. There is, of course, the same fascinating stimulus as in cards or dice, arising from the hope of gain. The mind also must be equally agitated between hope and fear, and the same state of desperation may be produced, with other fatal consequences, in the event of loss.

Buying and selling in the public stocks of the kingdom is a practice, which, under particular circumstances, is discouraged also. Where any of the members of the Society buy into the stocks, under the idea that they are likely to obtain better security, or more permanent advantages,—such a transfer of their properties is allowable. But if any were to make a practice of buying or selling, week after week, upon speculation only,—such a practice would come under the denomination of gaming. In this case, like the preceding, it is evident that money would be the object in view; that the issue would be hazardous; and, if the stake or deposit were of great importance, the tranquillity of the mind might be equally disturbed, and many temporal sufferings might follow.

The Society have thought it right, upon the same principle, to forbid the custom of laying wagers upon any occasion whatever, or of reaping advantage from any doubtful event by a previous agreement upon a monied stake. This prohibition, however, is not on record, like the former, but is observed as a traditional law. No parent would suffer his child, nor school-master the children intrusted to his care, nor any men-

ber of the Society another, to be concerned in amusements of this kind without a suitable reproof.

By means of these prohibitions, which are enforced in a great measure by the discipline, Friends have put a stop to Gaming more effectually than others, but particularly by means of the latter: for history has shown us, that we cannot always place a reliance on a mere prohibition of any particular amusement or employment as a cure for Gaming; because any pastime or employment, however innocent in itself, may be made an instrument for its designs. There are few customs, however harmless, which avarice cannot convert into the means of rapine on the one hand, and of distress on the other.

Many of the games which are now in use, with such pernicious effects to individuals, were not formerly the instruments of private ruin. Horse-racing was originally instituted with a view of promoting a better breed of horses for the service of man. Upon this principle it was continued. It afforded no private emolument to any individual. The bystanders were only spectators. They were not interested in the victory. The victor himself was remunerated, not with money, but with crowns and garlands,—the testimonies of public applause. But the spirit of gaming got hold of the custom, and turned it into a private diversion, which was to afford the opportunity of a private prize.

Cock-fighting, as we learn from *Ælian*, was instituted by the Athenians, immediately after their victory over the Persians, to perpetuate the memory of the event, and to stimulate the courage of the youth of Greece in the defence of their own freedom: and it was continued upon the same principle, or as a public institution for a public good. But the spirit of avarice seized it, as it has done the custom of horse-racing, and continued it for a private gain.

Cards, that is, European cards, were, as all are agreed, of a harmless origin. Charles the Sixth of France, was particularly afflicted with hypochondriasis. While in this disordered state, one of his subjects invented them, to give variety of amusement to his mind. From the court they passed into private families: and here the same avaricious spirit fastened upon them, and with its cruel talons clawed them, as it were, to its own purposes, not caring how much these little instruments of cheerfulness in human disease were converted into instruments for the extension of human pain.

In the same manner as the spirit of gaming has seized upon these different institutions and amusements of antiquity, and turned them from their original to new and destructive uses, so there is no certainty that it will not seize upon others, which may have been hitherto innocently resorted to, and prostitute them equally with the former. The mere prohibition of particular amusements, even if it could be enforced, would be no certain cure for the evil. The brain of man is fertile enough, as fast as one custom is prohibited, to fix upon another. And if all the games now in use were forbidden, it would be still fertile enough to invent others for the same purposes. The bird that flies in the air, and the snail that crawls upon the ground, have not escaped the notice of the gamester; but have been made, each of them, subservient to his pursuits. The wisdom, therefore, of Friends, in making it a law of the Society, that no member is to lay wagers, or reap advantage from any doubtful event by a previous agreement upon a monied stake, is particularly conspicuous; as, wherever it can be enforced, it must be an effectual cure for gaming. For we have no idea how a man can gratify his desire of gain by means of any of the amusements of chance, if he can make no monied arrangements about their issue.

The reasons which Friends give for the prohibition of cards, and of amusements of a similar nature, are

generally such as are given by other Christians; though they make use of one which is peculiar to themselves.

It has been often observed, that the word Amusement is proper to characterise the employments of children; but that the word Utility is the only proper one to characterise the employments of men.

The first argument of the Society on this subject, is of a complexion similar to that of the observation just mentioned. For, when they consider man as a reasonable being, they are of opinion that his occupations should be rational; and when they consider him as making a profession of the Christian religion, they expect that his conduct should be manly, serious, and dignified. But all such amusements as those in question, if resorted to for the filling up of his vacant hours, they conceive unworthy of his intellect, and below the dignity of his Christian character.

They believe also, when they consider man as a moral being, that it is his duty, as it is unquestionably his interest, to aim at the improvement of his moral character. Now one of the foundations on which this improvement must be raised, is knowledge. Knowledge, however, is only slowly acquired; and human life, or the time for the acquisition of it, is but short. It does not appear, therefore, in the judgment of this Society, that a person can have much time for amusements of this sort, if he is bent upon obtaining that object which will be most conducive to his true happiness, and to the end of his existence here.

Upon this first argument of Friends I shall only observe, lest it should be thought singular, that sentiments of a similar import are to be found in authors of different religious denominations, and of acknowledged judgment and merit. Addison, in one of his excellent chapters on the proper employments of life, has the following observation:—"The next method," says he, "that I would propose to fill up our time, should be useful and innocent diversions. I must confess I think it is below reasonable creatures to be altogether conversant in such diversions as are merely innocent, and have nothing else to recommend them, but that there is no hurt in them. Whether any kind of gaming has even thus much to say for itself, I shall not determine; but I think it is very wonderful to see persons of the best sense passing away a dozen hours together in shuffling and dividing a pack of cards, with no other conversation but what is made up of a few game-phrases, and no other ideas but those of red or black spots ranged together in different figures. Would not a man laugh to hear any one of this species complaining that life is short?"

Friends are not so superstitious as to imagine that there can be any evil in cards, considered in the abstract, or in some of the other amusements that have been mentioned. The red or the black images on their surfaces can neither pollute the fingers nor the minds of those who handle them. They may be moved about, and dealt in various ways, and no objectionable consequences may follow. They may be used, and this innocently, to construct the similitudes of things. They may be arranged so as to exhibit devices which may be productive of harmless mirth. The evil connected with them will depend solely upon the manner of their use. If they are used for a trial of skill, and for this purpose only, they will be less dangerous than where they are used for a similar trial with a monied stake. In the former case, however, they may be made to ruffle the temper; for, in the very midst of victory, the combatant may experience a defeat. In the latter case, the loss of victory will be accompanied by a pecuniary loss; and two causes, instead of one, of the excitement of the passions will operate at once upon the mind.

It seldom happens, and it is much to be lamented,

either that children, or that more mature persons, are satisfied with amusements of this kind, so as to use them simply as trials of their skill. A monied stake is usually proposed as the object to be obtained. This general attachment of a monied victory to cards is frequently productive of evil. It often generates improper feelings. It gives birth to uneasiness and impatience while the contest is in doubt, and not unfrequently to anger and resentment when it is over.

But the passions, which are thus excited among youth, are excited also, but worked up to greater mischief, where grown-up persons follow these amusements imprudently, than where children are concerned. For though avarice, and impatience, and anger, are called forth among children, they subside sooner. A boy, though he loses his all when he loses his stake, suffers nothing from the idea of having impaired the means of his future comfort and independence. His next week's allowance, or the next little gift, will set him right again. But when a grown-up person, who is settled in the world, is led on by these fascinating amusements so as to lose that which would be of importance to his present comfort, but more particularly to the happiness of his future life, the case is materially altered. The same passions which harass the one, will harass the other; but the effects will be widely different. I have been told that persons have been so agitated before the playing of the card that was to decide their destiny, that large drops of sweat have fallen from their faces, though they were under no bodily exertions. Now what must have been the state of their minds when the card in question proved decisive of their loss? Reason must unquestionably have fled: and it must have been succeeded instantly either by fury or despair. It would not have been at all wonderful, if persons in such a state had lost their senses; or if, unable to contain themselves, they had immediately vented their enraged feelings either upon themselves, or upon others who were the authors or the spectators of their loss.

It is not necessary to have recourse to the theory of the human mind, to anticipate the consequences that would be likely to result to grown-up persons from such an extreme excitement of the passions. History has given a melancholy picture of these, as they have been observable among different nations of the world.

The ancient Germans, according to Tacitus, played to such desperation, that, when they had lost every thing else, they staked their personal liberty; and, in the event of bad fortune, became the slaves of the winners.

D'Israeli, in his *Curiosities of Literature*, has given us the following account:—"Dice," says he, "and that little pugnacious animal the cock, are the chief instruments employed by the numerous nations of the East to agitate their minds and ruin their fortunes; to which the Chinese, who are desperate gamblers, add the use of cards. When all other property is played away, the Asiatic gambler does not scruple to stake his wife or his child on the cast of a die, or on the strength and courage of a martial bird. If still unsuccessful, the last venture is himself.

"In the island of Ceylon, cock-fighting is carried to a great height. The Sumatrans are addicted to the use of dice. A strong spirit of play characterizes a Malayan. After having resigned every thing to the good fortune of the winner, he is reduced to a horrid state of desperation. He then loosens a certain lock of hair, which indicates war and destruction to all he meets. He intoxicates himself with opium, and, working himself up to a fit of phrenzy, he bites and kills every one who comes in his way. But as soon as ever this lock is seen flowing, it is lawful to fire at the person, and to destroy him as soon as possible.

"To discharge their gambling debts, the Siamese sell their possessions, their families, and at length themselves. The Chinese play night and day, till they have lost all they are worth, and then they usually go and hang themselves. In the newly-discovered islands of the Pacific Ocean, they venture even their hatchets, which they hold as invaluable acquisitions, on running-matches. We saw a man, says Cook, in his last voyage, beating his breast and tearing his hair in the violence of rage, for having lost three hatchets at one of these races, and which he had purchased with nearly half of his property."

But it is not necessary to go beyond our own country for a confirmation of these evils. Civilized as we are beyond all the people that have been mentioned, and living where the Christian religion is professed, we have the unhappiness to see our own countrymen engaging in similar pursuits, and equally to the disturbance of the tranquillity of their minds, and equally to their own ruin. They cannot, it is true, stake their personal liberty, because they can neither sell themselves, nor be held as slaves. But we see them staking their comfort, and all their prospects in life. We see them driven into a multitude of crimes. We see them suffering in a variety of ways. How often has duelling, with all its horrible effects, been the legitimate offspring of gaming! How many suicides have proceeded from the same source! How many persons in consequence of a violation of the laws, occasioned solely by gaming, have come to an ignominious and untimely end!

Thus it appears that gaming, wherever it has been practised to excess, whether by cards, or by dice, or by other instruments, or whether among nations civilized or barbarous, or whether in ancient or modern times, has been accompanied with the most violent excitement of the passions, so as to drive its votaries to desperation, and to ruin their morality and their happiness.

It is upon this excitement of the passions, which must have risen to a furious height, before such desperate actions as those which have been specified could have commenced, that Friends have founded their second argument for the prohibition of games of chance, or of any amusements or transactions connected with a monied stake. It is one of their principal tenets, as will be diffusively shown in this work, that the Supreme Creator of the universe affords a certain portion of his own Spirit, or a certain emanation of the pure principle, to all his rational creatures, for the regulation of their spiritual concerns. They believe, therefore, that stillness and quietness, both of spirit and of body, are necessary for them, as far as these can be attained. For how can a man, whose earthly passions are uppermost, be in a fit state to receive, or a man of noisy and turbulent habits be in a fit state to attend to, the spiritual admonitions of this pure Spirit? Hence, one of the first points in the education of this Society is, to attend to the subjugation of the will; to take care that every perverse passion be checked; and that the creature be rendered calm and passive. Hence, the children belonging to it are rebuked for all expressions of anger, as tending to raise those feelings which ought to be suppressed. A raising even of their voice beyond due bounds is discouraged, as leading to the disturbance of their minds. They are taught to rise in the morning in quietness, to go about their ordinary occupations with quietness, and to retire in quietness to their beds. Educated in this manner, we seldom see a noisy or an irascible Friend. This kind of education is universal among the true members of this Society. It is adopted at home. It is adopted in their schools. The great and practical philanthropist, John Howard, when he was at Ackworth, which is

the great public school of the Society, was so struck with the quiet deportment of the children there, that he mentioned it with approbation in his work on Lazaretto, and gave to the public some of its rules as models for imitation in other seminaries.

But if Friends believe that this pure principle, (or portion of His own Spirit, which, as already observed, the Supreme Creator affords "to all his rational creatures,") if attended to, is an infallible guide to them in their religious or spiritual concerns; if they believe that its influences are best discovered in the quietness and silence of their senses; if, moreover, they educate with a view of producing such a calm and tranquil state; it must be obvious, that they can never allow, either to their children, or to those of maturer years, the use of any of the games of chance, because these, on account of their peculiar nature, are so productive of sudden fluctuations of hope, and fear, and joy, and disappointment, that they are calculated more than any other games to promote a turbulence of the human passions.

Another reason, why Friends do not allow their members the use of cards, and of similar amusements is, that, if indulged in, they may produce habits of gaming; which, if once formed, generally ruin the moral character.

It is in the nature of cards that chance should have the greatest share in the production of victory; and there is, as I have observed before, usually a money stake. But where chance is concerned, neither victory nor defeat can be equally distributed among the combatants. If a person wins, he feels himself urged to proceed. The amusement also points out to him the possibility of a sudden acquisition of wealth without the application of industry. If he loses, he does not despair. He still perseveres in the contest; for the amusement points out to him the possibility of repairing his loss. In short, there is no end of hope upon these occasions. It is always hovering about during the contest. Cards, therefore, and amusements of the same nature, by holding up prospects of pecuniary acquisitions on the one hand, and of repairing losses that may arise on any occasion on the other, have a direct tendency to produce habits of gaming.

Now, Friends consider these habits as of all others the most pernicious; for they usually change the disposition of a man, and ruin his moral character.

From being generous-hearted, they make him avaricious. The covetousness, too, which they introduce as it were into his nature, is of a kind that is more than ordinarily injurious. It brings disease upon the body, as it brings corruption upon the mind. Habitual gamblers regard neither their own health nor their own personal convenience, but will sit up night after night at play, though under bodily indisposition, if they can grasp only the object of their pursuit.

From a just and equitable, they often render him a dishonest person. Professed gamblers, it is well known, lie in wait for the young, the ignorant, and the unwary; and they do not hesitate to adopt fraudulent practices to secure them as their prey. Intoxication has also been frequently resorted to for the same purpose.

From humane and merciful, they change him into hard-hearted and barbarous. Habitual gamblers have no compassion either for men or brutes. The former they can ruin and leave destitute, without the sympathy of a tear. The latter they can oppress to death, calculating the various powers of their declining strength, and their capability of enduring pain.

They convert him from an orderly into a disorderly being, and into a disturber of the harmony of the universe. Professed gamblers sacrifice everything, without distinction, to their wants; not caring if the order of nature, or if the very ends of creation, be reversed.

They turn day into night, and night into day. They force animated nature into situations for which it was never destined. They lay their hands upon things innocent and useful, and make them noxious. They lay hold of things barbarous, and render them still more barbarous by their pollutions.

Hartley, in his Essay upon Man, has the following observation upon gaming:

"The practice of playing at games of chance and skill is one of the principal amusements of life; and it may be thought hard to condemn it as absolutely unlawful, since there are particular cases of persons, infirm in body and mind, where it seems requisite to draw them out of themselves by a variety of ideas and ends in view, which gently engage the attention. But this reason takes place in very few instances. The general motives to play are avarice, joined with a fraudulent intention, explicit or implicit, ostentation of skill, and spleen, through the want of some serious useful occupation. And as this practice arises from such corrupt sources, so it has a tendency to increase them; and indeed may be considered as an express method of begetting and inculcating self-interest, ill-will, envy, and the like. For, by gaming, a man learns to pursue his own interest solely and explicitly, and to rejoice at the loss of others as his own gain, grieve at their gain as his own loss; thus entirely reversing the order established by Providence for social creatures."—*Clarkson's Portraiture.*

THE MYSTERIOUS BOOK.

For THE BRITISH FRIEND.

THERE is a deeply interesting volume in the possession of every human being, which perhaps not one-third of those many thousands have ever read. It is a work of wonderful construction and mighty import, composed by a Great Author, who has presented a copy to all, with strict charge to examine it frequently, and keep it clean.

Now there are certain malicious spirits ever on the watch to obtain possession of these books, and blot the good writing from their pages; therefore, to prevent men from being deceived by their machinations, a beautiful clear light or lamp is given along with each volume, which enables men to read it aright, if, when they desire to do so, they submit their books to the rays of this lamp; and wherever it shines, it burns up the false marks of the dark spirits, and brings the pure hand-writing of the Author into clear view. In consequence of this, these spirits endeavour, by all the means in their power, to draw the volume away from the light, and if not prevented by the watchfulness of the possessor, plunge it at last in total and irrecoverable darkness.

One of the most powerful of the dark spirits is Self—the great idol to whom thousands bow the adoring knee; many of them unconscious of what they worship, though he sets up his kingdom in their very hearts. But such is the subtlety of this idol, that he changes his form to suit the minds of his worshippers, and blind their eyes to his real character; at times appearing to the careless eye in the form of Benevolence, Generosity, Self denial, Humility, and other virtues.

I saw, as it were in a dream, a man, of large possessions, who built schools, founded charities, and gave away great sums to public subscriptions for the poor; the voice of praise from his fellow-men sounded sweet to his ear, and he was proud of his deeds, and thought by them to purchase Heaven; but he looked not into his book, to examine there his motives and actions by the unerring light of his lamp, or he would have found his volume was dedicated to Self, and that all his deeds and alms-givings were as so many offerings to the vanity of this mighty idol.

Again, I saw a man of gay and careless countenance take up his book in search of some amusement, but as he turned over the leaves, a gleam from his neglected lamp fell on one of the pages, and revealed such a catalogue of crimes, that with shuddering horror he threw down the book; and, instead of repenting and seeking forgiveness for the past, rushed again into scenes of sin, to dispel the gloomy vision of that terrible page. Self, whom he worshipped, could not endure the sight of his own vileness.

Reader, wouldst thou know the name of this mysterious book? I tell thee, it is "The Heart." Dost thou ask what is the lamp that lighteth it? I tell thee it is "that light which lighteth every man that cometh into the world." Oh, then, examine thy precious volume by the purifying rays of this unerring lamp; abide in it, and the errors and imperfections on the pages shall be removed; and if thou earnestly beseech the Great Author, he will give thee a new and beautiful edition; with leaves of stainless white, and bound in cords of everlasting love; and on its title page shall be inscribed, the glorious name of "*The New Heart*."

SECOND ANNUAL REPORT OF THE FRIENDS' DAY AND EVENING SCHOOLS, CUTLERS' HALL, FRIARS, BRISTOL.

ESTABLISHED FOR THE INSTRUCTION OF BOYS OF THE POORER CLASSES.

In presenting to the Subscribers the Second Annual Report of this Institution, the Committee have the satisfaction of believing that it has been the means, to a considerable extent, of promoting the object for which it was established, that of the moral and intellectual elevation of the children of the poor, accompanied with simple scriptural instruction: and, though far from undervaluing the higher branches of education, the Committee feel that not a little will have been done, if the children under their care should have received such training and instruction as may tend to promote their usefulness and happiness in after life.

It having been the almost unanimous opinion of the Subscribers who were present at the General Meeting, held in the Fourth Month last, that no application should be made for Government aid, the Committee can only look for support to the voluntary contributions of their friends; and, whilst thanking them for their liberal subscriptions during the past year, they entertain the hope that they may be placed in a position to carry on the School during the ensuing one, with at least undiminished efficiency. It has been the principle of the Committee, and one to which they intend to adhere, not to incur any debt on account of the Institution.

THE DAY SCHOOL still continues to be under the gratuitous superintendence of FRANCIS HUNT, who believes it to be his duty to devote the whole of his time and energies to this important work.

It has lately formed a part of the duty of the Senior Teachers to instruct and superintend the studies of the Junior Teachers, to render them better qualified for the routine of their own classes. The Committee believe that this arrangement has been of great advantage to the Teachers and to the School.

In the early part of the year, through the kindness of some of their friends, the Committee were enabled to fit up another room on the same premises, as a gallery room, which serves an important purpose for the younger portion of the School, as also for giving simultaneous lessons to the older boys.

On the 4th of Eighth Month, about 270 of the boys, accompanied by the Superintendent and Teachers, enjoyed an excursion by railway, a distance of about thirty miles, on the Bristol and Birmingham line, returning before dusk, without any accident to mar the pleasures of the day.

The practice of taking frequent walks in the afternoon has also been continued, to the advantage and satisfaction of Teachers and Scholars.

The friends of the Temperance Cause will be glad to learn that the Juvenile Society, mentioned in the last Report, has been kept up in the School. About 200 of the Scholars are members of Total Abstinence Societies.

Unremitting attention is paid to the personal cleanliness and demeanour of the boys.

The average attendance, &c., is reported as under:—

AVERAGE ATTENDANCE FOR THE QUARTER			
Ending 3rd Month, 31st,	398		
— 6th " 30th,	469		
— 9th " 30th,	433		
— 12th " 20th,	468		
Number now in the School,	602		
Total admitted since the commencement,	1404		

These averages are exclusive of Seventh Days, on which day of the week, the School has been regularly opened for about three hours in the morning, and the average attendance has been 224 for the year.

THE EVENING SCHOOL, during the first nine months of the present year, diminished very much, owing to the inability of F. HUNT to give it the same attention as heretofore; and the occasional help which the Committee were able to obtain, did not supply the place of a regular Teacher. Under these circumstances, the Committee thought it right to engage the services of a paid Master, in the 9th Month last.

The Committee regard this portion of their institution as very valuable, providing as it does, a means of instruction for lads at work during the day, who may, through their own neglect, or that of their parents, have failed to acquire it in earlier life; as also to those who may be desirous of improving or keeping up the knowledge already obtained. These feelings are increased, by their remembering that there is only one other School of this description in this large city.

The total number admitted since the commencement, in 10th Month, 1839, is 1433.

In conclusion, the Committee cannot but express their desire, that, in common with all who are similarly engaged, they may remember that their efforts are unavailing without the Divine blessing, alike essential to works of faith and labours of love.

PROFESSOR DE MORGAN'S INAUGURAL ADDRESS.

(Continued from page 314.)

That emulation is a strong stimulus, I fully admit; but to what does it stimulate? Its first effect is one which destroys the equilibrium of all seats of education in which any range is left to the student. Emulation is the desire of surpassing; but it appeals to the opinion of others, not to self-respect. Does a student feel himself weak on any one point, does he know that his natural capabilities are greater in one branch of education than in another? Forthwith he begins to pay less attention, perhaps no attention at all, to the subject in which he is deficient, that he may concentrate all his energies upon that in which he hopes to gain a prize. If, indeed, a student in whom the desire of honour is strong, would remember that conscientious self-approval is, or ought to be, a necessary part of his acquisitions—if, firm in this principle, he should resolve that whatever honour is to be gained by him, should not be paid for at so dear a price as the evasion of an obvious duty—if, further, he should see clearly that it is his duty to cultivate the whole mind, to develop its distinct powers, and not to allow some to wither that others might be overstrained—then indeed he would prove that the love of honour may lead to results of unexceptionable goodness. But those distinctions which are obtained by the spurious

process of neglecting the weak points to secure the strong ones, arise from yielding to a much less praiseworthy feeling. It cannot now be said that the feeling is akin to what is dishonourable; because in the widely-spread misapprehensions which prevail on the subject of education, the student of whom I last spoke is secure of the approbation of his friends and comrades, and does nothing but what is permitted. Nevertheless the time will come when opinion shall pronounce the abandonment of the weaker points to secure the stronger, an unfair manœuvre, an improper advantage taken of those who are really attending to the whole of their proper business, and an unjustifiable misappropriation of the money expended on the student's education.

It is not an uncommon thing to assume that the love of honour is in itself praiseworthy, and sure to lead to good results: nevertheless, this maxim has created a large proportion of the evils of human society, or, which amounts to the same thing, has been the pretext under which less noble passions have worked successfully to the same end. It is honourable to face the public enemy with courage, it is honourable to vanquish him when attempting aggression; and hence the love of plunder has been able in all time to attach the notion of honour to the victory itself, independent of the cause and conduct of the war. And similarly, in academical contests, the mere pre-eminence, the holding the highest place, has been made the point to which attention is directed, in such manner that all means are valued more or less according as they conduce more or less to this object. The consequence is, that in every case to some extent, and in many to a very large one—in all injuriously—the subject matter of study is considered with reference to the probable demands of the examination. I may mention a few among the manifold consequences of this misdirected view:—

First, I think I might appeal to those here present who have gone through their trials, and ask them whether they do not remember something like making their preparation depend more or less upon the particular opponents they may have reason to expect. Does it never happen that one part of the subject is looked at with a negligent eye, because the student feels that in that one part he is safe, as against others? And are there not details which are avoided, I will not say by an *express understanding* among all who are to be examined, but still by something which has a *little more* of definite existence than the fundamental compact which the theory of our constitution supposes to have been made between the crown and the subjects? And does not what is thus avoided in most instances belong to the severer part of the subject; to that part in which the irksome formation of habits is most felt to be wanted? The answer will be in the affirmative. In fact, when success in the examination is all that is thought of, the tact which selects reading with reference to the actual competitors will be sure to be a valuable faculty; as valuable as the acquired power by which the seaman makes his own course dependent on that of the chase which he wishes to cut off from her port. This part of the evil must always exist in college examinations, but not so much in those where students from different colleges or different class-rooms are brought together.

Secondly, I may ask of the same students whether they have ever heard of making their reading depend more or less upon the accidents of the preceding examination-papers? Is such reasoning as the following wholly unknown?—"This matter was set last time; therefore it will not be set this time; therefore it need not be attended to." I have before now been able to trace a considerable neglect of so fundamental a point

of algebra as the binomial theorem to the accident of it and its consequences having made a prominent appearance in the last year's examination. Till a very recent period, we had two yearly examinations, one at Christmas, as well as one at the end of the session. The first examination was abolished for reasons among the most prominent of which was, the great tendency of the student to think that he had done with a material portion of the subject as soon as he had been examined in it. It was my practice sometimes to repeat in the Midsummer examination a question which had already been given at Christmas. A great many of my students never could believe that this was anything but a mistake on my part: and their surprise was evidently that of a debtor who has paid money on account, and taken a receipt, when he finds that, instead of the balance, a claim is made of the whole amount originally due. It is not to be wondered at, all existing notions and practices considered, that the learner should regard himself after examination as a passed bankrupt, protected by a certificate. And what I maintain is, that the known and ascertained tendency of a Christmas examination to show the effect above noted at Midsummer, is proof enough that those who read for this last, without looking beyond it, will discharge their burden as soon as it is over.

Thirdly, I need hardly remind you that the habits formed by a student whose thoughts are occupied by the questions: "Will this tell?—how much of this shall I want?—will it be set?" are not those which are most likely to make an active inquirer, a sagacious reasoner, a judicious expositor of the balance of facts and arguments. This is so clear that I need waste no time upon it. It would be clearer still if it were better understood how much the importance of good habits outweighs that of accumulation of knowledge. I do not wish to undervalue extensive information, nor for a moment to assert that he who is possessed of it is not vastly superior to him who is without it, *ceteris paribus*. The increased love of it which pervades our academical institutions, the enlarged power of communicating it which distinguishes modern teaching, may well entitle us to say that we have arrived at the silver age of education. But the golden age will never be established until, without any depreciation of the value set upon knowledge, as knowledge, the habits of mind acquired in the gaining of it are considered as by very far the most important part of the acquisition.

I suppose a student engaged upon his books with the examination, and nothing else before his mind: a prize or a scholarship in his thoughts, and a great branch of learning or science the appointed means of contest. A question arises on which opinions are divided; and the student, who is perhaps not quite a beginner, is at that period of his course at which, under guidance, he should begin to examine conflicting authorities, and accustom his mind to receive without partiality, and act without rashness, upon the impressions which they communicate. He should pause and consider: but this he feels he has not time to do. It will be enough for him, he thinks, to be able to state, if asked, what A, B, C, and D have delivered upon the matter; as to himself, he thinks that he should like to get the prize, which may be regarded as a summary of all his own convictions upon the subject in question. No one to whom the prize is everything forms opinions or discusses evidence; a conclusion had and obtained, to be written out on a given day, can be more easily fixed than by thought. Again: an elementary point suggests itself, upon which his feeling tells him there is not sufficient light: he knows that he ought to go back, and seek for the source of the obscurity. But he will not do it: he will wait until he

gets up the subject, as the phrase is, just before the time of examination. He does not remember that, if his present hurry be too great, that of the final recapitulation will be still greater; and, further, that in the meantime, that which he has on hand may be totally misunderstood, and made the source of all manner of future error. Or, grant that he does go back, it is with a mind prepared to believe in its own complete success on any accession of clearness; "I see now what I did not see, therefore I see it all," is the logic which his hurry teaches him to use. Perhaps it may happen that at some point of one investigation he seems to light upon the clue to a difficulty which had previously occurred in another. He will not stop, and make this certain and useful; he will make a note of it, and this note, it is almost certain, will not be honoured when due: the light of the moment will have burned out before he is ready to use it, and he will wonder what his memorandum could have meant. I might spend more time than remains to me in enumerating the modes by which the concentration of all the mind upon the display of acquisition turns it away from the cultivation of habits of sound learning.

I will give the practices against which I have been contending all their due; they produce a certain readiness which is not without its value. What the student whom I have been describing does, he does quickly; and shows more power in a given time than he would have done but for his training. For my own part, I would rather adopt Bacon's division; I would rather that confidence made him ready, and writing exact. I believe that a student who sedulously avoids the snares which I have shown to lie in his path would acquire in the debating societies which exist in our College, as in other institutions of the kind, promptness, as promptness, of a character far more useful in life than that which is obtained in preparing to remember and write an extraordinary quantity in a few hours.

And now I will conclude this lecture by a few words of advice to those who are commencing this session under our care, in reference to my preceding remarks. *Take care of everything except the examination, and leave the examination to take care of itself.* The less its result occupies your thoughts, the more likely is its place to be filled, if you really be in earnest, by matters which will produce the worth of any result of examination, in the rational self-confidence you will ultimately win, and the estimation in which you must at last be held by others. If you follow in detail the advice which I have implied, in mentioning the injurious diversions of purpose which the existing system sets in your way, you *may* sacrifice a place or two in the list, or you *may* gain as many. For you are not to suppose that the methods which I have warned you against, are of necessity the best adapted even to secure their own fleeting purpose. It depends altogether upon the individual constitution whether it shall be so or not; and I have not time to explain how it may happen that the student who thinks least of the contest may be most successful in it; yet you see it sometimes happen. But it is a well-known observation in the old Universities, that a very inordinate attention to examination reading defeats its own purpose very often indeed. Still, however, though it were certain that the effect, if any, must be loss, I should not the less advise you to regulate your studies by the wants of life, to keep before you the higher ends of knowledge, and to be content with the results. Stimulate the spirit of inquiry; learn to think the power of discerning between truth and falsehood, good and evil, is worth a thousand-fold more than anything which you can obtain in the way of present honour. You will thus have certainty instead of lottery, to add to all other advantages; for,

do what you may in the way of waiting upon the question-papers, you may be defeated by finding that you have mistaken your examiner. Here, again, I might digress to show that the true mode of study has an *average* fitness for all examiners, and all selections of questions, which makes it safer than an attempt at one mode of meeting the latter. But I am almost ashamed to allude to the mere examination advantages of the plan, whose sufficient recommendation it ought to be that it answers the true end of education.

If ever you should feel yourself disposed to make selection with reference only to what you think may be required of you at the end of the current session, and to ask yourselves, "Will this tell in the examination?" remember that you are preparing your minds to receive it in a manner which will prevent it from telling much beyond that time. There is but one book, and one part of it, which is worth studying with reference to nothing except an examination in June—and that is the almanac for July.

Again, you must not be discouraged if you find your apparent progress somewhat slower than if you were only employed in stacking answers against the day of question. The process of laying the foundation on which to erect a solid superstructure gives much work before there is much show. You see it in building a house, and you must endeavour to believe it of building a mind. You ought to have been doing much which examination will not at once detect. And herein lies a difficulty which would exist, even if the system of reading for competition were made the best it possibly could be, both by teacher and student. It is this: that in several material points the growth of one year is meant to show its best and largest results in the next. Now students are apt to be skilful in directing their attention to that part of the crop which is most speedily ripe. But those who can firmly adhere to the maxim of attending to everything except the examination, will, I am sure, be guided by the lectures to give each process of mind, as well as each detail of information, its proper relative importance. If, however, there should be any who feel that study is wearisome, who do not appreciate its immediate effects, or believe in its ultimate influences, and who are satisfied, come the conviction how it may, that for them there is no alternative except competition for competition's sake, or absolute idleness—then, to those so situated, I say that I could read another lecture, on the great advantages which mental exertion of any kind possesses over inaction. But this I, at least, will never do as long as the College is in its present state. There is no occasion to preach industry here, except to a minority who, if they cannot be excited by the number of better examples before them, are not likely to be reformed by anything I could say. And it is this state of circumstances which leads me to the following remark:—

In thus putting before young minds and unformed judgments considerations which necessarily imply that I hold the system under which they are to be educated stands in need of some reform, I shall be held by some to have addressed myself to the wrong parties; and to have made that *concio ad populum* which ought to have been *concio ad clerum*. But it must be remembered, that my proposal goes to no greater length than the most despotic government that ever ruled would sanction the circulation of—it amounts but to this, let every one reform one. And I have good reason to hope that the amendment will proceed in the first instance from the student himself; a hope which is founded upon the following comparison:—

Within my recollection, to a great extent, still more within that of older persons, and to any amount you please within the reading of all, existed that feeling

between the teacher and the pupil which was either the cause or the consequence—for our purpose it matters not which—of the great deterioration of sound education in the eighteenth century. While knowledge was advancing, the means of communicating it and forming the mind by it were in a state of rapid decay. The boy at school, and the youth at college, in four instances out of five, considered those who were to teach them as taskmasters, set over them for most irksome purposes. To baffle these natural enemies, to evade their demands, was meritorious and clever; and more ingenuity and labour was spent in doing it than would have earned their highest praise, if otherwise directed. The son had very often heard with admiration his father's account of the tricks by which, in his old school days, he contrived to avoid mental exertion; and must have been somewhat surprised when, burning with the desire of imitating the paternal example, he received the paternal recommendation to mind his book and keep out of mischief. These two things were synonymous: many parents—very many—had a vague notion that the practice of sitting before leaves of printed paper had more to do with the safety of the neighbours' windows and apple trees, than with any effect to be produced upon the minds and characters of their sons. And when, to use Dr. Watts' account of the matter, Satan found that occupation for a young man which his teachers could not do, very many were the instances in which the elder block-head consoled himself by thinking that the younger one had too high a spirit to be confined to books.

How completely the face of things has changed, I need hardly say. Here, and everywhere I believe, it is no longer honour and glory to be incapable of any but bodily exertion; all who are not what used to be called bookish, are thought foolish.

Those who are foremost in their studies exercise the influence over their comrades which was formerly yielded to those who were most active in doing nothing, or worse. It is due to the prevalence of an earnest love of improvement, that I can abandon the general arguments in favour of knowledge against ignorance, and descend to particular discussion of the advantages or disadvantages of existing methods of real study. It is due also to the higher tone of study which that love of improvement has introduced. You would turn over with a smile many books which older students fifty years ago regarded with awe. You range through branches of science which, at their first promulgation, were considered as the sole property of only a few of the strongest heads. The peculiar mode of reasoning which, at the appearance of Newton's *Principia*, prevented it from being really understood by so much as a hundred men throughout all Europe, has been cultivated until it is almost familiar to many of you. That knowledge of the affinity of languages which is so important an exponent of the connection between thought and speech, and which had hardly begun to exist a century ago, is made one of the primary sources of your mental exercise. You may well, then, be desired to think for yourselves upon the best mode of appropriating and investing the wealth which it is placed within your power to gain. You must not be satisfied merely by the choice of industry in preference to idleness: but of several species of application you must try to make the best mixture. For though you have many advantages, yet the world upon which you are entering is one which has profited as much as its academies; and the former will teach you at last, if you do not learn it in the latter, that to whom much is given, from them will much be required.

MEEKNESS, modesty, and humility, are graces entirely independent of personal attractions.—Dillwyn.

LIFE IS A RACE.

THAT race is soon run. We set out from a given point, and run towards the appointed goal. With some this journey is difficult and tedious, but with many it is brief. Yet, with *all* it is a race that will very soon be ended. Blessed are they who run well the destined course of life, and finish it at last with joy.

Lo! yonder those sparkling dew drops are smiling amid the first blushes of morn. How beautiful they appear, as they hang pendulous from the leaflets of that bed of flowers! The grass, too, all covered o'er with those beautiful gems, glitters like diamonds in the morning sun. But as the sun advances, one by one they disappear, till all are gone. How short their stay! How soon are they fled and vanished for ever!

"Life is like the dewy diamonds,
Glist'ning on some flow'ry field,
Till the sun puts on his glory—
Then the jewels are exhaled."

Hark! listen to that lovely song in the grove. What melodies arise from the flowery solitudes of the vernal year! It is the voice of unbounded joy among the woodland tribes, that cheer the sunny hours of spring. How varied the numbers! How rich, how sweet, how soothing the strains! O, that they might ever continue! But, ah! I feared so—the song is ended—ended when most enchanting. The songsters have flown; all is over. Such, indeed, is life—a brief song that is sung; then our voice is heard no more among the living.

Life is like an April day—now clear; then clouds—now clear again. Like an oasis in a vast desert—a grateful shade in a weary land, where, for an hour, we may rest us from our toil. Or like the succession of day and night—light and darkness; now the shades surround us—now hope gleams along our pathway, o'er every hill and vale of our future pilgrimage.

"Life is like the fitful breeze that sighs
Like the blazing flame that dies;
Darting, dazzling on the eye—
Fading into eternity!"

If, then, our being is such a fleeting span—if our life so soon is gone—if our days are so transitory, and so speedily numbered—how should we apply our hearts unto wisdom! Let us improve our golden moments, ere they are numbered with eternity. Let us lay up a good foundation against the time to come, that when launched into eternity's ocean, we may enter into the unceasing joys of the redeemed in the skies, and sing hallelujahs for ever by the river of life in heaven. In that happy inheritance death never enters, but life immortal reigns. There clouds never rise, lightnings never flash, nor billows beat, nor thunders roar. There songs of joy never end—flowers always bloom—the waters of life flow eternally on, and the skies are perpetually serene and unclouded amid the splendours of an eternal day.

I. N. K.

PREVENTION OF CRIME.—There is scarcely any thing in which society is so deeply concerned, as the prevention of crime: the security of our lives and property is involved in it; so that it becomes the imperative duty of every individual, to contribute his assistance according to his opportunities for it, and in full proportion to the influence he may possess. Every one has it in his power to do something, more or less, to discourage and put down whatever has a tendency to demoralization and vice; as dissipation, gambling, and intemperance—the fruitful sources of crime. The next all important object, is to attend to the deplorable condition of those who are so sunk in vice and crime, as to become outcasts of society.—*William Allen.*

IMMEDIATE REVELATION NOT CEASED.

(Continued from Vol. VI., page 285.)

And now as I have demonstrated, that by the *Revelation of the Spirit of Jesus Christ in man*, man can only know God and the things of the kingdom of God, and the Scriptures with their interpretation: so I proceed to show, that hereby man can only know himself and the state he stands in before God; whether he be justified or condemned. Without this he can have no true or infallible assurance of God's love and favour. That there is such a thing attainable to every believer, and necessary for him to know as to his comfortable walking with God, the Holy Scriptures do manifestly declare; and it is generally acknowledged that it is to be come to and sought after; therefore I shall not insist on the proof, the same being granted; but shall speak as to the way by which it can alone be attained.

I plead that it is only by the "*Immediate Revelation of the Spirit of Christ*," justifying the man in his heart. "He is near that justifieth," saith the prophet: so near that He is in him, and justifieth him in his conscience. Without this man can never have true assurance till God justifieth him, (man's justification, or words spoken outwardly only, can do nothing) "The Spirit itself beareth witness with our spirits that we are the children of God." Rom. viii. 16. Not the words of Scripture, or the words of the Spirit spoken to, or in, other men (for what are they to *me*?) but the Spirit itself witnesseth this: "And he that believeth hath this witness in himself, witnessing in him." (1 John v. 10.) And saith Paul (2 Cor. i. 21), "Now he which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given us the earnest of the Spirit in our hearts."

Lo! how he makes it a common privilege to him and them! And this is that which stablisheth, settleth, confirmeth, stayeth the mind, and giveth it peace; and removeth all doubtings; begetteth in it a full assurance of faith, according to Heb. x. 22. It is called "The full assurance of hope." "All riches of the full assurance of understanding." (Col. ii. 2.) And this was the fruit of Paul's preaching (1 Thes. i. 5), "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." And (Eph. i. 13), "In whom (viz. in Christ) when ye had believed (for it should be so translated) ye were sealed with that Holy Spirit of promise."

So blessed are they who receive this seal! And what are all Scripture words without this seal, but a blank? And this seal is the seal of the Holy Spirit of promise, sealing in man's heart that he is beloved, justified, and approved of God; and with assurance that it is so, it can make him cry, "Abba! Father!"

This will yet further appear—that it is only by *Revelation* man can be assured of his state—even by the immediate manifestation and in the Light of Jesus Christ, on the examination of the other grounds which men make for this assurance, when they have shut out that which can give it, and does give it, as proved by Scripture testimony.

A man, say they, can be assured of his state before God, if he be justified by certain signs, characters, and marks; for if he be a true believer, that, his faith, is the true faith, the living faith, and not the false dead faith: This, say they, he can know by his love to God; by his meekness, his patience, his courage, his righteousness, his love to his neighbour.

But seeing there are *semblances* of all these—a counterfeit love both to God and man; meekness, patience, &c. For the hypocrite has nothing of the true love, patience, meekness, &c., yet he hath a likeness of them, and will proceed as far, in the outward actions

of devotion, charity, equity, &c., as the other that is the true believer; yea, and even according to their own confession, he may go beyond him. And so whereas they say, "the tree is known by its fruits;" and it is so; but by what are the fruits known? Two men may be found doing the same outward work, which has the same outward appearance, and yet the one may be a mere hypocrite, the other a sincere Christian. Then by what can their works, or fruits, be judged? It is true some works are so manifestly evil, as cursing, swearing, drunkenness, lying, stealing, various gross immoralities, &c., that they are readily known by all to be such; and that which makes them known is the *Light of Christ in their hearts*: But now these works which carry in them the appearance of good and yet are not good, but dead works, empty, without life, though they have a fair show, yet they are rottenness within, as is reported of some apples that have a very pleasant colour, but are poisonous within. How shall a man judge of these? Now he who has "*life in himself*," the birth "*begotten of God*," he has a spiritual sense and discerning whereby he can savour, smell, and taste of the works, the fruits of the good tree; for they have a good savour, a living spiritual savour; they smell and taste of the Tree of Life on which they grow. Hence they are called living works; and these, in the light which reveals them and makes all manifest, are seen to be good. And the works which have but the *appearance*, they are also seen and discerned to be such; and, being evil, they cast an evil savour, by which in the Light which begets the discerning, they are felt, and he can have no union with them; nor with the tree on which they grow: and this man discerneth in the manifestation of the Light, both his neighbours' works, of what nature they are, by the tasting and smelling of the fruit; the tree is known both in himself and in his neighbour; and this is a great mystery and hard to be received by such as have not got that taste and discerning begotten in them of the Lord, who "*tasteth words and works*," as the mouth tasteth meat. But hereto I give my testimony that there is such a thing, and I do witness it in my measure; and so I confess there are signs and characters of a man's state; the fruits infallibly manifest the tree; but the fruits cannot be certainly and infallibly known, but in and by the Light which reveals them, and begets a taste to discern them. This is it which enters into the kernel, and pierces through the outward appearance, and searches what is in the centre, and "brings to light the hidden things of dishonesty," and discovers the ravening wolf in the sheep's clothing, whether in man's self or in his neighbour.

And this further makes it more impossible for a man, without revelation, to know his state, especially according to our adversaries' principle; for whereas Christ said, "Thereby shall ye know that ye love me, if ye keep my commandments."

Now, say they, that is impossible. We must break them every day in thought, word, and deed; and we must remain in a necessity of sinning so long as we remain in the body. And this principle every wicked, profane wretch takes to cover his wickedness. "Oh!" says he, "the children of God have their infirmities; David fell into murder and adultery; Noah into drunkenness; Peter denied his Master, &c." And the common swearer, drunkard, whoremonger, backbiter, cheater, worldling, says—"This is my *infirmity*; and the best have their infirmities! I have a good heart, and am sincere for all this; and may be in a justified condition!" Now passing this deceit of theirs, which their teachers have caused them to drink in, I shall only at this time use it so far against them, as to demonstrate that all their signs and marks come short of giving them assurance. For now, according to their own

confession, their keeping the commandments cannot be a sign to them, for they cannot come up to keep them; and their evil works are many and much more than their good: How then shall the good tree be found by its fruits, seeing the "good tree cannot bring forth evil fruits?" And how shall the good in this mixture be known from the evil? And this yet increases the difficulty in the point of trial, that not the quantity or the measure, is to be looked into of goodness or grace in man, but the quality, kind, or nature; and it is true that it is so. Now where there is so much of the evil and so little of the good, like a dust of gold, a little grain in a dunghill of evil, whose nature is to hide the good, how can it appear, or be infallibly known, but by the Revelation of the Light of Christ, which searches all the depths of heaven and hell? And indeed, in the midst of much of a contrary nature in man—much filth, deceit, and corruption, yet the *Light*, I say, will discover the *little grain of sincerity*, the *small mustard seed*; and without this man has no comfort, till he know there is somewhat which is sincere and honest in him. And this breathes and cries to God for deliverance from that of a contrary nature—that He would slay it with the sword of his mouth, and raise up the hidden grain within him into dominion and victory over all! And it is only God, who searches every thing in man's heart, that can discover it to him. For he cannot himself, of himself, know it; "but the Lord, he searcheth the heart, and trieth the reins, and sheweth to man his thoughts, and every motion of his mind, of what nature, quality, and principle they are: and so it is manifest what an uncertain, fallible, and dubious way this is, for a man to know his state by marks and signs, when he is not come to the *immediate manifestation and Revelation of the Light of Christ in his heart*; in this to read his evidences and examine them. No more can they tell a man his state without this than a sun dial can tell the hours of the day when the sun shines not upon it—when his beams are not visible! And this comparison some of themselves have made; and whatever that assurance be which they can gather *without Immediate Revelation*, it is not the assurance of faith; and so at best it is only a conjecture! This will easily appear from their own principles, and some of them have seen and granted it. For were it an assurance of faith, then it should have the revealed "Word of God" for its object, either by Scripture, or immediately spoken from the mouth of the Lord. This they grant, that faith can have no other formal object.

According to their own way, they affirm—This assurance is but to be gathered by consequence, as in such an argument or syllogism—whosoever firmly and truly believeth in Christ, and loveth him, &c., is justified. "But I am such," saith he, "therefore I am justified." Now the proposition in this argument being found in Scripture, I grant it, and shall let it pass for a true foundation at this time, (though, as above demonstrated, the Scripture words in themselves are not a sufficient foundation). But what warrant have they for the faith of the assumption, viz.—"I believe; I love Christ?" No scripture in all the Bible speaks this particularly to any man, and they acknowledge it; and that this assumption has not the "Word of God" for its object, but *dictamen conscientia*—the testimony of a man's own heart and conscience—that he sincerely believes and loves God. Now, according to that true principle, granted by themselves, the conclusion always follows the weaker of the premises, as one link in the chain being weak, weakens the whole chain; it follows that this conclusion must follow the certainty of the assumption; and it being but the testimony of a man's *own* conscience, (for to this at last he must return, how many arguments so-

ever he makes) and not the testimony of the Word, the Spirit of God in his conscience; for this they have shut out of doors, as already said; wherefore the conclusion also, which is the assurance a man has of his state, is but the assurance of faith, *not* divine, but human. That is, an assurance leaning upon man's own testimony of himself, and not upon the testimony of God's Word; and consequently it is not the assurance of faith the Scripture speaks of, which has for its object the "Word of God."

As for myself, I can truly say, I was put upon the rack, as it were, with the doctrine of the national teachers, when I set about to examine my state; for the signs they gave me of my state were as obscure and dark to me as my state itself; and how then could I, by them, know it? And thus I am sure it has been, and is, with many others; and what shall we render unto the Lord who has spoken in our hearts, saying, "*Be of good comfort, I am at peace with you, your sins are forgiven; I am well pleased with you in my beloved Son*;" and has caused his Light to shine forth in our hearts, which reveals our state unto us, and points unto us the infallible signs and characters of it? What shall we render unto God for all His benefits? The love of God is *immediately* felt; and this knowledge of it is beyond all signs and characters of it. And what a blessed privilege do they rob themselves of (which they might attain unto), who cry out, "*All Revelation is ceased*!" For if ceased, then man can neither know God, Scripture, nor himself.

(To be continued.)

ANECDOTES

OF THOMAS SCATTERGOOD AND HIS TIMES.

(Continued from Vol. VI., page 327.)

In the sketch we have given of George Dillwyn, we have had occasion to mention the name of Isaac Zane, at whose hospitable mansion the Indian conferences were held. Isaac Zane was at that time an elder of Philadelphia Monthly Meeting, and had been for more than half a century a useful and consistent member of the Religious Society of Friends. He was born in Gloucester county, New Jersey, in 1710, and when about fourteen years old, became a resident of Philadelphia. In the days of his youth he submitted to the visitations of the Holy Spirit, and through its life-giving, life-sustaining virtue, he experienced a growth in grace, and became established in righteousness. A sincere concern for the promotion of the cause of Truth was raised in his heart, and a fervent engagement for the maintenance of Christian discipline in the Society of which he was a member. Quite early in manhood, he became concerned to take a share in the exercises and burdens devolving on the faithful members of the militant church,—and few indeed have been the examples left us of similar dedication and zeal, extending through such a long life. In his Monthly Meeting, for nearly sixty years, he was one of the willing-hearted burden bearers, on whom appointments were mostly abundantly laid. He was often sent by his Friends to labour affectionately to reclaim those who had strayed from the path of truth and virtue, and often by appointment was engaged in the arduous duty of visiting with others in gospel love, the families of the meeting he belonged to. Indeed, a "meeting for business" scarcely passed by, without a fresh portion of service being assigned him.

In the sixth month, 1754, he was acknowledged an elder; and when, in 1756, "the Meeting for Sufferings" was established, he was appointed a member of that body. He was connected with nearly every important movement of the Society of Friends in Pennsylvania, from 1750 to 1794. Beside his services in visiting the

families of his own meeting, under its appointment, he twice received a minute from his brethren at home, to visit the members of other meetings. Those of Deer Creek, Maryland, in 1783; and of Evesham, New Jersey, in 1784.

From the Memorial issued by Philadelphia Monthly Meeting concerning him, we learn, that he felt for the distresses of the Indian natives of this land, and was deeply concerned for their good. He had marked them wasting rapidly away, so that tribes numerous in the days of his youth were becoming nearly extinct,—and he was greatly solicitous of doing everything practicable for their comfort and instruction. When any came to Philadelphia, or held treaties with the Government of the province, in places adjacent, he was anxious to show them marks of friendship and respect, and endeavoured to embrace every opportunity which rightly opened, to inculcate the principles of Truth. He had a high place in their esteem and affection, and this he sought to turn to their own good; taking advantage of their willingness to hear him, in pointing out “the benefit of a peaceable disposition, and the necessity of their attending to the convictions of Divine grace.”

As one of the members of “The Friendly Association for regaining and preserving Peace with the Indians by Pacific Measures,” Isaac Zane was peculiarly active. In the fifth month, 1753, he went up to Wyoming, taking some workmen with him in order to assist John Hughes, and others, sent by the Governor of Pennsylvania, to build dwellings for Tedyuscung and his tribe.

Soon after the treaty of Easton, in eighth month, 1761, a Muncy Indian was killed by a white man, and consternation seized upon the white population on the northern frontiers of Pennsylvania, lest the murder might be retaliated on them. Many of the Indian tribes were at that time exasperated with the English, and some were prepared, and others preparing, to take up the hatchet again. Tedyuscung, in passing amongst the Moravians at Bethlehem, publicly declared his belief that a general Indian war would speedily follow. The report of his opinion, added to the fears engendered by the murder referred to, occasioned very many of the frontier settlers to flee from their habitations. The religious Indians settled on the north branch of the Susquehanna, at a place called Mackwihilosing, who were under the instruction of Papoonung, were disturbed at the expressed determination of some of the Muncy or Minisink Indians, to take the tomahawk and revenge themselves on the whites. It would appear the lovers of peace in that little settlement, not only endeavoured to persuade these fierce coveters of revenge and blood to forego their purpose, but even sacrificed some of their own goods in purchasing the delay. Two of them in the meantime, Tongocone and Secomus, hurried down to Philadelphia with an account of the position of affairs. Governor Hamilton, by and with the advice and assistance of the Friendly Association, determined to send a conciliatory message with a suitable present to assuage the ire of the Muncies. He commissioned Isaac Zane and Isaac Greenleaf, both warm friends of the Indians, to take his present and message, and go to Wyoming, in which neighbourhood three of the fierce Muncy warriors were, and meet them. Notwithstanding the threatening aspect of things—the probability that hostilities would commence, and the personal danger to themselves—these friends of peace and of men undertook the trust. Governor Hamilton’s message does not appear to have been preserved, but we learn that it stated that the murderer of the Indian was in prison; which assertion his envoys found was not true. Isaac Zane kept a journal of this mission of mercy, and as it appears

never to have been published, we shall give copious extracts from it, giving an abridgement of the part omitted to make the narrative complete.

Isaac Zane, in company with Isaac Greenleaf, left Philadelphia, tenth month 13th, 1761, at two o’clock in the afternoon, and lodged at the house of John Evans, at North Wales, that night. On the 14th they overtook Tongocone and Secomus, whom they had sent forward with goods for the intended present to the Muncy Indians, and proceeding together to Bethlehem, they there joined Job Chilleway and Cobos, two of their Wihilosing brethren. Tongocone now desired to see the Governor’s message, and on examining it, said it would not answer the end proposed, considering the smallness of the present accompanying it. He evidently feared lest the two Friends should be hurt by the Muncy warriors, and proposed that Isaac Stile, a Delaware Indian, should be deputed to the delivery of the message and present. The Friends informed him they were willing to alter the wording of the message sent by the Governor,—and on this condition they agreed to go forward. About two o’clock on the afternoon of the 15th, the company left Bethlehem, and went to Bowman’s, on the north side of the Blue Mountain, to lodge. Tedyuscung, who had been with them at Bethlehem so drunk he could not “stand still,” came to them this evening entirely sober, although in each of his two coat pockets he had a bottle of rum. The Friends being in a large room, in which were the people of the house, and some strangers, one of them spoke of “the presumption of wicked people in daily doing the things they know displease Him by whom they have a being in the world;—and for their so displeasing him, their souls fall’ into endless misery.” Tedyuscung then asked if the Friends thought all men had descended from the same first parents—“he supposed the white people had some account in their books thereof.” He was told that it was said in the Bible that all nations of men were made of one blood, and that Friends believed it to be true. On this he wished to know how there came to be so many languages in the world. When the history of the building of Babel and the confusion of tongues had been given, Tongocone, waving his hand towards Isaac Zane and Isaac Greenleaf, said he wanted “some talk with the two Quakers, concerning what the Moravians say of the Quakers.” At this all the company gave eager attention, and he began: “I lodged last evening with the Bethlehem Indians, and the Moravians told me that ‘the souls of the Quakers should not be saved.’ I asked why? They answered, ‘Because they do not baptize with water.’ Now, I shall be glad to hear,” continued Tongocone, “what you have to say for yourselves in this matter.” Isaac Zane says, “We told him we could not believe outward water could wash people’s hearts clean from sin, and the abundance of corruption that is lodged in the hearts of wicked men. We are sensible that nothing less than the baptism of the Holy Ghost and fire—the power of God—can cleanse the hearts of the children of men from evil. Though baptizing with outward water was formerly used, we are persuaded that the spiritual, which is Christ’s baptism, has taken the place of the former, which is called John’s. [We] queried with them whether they thought it possible that pious men who never had the knowledge of outward baptism were all lost, or cast into endless punishment?”

“Tongocone seemed satisfied with what had been said, and gave us an account of what he had said in answer to the above opinion of the Moravians. ‘I have had some knowledge of the Quakers, and I have found them to be a kind and loving people, doing good with what they have to those who are in want;—and

since our Maker has been pleased to give them such virtue in this life, what reason is there to believe that he will not save their souls?"

Job Chilleway said he believed "they," the Moravians, "knew nothing about who should or should not be saved."

On the 16th, the travellers met three squaws, of whom Tongocone inquired whether the three Muncy warriors, to whom the Governor's message was addressed, had come to Wyoming. The reply was, they have; and there are three more with them. At this the Indians appeared troubled, and expressed many fears as to the result. Tongocone said, "It would be well for us to employ our hearts in constant prayer to our Maker, to soften, and turn the minds of those wicked men with whom we are going to do business."

The journal goes on: "We got about twenty miles into the desert this day. Night coming on, we were obliged to encamp where water was hard to get. When we had set up our tents, the Quealeasink Indians and Tedyuscong came, and sat with us therein, to consider our message. On reading it over again, Tongocone said there were but six words in it that would be useful, and that if we were to read it as it was to them [the Muncies], they would go out of the house before it was half done. We proposed to them to consider it by paragraphs, but Tongocone said it would be useless. He desired to see our wampum, and then he could tell better what to say. We granted his request, and adjourned to the next day, and went to rest—but for want of water I slept little. 17th. Thence we proceeded north by west near the same course as yesterday. On our way, Job Chilleway dropt some angry words against those warriors that put us to so much trouble. Tongocone admonished him for being angry at them, 'for,' said he, 'they know not what they do, and therefore they should be pitied. We were once in the like error.'

"We went about twenty miles this day, and at the motion of the Indians encamped about an hour by sun to hold a further consultation about the Governor's message. It was an old encamping place, by the side of a stream of water, and many Indian houses. We let them have the belts and strings of wampum with which they went to counsel in conjunction with Tedyuscong.

"18th. The Indians spent the morning in forming the messages to the said warriors, and when they had agreed thereon, they advised us to deliver it in the following words, viz.:

"Come, brother, listen to me, the Governor at Philadelphia. Listen to me, brother. Early one morning I saw one of my brothers from Quealeusink,—the sight of him caused me to think and conclude his coming to Philadelphia was on account of some particular business,—and on inquiry, I found by the speeches he brought me, that my brother was in much sorrow, and weeping. This caused much trouble and mourning on my part.

"When I saw my Quealeusink brother about to return home, I determined to send my messengers, Isaac Zane and Isaac Greenleaf, to mourn with my brother; which is the cause of their coming to Wyoming, and of your seeing them at this time.

"A string.

"Now, brother, listen to me: I am pleased that my brother from Quealeusink informed me of your sorrow and weeping, as it gave me an opportunity of sympathizing with you, and [of sending] my messengers to condole with you. It makes me glad when I think of our grandfathers and their practice, in opening their hearts to each other. For by opening their hearts to each other freely, they lived in true love and harmony together.

"A black belt of seven rows.

"Come, brother, listen to me: Now, brother, this is the way one brother serves another. Now, brother, I will clap my hands to your eyes, because the tears are always filling up your eyes. I wipe [them away] that you may see me clear and plain, and believe me to be your brother in Philadelphia.

"Come, brother, listen to me: It is always the case when sorrow fills our hearts, they are not right, being all on one side. Now, brother, I will clap my hands to your heart, and set it upright, that it may stand as it formerly did.

"Come, brother, since I clapt my hand to your heart I hope it will be quiet and still, and remain as it used to be, that so you may hear what I have to say to you, and have feeling in your heart.

"A white belt of eight rows.

"Come now listen to me, brother: I will put my hand to your sorrow and weeping, and will wrap up that sorrow, and will dig a hole and bury it in good black earth, so that it may never appear any more. Now, brother, after what is done your heart may remain quiet and contented, and never more think of your past sorrow and affliction."

"A belt of nine rows."

The journal narrates, that after receiving this from Tongocone, they went forward on their journey, till they came to a collection of Indian cabins, on the plains of Wyoming, about two miles from the town where Tedyuscong resided. Here they stopped whilst the Indians inquired of those living there, whether the Muncy warriors were sober, and what was their present temper of mind. They learned that they were sober, and waiting for the messengers from the Governor. They were also informed, that Papoonung had been so severely wounded by an Indian, whom he had reproved for his wickedness, that his life was in danger, and, in short, that it was not thought he could recover. Some of the Indians, who did not like his doctrine, had often threatened his life, because a few of their young relations and people inclined to follow him and live in his town. Isaac Zane says, "At this sorrowful account some of the Indians wept, and all the rest were very sad. The next day one of them in conversation with me about him said, he apprehended that now their minister was dead, they should be scattered, and come to nothing. On recollection, he added, he hoped that He who had raised up Papoonung, and made him an instrument of good to them, would still be mindful of them, and point out some means for their preservation."

"Thence we went forward to the town, and on visiting and shaking hands with the [Muncy] warriors, our Quealeusink Friends were overjoyed to see those men in a friendly disposition of mind, so different from what they were when first they came; for then they were as furious as a bear robbed of her young."

Isaac Zane then states that Tongocone and his companions were anxious that the Muncy warriors should receive not only the present intended for them, but that they should have likewise all the wampum brought to repay the Quealeusink Indians that which they had given to delay the meditated hostile movement, until they could send information to the Governor. This amounted to 22,500 of wampum. Tedyuscong said, if he had any he would add it to the gift; for their demands were so high, and made in such a furious temper, he thought all would not satisfy them. The two ambassadors declined complying, on the ground that it was unreasonable, and would be setting a bad precedent; yet they at last agreed to leave the matter

* By the minutes of the Friendly Association, it appears that Isaac Zane, on behalf of that body, paid for a messenger sent after a physician, and the physician's bill in attending Papoonung until his recovery.

to the prudent management of Tongocone, with permission, if nothing else would do, to give the wampum,—otherwise to keep it as originally intended, to replace what himself and comrades had furnished. The journal then proceeds:

“After we had put up our things in Tedyuseong’s store, we made a good quantity of tea, and sent for Tenohwongogue, the brother of the man that was killed, and the men with him. They supped with us, and appeared pleased. After supper, we agreed to give Captain Tenohwongogue a present. Tongocone took a coat, a hat, and a shirt, and took him to a private place, stripped off his old clothes, and put on the new ones. [He] put 10,000 wampum in his pocket, and told him nobody knew of this but ourselves, and what we now gave him was his own. [He] then wiped the tears from his eyes, and stroked the grief from his heart, so that he should be able to hear what we had to say to him the next day. Being informed that the warriors had sent to the frontiers for fifteen gallons of rum, our Indian friends thought it best to get the business done before it came, and we therefore appointed to speak to the [warriors] at ten o’clock the next day. Tedyuseong having left his house and beds for us, and gone to another house where his wife had her nursery, we went to bed and I slept well.

19th. “After a pretty general feast of chocolate we delivered the above said message, and the goods, with seeming solemnity, in the following order. They were divided into two parcels, about one half was laid at Tenohwongogue’s feet as he sat, when the belt of eight rows of white wampum was delivered,—and when the belt of nine rows was delivered, the remainder was also laid there in the same manner as the first. A horse [was also given] to carry off the goods. All these he received with thankfulness, and cheerfulness appeared on every countenance. The affair which before this appeared dubious, had now another face; all uneasiness had vanished, and after a short pause Tenohwongogue made the following return, viz.:

“‘Brother, I am glad to hear you speak. Now, brother, I take you by the hand. Brother, you have melted my sorrow and mourning, by hearing what you have said to me. Now, brother, I am made easy. I am determined to go home in quiet and contentment, and set myself down in peace.’”

“After the Muncy Indians had received the goods, they offered the Quealeusink Indians a share with them, but they thanked them, and told them that their brothers, the white people, had given them enough. Tongocone kept the 22,500 black wampum to repay his towns-people what each of them had given to stop the said warriors.

“The Governor [had] sent a letter to Papoonung with a request, [that he would] carry the contents of his message to the chief men of the Muncies,—and he being unable to do it, we judged it proper to send it by those Indians with us. Accordingly [we] applied to Tongocone to do the service, which he undertook. Being well acquainted with the message, and well disposed to accommodate differences, [he] was a suitable messenger.

“Having done all that was necessary for us to do, we made what despatch we could to get away before the rum was brought, which was expected every hour. Near ten o’clock we got on horseback,—men, women, and children, came to take leave of us.”

On their return they were told “that the man who killed the Indian was not in prison, as was said in the message, which gave us to think the Indians knew it. He had been selling his land, and making sale of all his effects.”

The journal then concludes:—“Tedyuseong kept himself very sober all the time after we left Bowman’s,

though he had rum with him. He appeared thoughtful about the troubles we were going to settle. Tongocone, and Secomus, his companion, behaved as good Christians, and the former like a wise politician. From this [character] probably he took his name, which signifies, ‘Wide horn, the sound whereof is heard afar.’ At a time he told the interpreter to tell me he found it his concern to keep himself clear of all vanity—particularly useless words. I believe what he said; for I do not remember to have seen anything vain in him all the time we were together.”

In the summer of 1790, a delegation of southern Indians spent several days in Philadelphia. They were going, as representatives of their nation, empowered to make peace, to New York, where Congress was then sitting. Washington recommended that great respect and attention should be shown them by the citizens, and the members of the Society of Friends gladly did their part towards fulfilling the President’s desire. A number of Friends being gathered together on the occasion, it was concluded to appoint a committee to hold a conference with the Indians, in which, if way should open for it, our peculiar testimonies might be laid before them. Whilst the company were sitting in silence before entering on the nomination, Isaac Zane arose, and in the language of one who was present, “delivered in a lively, weighty manner, the following instructive narrative, respecting some Indians, at a former treaty held with them at Lancaster. ‘Among the Indians who resorted to the treaty were three, who came from a far country, and who knew so little of the Europeans as to be unacquainted with the use of fire-arms. These kept much by themselves, spoke but little, and appeared very shy of the white people. One who, with many other Friends, was present at the treaty, felt an engagement of mind to have a religious conference with these strangers. He spoke to them under a solemn, weighty frame of mind. The power attending his language penetrated their hearts, and tears trickled down their cheeks. They were greatly affected; and, stretching forth their arms, and closing their hands, said, in their figurative manner, ‘We will take it in our hands; we will hold it fast; we will lose none of it; we will carefully bear it to our brethren, and there open wide our hands, and spread it joyfully among them.’”

Isaac Zane continued to be diligent in the attendance of religious meetings even when his bodily strength had very much failed, and his eyesight had become so dim that he needed some one to lead him. He remarked, “although he went in great weakness, he was often favoured, through the condescending goodness of the Shepherd of Israel, with inward consolation, and returned to his home much refreshed and strengthened.” At this period of his life, Thomas Scattergood thus wrote of him to John Pemberton. “My love to thy dear wife, and father, Isaac Zane. May his bow abide in strength to the end. O how precious to behold such greenness in advanced age! Such may well be compared to Caleb, who feel as strong in spirit for the Lord’s work as when he first led them out of Egypt’s land.”

His bodily powers continued to decay, and when his weakness was such as entirely to confine him to the house, he said, “I am willing to go, and ready to go.” He thankfully acknowledged that the great and good Shepherd did not leave him, and that he was often favoured with great consolation, and a sense of heavenly enjoyment. Inward melody and songs of praise seemed frequently rising in his heart to the Lord, notwithstanding his pain of body, and he could joyfully say, “I have seen the arms of everlasting mercy open to receive me; and have a full assurance that I shall be permitted to join the heavenly host in singing halle-

lulah! and enabled with the seraphims to say, 'Holy, holy, is the Lord of Hosts—the whole earth is full of his glory.'"

He was favoured with memory and understanding as his strength gently ebbed away. His close was without any apparent pain. He expired on the 6th day of the Third Month, 1794, aged about eighty-four years.

(To be continued.)

CHURCH RATES AGAIN!!!

THE myrmidons of the State Church are, ever and anon, by their rapacious deeds, increasing the unpopularity of their mistress. Friends' Meeting House, in Houndsditch, London, has again been robbed of its furniture; and sundry members of the body have been called, by the seizure of their goods or their money, to suffer for conscience sake; as the following bill, which has been kindly sent us, will show more at large:—

"Why should I deprive my neighbour
Of his goods against his will;
Hands were made for honest labour,
Not to plunder or to steal."

DR. WATTS.

"Keep my hands from picking and stealing."
BOOK OF COMMON PRAYER.

We have just witnessed the usual annual distraint of the property of respectable citizens in the Parish of St. Botolph, Bishopsgate, who have the firmness and manliness to decline at all costs, to pay for the support of a form of worship which they conscientiously disapprove.

The Clerical "*razzia*" carried off forty-two chairs from the Meeting House of the Society of Friends, in Houndsditch, and proceeded to plunder the following individuals of goods or cash, to the following amounts:

	£	s.	d.
THOMAS BAX, Bishopsgate-street.....	3	15	0
EVANS & CLARK, do.	5	10	6
CHARLES GILPIN, do.	6	7	10
JOHN HARGRAVE, do.	15	0	0
PIERSON & SON, Sun-street.....	8	10	0
BUTLER, Houndsditch.....	3	2	8

leaving several parties against whom warrants have been issued, to afford clerical sport for another day.

We really scarcely know who connected with this scandalous affair is most to be pitied: the poor Clergyman (enjoying, as we are informed, £2200 per annum), to whom it must surely be a thought of bitterness that his stipend is thus *verung* from unwilling Parishioners:—the Magistrate, who must have serious qualms of conscience in signing warrants against men as respectable as himself;—the Members of the Establishment, thus degraded by worshipping with the produce of the *spoil* of their neighbours;—or the said neighbours themselves, who thus suffer for bearing their testimony to the Truth.

On the whole, we would rather be the *spoiled* than the *spoilers*; for there is a strength and a support in the independent maintenance of Truth at all costs, that we are sure these men would not exchange for the cushioned seat of the easy-going Churchman, the gold chain of the Alderman, or the stipend of the Rector.

But we say in sober seriousness, Alas! for the Church which is supported by these legalised robberies, instead of by the free-will offerings of its members.

A CHRISTIAN will find his parenthesis for prayer even through his business hours.—*Cecil*.

THE BRITISH FRIEND.

GLASGOW, 1st MONTH, 31st, 1849.

NOTICES OF MINISTERS TRAVELLING.—Our information this month, regarding the movements of Friends in the ministry, is unusually scanty.

We find that SUSAN HOWLAND, accompanied by SARAH ORD, of Preston, (who has a minute from her Monthly Meeting, liberating her for that purpose) was at both meetings at Leicester, on First-day, the 6th instant; from whence she proceeded to Dudley and Stourbridge. On the 18th, they attended Lancashire Quarterly Meeting, held at Preston; and are now engaged in visiting the particular meetings of Hereford Worcester and Wales General Meeting.—Barnard Dickinson is with them as guide.

LANCASHIRE QUARTERLY MEETING, held as above, was not considered large. In the meeting for business, a long discussion took place on the propriety of holding the Spring Quarterly Meeting on two days: that is, adjourning to the following instead of to the evening of the same day. It was alleged, that there was great unsettlement in the adjourned meeting, when held in the evening, in consequence of Friends being anxious to reach home, and afraid of being too late for the trains. The discussion ended in the appointment of a Committee to consider the subject, and report to a future meeting.

It was agreed, however, that at the ensuing meeting at Manchester, a short adjournment should be tried, viz., half an hour, instead of two hours and a half.

Some excessive seizures for Tithes and Church Rates were reported within Lancaster Monthly Meeting, which it is probable will be published.

FRIENDS—THEIR ORIGIN, &c., &c.—Under this title, as our readers must have observed, we have, in our preceding six volumes, treated pretty extensively at regular intervals, of the first two branches of the subject—the Origin and Distinguishing Religious Principles of Friends. We come now to the illustration of the remaining branch—their Practices and Peculiar Customs.

We have occasion to know, that this series of papers has been acceptable to many of our readers; and have no doubt, that the intended ensuing series will be equally so. We are further induced to a continuation of the subject, from a persuasion that in this brief and detached form, the essays are likely to be read by a numerous class, who probably have not time and opportunity for the connected study of an entire volume.

Besides, as is well known, many who are more favourably situated in this respect, and do not require to be *informed* of their duty, may yet be benefitted by being *reminded* of it. Under a former dispensation, notwithstanding their many outward and visible revealings of the divine will, the people had yet to get "line

upon line, line upon line; precept upon precept, precept upon precept; here a little, and there a little." And though the days in which our lot is cast, have been blessed with greater light, not less do we seem to stand in need, in regard to matters of such import, of being "instant in season and out of season"—for there cannot be a more "convenient season" for the consideration of such subjects, pertaining, as these do, to life and salvation.

APPEAL OF THE PEACE CONGRESS FINANCE COMMITTEE.—We direct attention to this Appeal in our advertising columns. The object which the Committee desires to promote, is so well and so lucidly stated in the Appeal itself, that we need not repeat it here; but the cause is so fully accordant with our religious principles, and one in which Friends have ever felt so lively an interest, that we cannot doubt many more will be induced to add their names to the subscription list. It affords us sincere pleasure to observe, that so large a sum has already been obtained; and we trust the amount will yet be so increased, as to cheer on the Committee in their praiseworthy endeavours, to promote the peaceful settlement of national differences; and to hasten the coming of that day, when every country shall be our country, and every man our brother; when from the sun's rising even unto his going down, the name of our God, and of His Christ, the Prince of Peace, shall be great among the Gentiles; and when, in every place, there shall be offered unto His name incense and a pure offering.

NEW EDITIONS OF STANDARD WORKS.—From our advertising columns this month and last, it will be observed that we are about to have New Editions of two of our best works—one ancient and one modern—in explanation of the Doctrines and Practices of Friends, viz.: "An Apology for the True Christian Divinity, by Robert Barclay;" and "The Doctrines of Friends, or The Principles of the Christian Religion, as held by the Society of Friends," from the pen of Elisha Bates.

The prices at which they are respectively proposed to be published, we are glad to find, are such as promises to bring them both into more extensive circulation than has yet been the case with either; and we cannot but express the hope, that the enterprising publishers may be gainers and not losers by their undertaking.

We are also inclined to hope, that the republication of these Standard Works is justified from a conviction that they are in demand; and if so, we hail the circumstance as indicative of a healthy feeling, and of a desire to propagate a knowledge of the Truth, in its ancient purity and simplicity; which, we would remark, is not affected by differently educated or differently constituted minds, as some have weakly supposed; but is as unchangeable in its nature as its divine author.

"GATHER UP THE FRAGMENTS, THAT NOTHING BE LOST."

For THE BRITISH FRIEND.

JOHN BARCLAY TO SAMUEL ALEXANDER.

8th of 1st Month, 1812.

DEAR FRIEND, — [In allusion to an expression in S. A.'s intended little work on Friends' principles, he says,] To "consecrate," I apprehend, might be construed to approve of learning as a qualification for the ministry, and then persons might argue with us thus: "If learning, or a good education as regards general knowledge on matters of importance and usefulness, be subsidiary in any way to the service and spreading of Christianity by ministers of the Gospel, why not establish places or give greater facilities by which those called and qualified for the office might be furnished with this beneficial, though secondary aid?" To which we both should readily reply: The Gospel is the Power, and the ministers of it must be ministers of the Power; the preachers of it must be preachers of the Power; as it is written, "That which we have seen and heard, declare we;" and so that which they have received to give, that only must they give; not mixed with what their own skill or education may have furnished. And though persons of good natural abilities, and some acquired knowledge, may so abide under the teachings of the Power in themselves, as to be made able ministers of the substance, pure and unmixed with any addings or conceivings of their own; and so speak, when they speak, even "as the oracles," having learnt enough in the school of living experience to make them count all things else but as dross, or dirt to be trodden under foot, in comparison of that life-giving, soul-saving knowledge which stands in the Power—and Paul was a singularly eminent instance of this kind, who determined to know nothing but Jesus Christ, (who is the Power) and to speak of Him only in the way and words that might be given him:—yet we both know and can testify, that this is not by any means frequently or always the happy case with those that have a little more of this world's wisdom than their fellows; but that where useful proficiency in learning does not render openly and decidedly proud or vain, it very often obstructs and retards a true growth in the simplicity, in the nakedness and nothingness of self. For the enemy is too subtle now-a-days to present any great outward temptation, for people generally are brought up to tolerable morality, for it is the fashion to be humble or to appear to be so, and men are not esteemed in the world if they are proud; and so the enemy has changed his bait, for open evil will not go down he finds among many, and so he works in a hidden manner; in a mystery of deceit, and the wise folks are taken in their own craftiness, but the simple are kept out of the snare. Having had many fears on the subject of any new facilities or encouragement being given to the attainment of even what is termed useful literature, further than Truth leads any parent to give to his children, on mature consideration of the capacity and leaning of their dispositions or turn of mind, I have thus freely expressed myself in more words than the first occasion seemed to authorize. But I have silently, though with growing uneasiness, observed the insinuation of sentiments amongst us, which I have desired much to see under the eye of those that bear the burdens of the day. I have had * * * sentiments on religious instruction handed to me, which have been a grief to me in the candid perusal of them, they containing matter which, in a feeling of tender regard towards the writer of them, I do not think best to expose. Most of the family of — seem mightily taken with them. Oh! this loving of "father or mother more than me," this disposition is not worthy of Him; for the affectionate part is to be kept under

the power of the cross, and thereby to be crucified; that we may know the heavenly relationship, and the love that springs from the Life and stands in it; which love spake thus to a chosen disciple, "Get thee behind me, Satan," and often denounced woes against the hypocrites, generation of vipers, and seed of evil-doers; and this love in Paul rebuked Peter sharply to the face, and a sorcerer in these words which the true love spake forth through him: "O full of all subtilty and all mischief, thou child of the devil," &c. I have been afraid of this great show of love which condemns the language of the prophets and saints in all ages, and says they would have all won by love, and take the words of Paul into their mouth and plead that "charity thinketh no evil;" so that the time seems come when, if the enemy himself were to appear, many of us would scruple out of love to call him a liar. * I hope that * * * is not altogether insensible of the danger of letting out any affectionate feelings towards a brother or a sister, but in the leadings of that which should always control them. For though A. or B. be wonderfully visited by good, and be led thereby out of many evil and into many good things, and come to be called and fitted for eminent service in the church, and usefulness in the world at large, yet it will not do *on that* to ground our love for and fellowship with him; for the true fellowship, like the true fear, true faith and true peace, stands upon the Rock, and grows out of the Root, and not upon any services though acceptable, but rather upon our unity in the Life with such an one in his work and service for the Truth; neither is it safe for any to build their love for such upon any sense they have formerly had of their services; for some, we lamentably know, "depart from the faith;" and abiding not in Him that is true, lose their places in the Truth, and of course their services for it cease to be acceptable to the living.

I would just add, [in allusion to the earlier part of the letter] my only view was to reply to sentiments which I have noticed to be afloat amongst some Friends, on the subject of learning as relating to the ministry. I have heard such cry up this man or woman because they speak more fluently, and with more "excellency of speech" than others; and overlook the availing exercise and painful labour of those that have dwelt as in the wilderness forty days, fasting, and tempted and tried; there have been sometimes heard remarks to this effect, that if such an one had had a good education, his services would have been more extensively beneficial. Truly then might they not say this of the apostles, and why then were those twelve poor and despised folks (as to acquirements in science) chosen rather than such as would, according to their reasoning, have been more usefully at work in such an extraordinary line of service? Were not those foolish, weak, despised things chosen to confound the wise, and to bring to nought the understanding of the prudent? And did not the excellency of the power of the holy anointing flow freely and purely out of these earthen vessels, unto the praise of Him that gives and takes away at His pleasure; that filleth and emptieth; that openeth and no one can shut, and shutteth and no man can open? And how was it that not many wise men after the flesh were chosen, except because of the exceeding difficulty for such to come clear away out of all their notions and conceits into the nothingness, into the silence of all flesh, into the true subjection of soul, into the captivity of every thought,—oh! this is like the

camel going through the needle's eye, it *must* be taken to pieces, it *must* be taken to pieces; those that are rich in wisdom and science in the outward, must so go into and come out of the furnace of the judgments of the Lord, as to come forth counting all things else but as the dross from which they have been purged, in comparison of the hidden wisdom which Paul said was "revealed unto us by the Spirit," which was to search all things, and to make us doctors in theology indeed, learned in that which opens and gives to understand the letter. But I forbear, being (though I may seem to have exceeded in this instance) desirous more and more to dwell in the littleness, lowliness, and true insignificance, wherein self is known to be of no reputation; yet on occasions (and to thee I have found it so especially) one seems to feel an openness and freedom which it is hard, and I have thought not profitable, to restrain more than seems right. I know thee too well to fear that by so doing, I shall *coax* thee into a familiarity or friendship which the right thing does not bear thee out in: for I have seen that some valuable characters among us, have so let out their tender affectionate feelings of regard and admiration at the budding of good in the youthful heart, as to have made favourites of them, and fostered them by indiscreet attention and encouragement, and so have blinded their own eyes, that when these inexperienced ones have wanted a hand of help, a few grains of caution, a few scruples of cold water, they have not had the heart to offer a hint, and yet hardly be prevailed on to think less favourably of such. J. B.

SLAVERY AND FREEDOM. — Works which require intelligence and skill require also the hand of the free-man. In America, the south can grow timber; it is the north which builds the ships. The south can rear cotton; it is the free intelligence of the north must weave it into cloth. In the north, the free man acts directly upon things by his own will; in the south, only through the medium of men reduced to the rank of things, and they act on material objects against their will. Half the moral and intellectual effect of labour is thereby lost; half the productive power of the labour itself. All the great movements of industry decline where the aristocracy own the bodies of the labouring class. No fertility of soil or loveliness of climate can ever make up for the want of industry, invention, and thrift, in the labouring population itself. Agriculture will not thrive as under the free man's hand. Slave labour can only be profitably employed in the coarse operations of field work. It was so in Italy 2000 years ago; the rich gardens of Latium, Alba, Tuscany, were the work of freemen. When their owners were reduced to slavery by the Roman conqueror, those gardens became only pastures for buffaloes and swine. Only coarse staples, sugar, cotton, rice, corn, tobacco, can be successfully raised by the slave of America. His rude tillage impoverishes the soil; the process of tilth "consists in killing the land." They who will keep slavery as a "patriarchal institution," must adopt the barbarism of the patriarchs, become nomadic, and wander from the land they have exhausted, to some virgin soil. The free man's fertilizing hand enriches the land the longer he labours.—*Theodore Parker.*

BROTHER, sister, children of beloved and honoured parents, into many a home has vice entered, and desecrated the family hearth; hearts, fond as your own, have been alienated and estranged, and the family circle broken by the tyrannous power of guilt and sin. Let the domestic affections which bless and beautify your existence, lead you to seek the reformation of the criminal, and gather together the household scattered by crime.

* It was once suggested by a Friend who read this letter, that "instead of calling him a liar to his face, the tongues polite would, in the feeling of spurious philanthropy, call him the old gentleman who might be a little mistaken; but towards whom we ought, nevertheless, to exhibit Christian charity, forbearance, and brotherly love!"

THE HERO OF WESTMINSTER—MISSIONARIES AND THIEVES.

For THE BRITISH FRIEND.

THE following account of the efforts of benevolent individuals to improve the condition of some of the most degraded portion of society will, I doubt not, be read with interest by many of your readers; and while I do not wish, by its insertion in your columns, to commit either the Editors or myself to an approval of all the means adopted, or of the terms in which the account is written, I am yet of opinion that Friends *may* find their way to a consistent aiding of so interesting and praiseworthy a movement. J.

Philanthropy has its battle fields as well as hatred; but, while mere animal pugnacity is the all-sufficient virtue of a warrior hero, it requires true courage to sustain the hero of philanthropy in his life-long and painful struggles with the misery and vices of humanity. No one who has not seen could conceive of the worlds of wretchedness and crime that lie hidden in the heart of society, and which cry aloud to the Christian for invasion and conquest. No one who has not intimately examined the characters and sentiments of those who constitute the outlaws and pariahs of the civilized world, could conceive of the noble sentiments that often lie like pearls within their diseased natures. We have often pondered over the hopeful and sublimely charitable monitions of the Gospel, and compared with their spirit the spirit of the visible laws which are employed to govern men; and we have often wondered if merely punitive human laws were not as conducive in propagating the vice and misery which they sought to suppress, as were the tendencies of poor fallen human nature. In the chief of weeds there may be found sweet nectarine drops of honey. At the eleventh hour, fallen, downstricken, degraded, debased humanity may arise from the miry slough of sin and crime, and the soul, glorified by the gift of adoption, may become a light in the galaxy of the empyreal heavens. While the lamp of life holds on to burn, the prodigal, who has wasted his patrimony, derided the beseechings of his brother, the sobbings of his sister, the appeals of his father, and the silent tearful agonies of the mother who fed him from her bosom—he who has strayed from love and heaven into a far country of sin and misery, and who has fed with swine upon the husks which the birds and beasts have thrown under their forest-tables—even he may return, and the Father waits for him. But where are the evangelists—the bearers of the tidings of peace and hope to the benighted and scorned outlaws from the world of propriety? The law sends them not; it has sent the magistrate down into the haunts of crime with the sword, but never with the olive-branch of hope and peace. What the law has not done, however, the church has attempted to do. What legislators have neglected, Christians have voluntarily taken upon themselves, as part of the Saviour's yoke. And day by day pure-hearted and earnest men go down amongst the vile and vicious preaching repentance, and reclaiming many from the evil of their ways.

Perhaps few men deserve so much of the sympathy and encouragement of their Christian brethren as these missionaries who condescend to men of the most wretched estate—who, full of a charity and sympathy which are rare in this cold world, go about amidst the most pestilential airs, and to the gloomiest homes, to point the sunken eyes of the thief and prostitute to purer air and brighter homes above. Few can estimate the harrowing scenes which hourly pain the home-

missionary's heart; and few can ever know the discouragements that meet him in his progress, as he toils on in the service of his Heavenly Master; and perhaps as few can realize that glorious fullness of faith which sustains him in his Master's work. Perhaps there is not in the world a man better qualified to discharge the home-apostleship than is Mr. A. Walker, whom we have heard called the "Lion of Westminster" at York, and the "Lamb of Westminster" in London. He is more than a lion in strength of purpose and moral courage; he is a lamb in the gentleness of his soul and in the humility of his nature. For ten years he has been almost daily in the foulest and most demoralized purlieus of Westminster, entering freely and without fear where single policemen dare not venture alone, and preaching and doing good to brigands and robbers, who receive him with pleasure and listen to him with respect. Whilst lately in London, we collected several facts relating to this remarkable man and his services, and we had determined to lay them before our readers, but still we always shrunk, from a feeling of delicacy towards the good missionary, from intruding on his modest path, and interfering with a course so nice and perilous as his. The proceedings of a thieves' meeting, published in the "City Mission Magazine," for Nov., 1848, has relieved us now, however, of all sense of responsibility in our doing so, and we can with peace open up to our readers a glimpse of the path which Mr. Walker daily treads. Mr. Walker is a Scotchman, and is to Westminster what Mr. Jackson is to the Minorities. He is the thieves' missionary of Duck Lane, Old and New Pye Streets, Pye Court, and those other dark purlieus north of the abbey, which yield a plentiful treasury to the dean and chapter of Westminster. He has the confidence and esteem of the veriest outcasts of the world; and, let the world sneer at the declaration if it will, he declares, and we believe him, that there are many virtues living side by side in the same souls with the sins which society sternly and inexorably punishes, and religion with pity condemns.

In the earlier part of his career, Mr. Walker had related to a friend his experience of the wilderness of woe to which he went in faith to sow the good seed, and this friend being much struck with what he had heard, published a particular account of the haunts and habits of the Westminster thieves. It must be recollected that these thieves are not totally illiterate, and that they have a special interest in watching public events. They subscribe for newspapers, and otherwise take a lynx-eyed cognisance of men and movements. The paragraph of Mr. W.'s injudicious friend met the eye of the leader of one of the Westminster gangs, and it was sworn in conclave, that, as the missionary had betrayed their confidence, he should be pushed into the Thames some dark night. Providence, however, prevented the consummation of this terrible plot. The chief of the murderers revealed their purpose to his paramour, and she, remembering who it was that had brought her medicine and cordials when she was lying at the point of death, and who it was that always spoke to her so gently of Christ's love for sinners who forsook their sin, and who exhorted her and prayed with and for her, rose in the night-time, and, pale and trembling, repaired to the good missionary's home and revealed to him his danger.

The intrepid soldier of the cross saw at once that unless he acted boldly and openly, his usefulness was gone as well as his life menaced. He accordingly went to the band—accused them of their plot—explained the circumstances of the publication—appealed to their experience of his past connection with them—and so regained their confidence by his frankness, that every design against his life was foregone, and these very murderers are his warmest friends. Even so do love

and truth quicken those who are dead in trespasses and sins.

We have often heard the adage bandied from mouth to mouth, "there is honour among thieves," and the fact is substantiated by Mr. Walker's experience. On one occasion, a friend expressed much anxiety to accompany the missionary on one of his visits to a band, whom he had promised to meet in a secret place upon a Sabbath afternoon. "I shall take you to the outside of the building, but I cannot take it upon me to admit you to our meeting, unless I obtain permission," said the missionary, yielding to his persuasions at last. The permission of the captain was asked and obtained, and the friend was allowed to join the meeting. After prayer was over, his friend whispered in Mr. Walker's ear that his handkerchief was gone. The captain being informed of the fact, immediately commanded it to be restored, at the same time indignantly saying to the thief who had taken it, "You are no longer a member of our band, we shall have no dishonourable fellow with us."

Although driven from the paths of virtue, and peace, and honesty, many of these thieves retain a high sense of the dignity of probity, and often bear something like an honourable testimony to an honest life. One notorious thief in Westminster gives one pound a year to a ragged school, and on more than one occasion he has led children to its door and pointed their way towards it. "Ah," said he to the missionary, who one day had referred to his anxiety for juvenile instruction, "although I am a thief myself, I do not wish others to be so. I am not so with my will. The law made me so. My first imprisonment was a false one. I was innocent of the crime imputed to me, nevertheless I was punished and ruined. When I came from prison I was an outcast from society. Nobody would employ a 'gaol bird,' and I was therefore forced to become what the blind law had made me appear to be, and what the world believed me to be."

This is a not a singular case in the missionary's experience, and happily he has been the means of reclaiming one at least to peace and respectability, whom the law had punished in mistake, but unmistakeably thrown into the vortex of crime. One young man who robbed, not because he loved to do so, but because the honest would not give him honourable employment after a false imprisonment, was led back to the path of virtue by this minister of love, and now occupies a respectable position in society.

The life of the missionary in the homes and haunts of the vile is a life of active charity, and such a one as prepares him for the apostolic measure of this cardinal Christian virtue. Mr. Walker has been somewhat censured by fastidious friends for his exertions to reclaim the weakest and the most pitiable portion of all those who have been seduced from the path of rectitude. "Oh, if you knew," said the missionary to a dear friend of ours, "how many of these poor creatures are brought to this condition by the falsehood and villainy of men of wealth, and how many of them would starve if they were to return to virtue, you would not blame them but would pity them, and reserve your indignation for those who have destroyed them." World-doubting, censorious, conventional world, would you believe it? Many poor unfortunates have been led back to the ways of pleasantness by this hero of philanthropy, and are now happy wives and the angels of happy homes.

The secret of Mr. Walker's success in teaching these, our poor brothers and sisters of humanity, is love. He went first amongst them and befriended them, and, having gained their confidence, he lifted up the veil that divided them from the Redeemer's kingdom—preached repentance, and pointed to the glorious hea-

vens, through the merits of the crucified Saviour. "I would rather consent to die than divulge to the law-officers anything that has been revealed in confidence to me by these people," says the good missionary; "I am the servant of Him whose ministry is love, and who reserves to himself vengeance."

For ten years has Mr. Walker lived amongst these people, condemning their practices, pointing out the evil of their ways, describing the peace and glory of virtue and religion, and never in one single instance suffering an expression palliating their ways of life to cross his lips; and yet the very thieves breathe his name in love. The poor and lowly scatter blessings perfumed with the incense of prayer upon his path, and the desponding and sorrowing sigh, and "wish that they were only as sure of heaven as he."

Fortunately, there are now incontestible corroborative facts before the public upon this subject; and it will be seen that our good friend Walker's case is not a singular one. The following description of a meeting of thieves, held in London, surpasses all that ever yet was placed upon the records of history, and shows us what might be done if men were only wise. All the Bow-street officers and thief-takers in the metropolis could not have brought together 207 thieves in a month; but love—the will to do them good, and the confidence won by one Christian man—drew them voluntarily together to listen to words of hope and promise, and to behold the glimmerings of a better future. This meeting is one of the most serious phenomena of the age, and is calculated to produce much reflection upon our social condition, and to widen much the circle of general charity. We extract the account from the *Era*, of November, 1848:—

"Everybody has heard of the Ragged Schools, and most people know that Lord Ashley is their principal promoter. Now, there is what is termed the London City Mission, established for the purpose of supporting Ragged Schools, and employing missionaries to reform people living amongst us of humble callings and of all ages. One of these missionaries is Mr. Jackson, of the Rag Fair and Rosemary-lane district. His house is open to all who choose to visit him in search of advice and assistance: and between June and December, 1847, so many as 2343 calls upon him were made by children and young persons. People at all acquainted with the neighbourhood to which Mr. Jackson's zealous, pious, and philanthropic labours are confined, will not be surprised to learn that he is termed the 'Thieves' Missionary,' a distinction of which he is, doubtless, by no means ashamed, and one which he has been at much pains to obtain. He is, in fact, in the confidence of the thieves of London—a confidence profitable to them, to him, and to the whole community. How this intimacy was obtained, and by what means it is kept up with advantage to both parties, and an injury to neither, it would take a volume to relate—such a volume as would put 'Paul Clifford' and 'Jack Sheppard' in the shade—such a story of real life as would eclipse all the sentimental slang, and vice made charming, that have been prepared by different authors to suit the tastes of different palates, but not to benefit their owners."

"When we consider how many missionaries are eaten by savages, speared by Indians, killed by fever, and otherwise made to suffer in the pursuit of their calling—when we remember what is borne by these men without 'fainting by the way'—it is not to be wondered at that Mr. Jackson courts and keeps such dangerous acquaintances as professed thieves; and when we reflect upon what is done in the jungle, on the prairie, in the mountains, the desert, and in the wilderness, it is by no means surprising that his 'mission' is not unsuccessful."

"The fact that half a dozen pickpockets occasionally drop in to take tea and pray with him and his respectable family, or that he, a moral man and a Christian, goes openly into dens of infamy, and familiarises himself with sin in its most sickening shape (and these be facts), is not so striking as is the evidence of the existence of such cool outlaws, and such deliberate crime, as those to which we allude. But we are coming to more of this presently. We are about to describe a scene which Bulwer, nor Ainsworth, nor Reynolds never dreamed of in their philosophy.

"It occurred to Mr. Jackson, upon the receipt of Lord Ashley's speech, spoken in the House of Commons, in June last, that some of his 'young friends' might desire to emigrate 'at the expense of the Government,' but not after the manner in which culprits usually leave the mother country. He accordingly put the question to one of them, and the answer was, 'I should jump at it!' Thus encouraged, he made further inquiry among his wicked associates, and shortly afterwards, to use the words of the 'City Mission Magazine' for this month (November)—'Mr. Jackson was sent for by a number of thieves lodging in a court adjacent to the district called Blue Anchor Yard. He went, and they expressed themselves extremely desirous to know whether any hope could be held out of their obtaining an honest livelihood, however humble, in our colonies, instead of continuing to pursue their present criminal course in this country, from which they found it now almost an impossibility to extricate themselves. 'It would,' said they, 'be a capital thing for chaps like us.'"

"Of course the matter was seriously discussed, and we ask any thinking man, whether a scene more interesting can be imagined than that wherein the moral and religious champion stood, surrounded by the lawless gang of castaways, the miscreants, whose hands or fingers were against everybody, and at whom every man's (particularly every policeman's) hand or finger was directed? We can believe in 'The Beggar's Opera,' and Peachum, Lockett, and Filch are to us living characters; but there is something in this truth far more strange than fiction. To proceed: Mr. Jackson informed his audience that Lord Ashley was about to honour him with a visit, and he would have much pleasure in introducing them to his lordship. The Irish Free School was fixed on as the place of meeting, and on the evening of Thursday, July 27, 1848, the convicted felons, vagrants, and known thieves, assembled together to the number of two hundred and seven, for the purpose of consulting Lord Ashley as to the best means for bettering their condition. Two hundred and seven thieves! Even Mr. Jackson was not prepared for this. It was a meeting that had never taken place since Spartan boys had ceased to congregate. Two hundred and seven professed thieves surrounding half a dozen honest men was a sight worthy of all the metropolitan magistrates and the entire police force. Had Porson's devil taken 'a walk' that night, what would he have said or done in passing the Irish Free School? But we must not pause to moralise. The 'City Mission Magazine' says, with becoming candour, coolness, and gravity—"Several of the best known and most experienced thieves were stationed at the door, to prevent the admission of any but thieves. Some four or five individuals, who were not at first known, were subjected to a more public examination, and only allowed to remain on their stating who they were, and being recognised as members of the dishonest fraternity; and before the proceedings of the evening commenced, the question was very carefully put, and repeated several times, whether any one was in the room of whom others entertained

doubts as to who he was. The object of this care was, as so many of them were in danger of getting into trouble, as they call it, or, in other words, of being taken up for their crimes, if discovered, to ascertain whether any who should betray them was present.

"How will it be supposed that the meeting was opened? Why, with a hymn, and then a prayer. And the writer in the Magazine, who was one of the few honest men present, shrewdly says, 'What was the real state of the hearts of those present, while these devotional exercises were proceeding, it is of course impossible for any man to say.' Who, indeed, shall fathom the heart of man?

"An address was next read to Lord Ashley, setting forth the nature and object of the meeting, and the characters of those who attended it, together with the result of the reader's previous exertions in the cause of reformation. From that it appeared that rehearsals or trials had previously taken place, and when they met only one hundred and thirty-eight avowed thieves were present. We extract from a table the results of inquiries made upon that occasion:—

Number of individuals present,...	138
How many of you have been in prison? ...	138
Have all of you been in prison for theft? ...	138
How many of you ascribe your fall to intoxicating drink? ...	27
How many of you are abandoned by your friends, who could help you? ...	21
How many of you have friends who cannot help you? ...	83
How many of you have friends who would help you if they knew your present state? ...	5
Are you willing to give up thieving and go to work? ...	138
How many of you have mothers living? ...	14
How many of you have a father living? ...	17
How many of you are living with girls in an unmarried state? ...	13
How many of you are willing to marry the girls you are living with? ...	11
How many of you are married? ...	4
How many of you sleep in unions? ...	69
How many of you ascribe your present ruin to sleeping in the casual ward? ...	42
How many of you are likely to get into trouble? ...	138
How many of you are willing to emigrate? ...	137
How much do you get for every pound's worth of goods? —Five shillings in the pound, if we are not known; but if we are known, ten shillings in the pound.	

"The above is an important document. We leave the reader to ponder over it, and the intelligent mind will find there more to engage it than we have space to point out, or ability to describe. One hundred and thirty-eight of our fellow-creatures in the prime of manhood, thieves by trade, self-acknowledged felons, ready to abandon their unlawful pursuits, and in this Christian, moral, liberal, and enlightened age, actually incapable of discovering how to be honest, and live? Out of 372, 278 had received no education, and their times of imprisonment varied from one to twenty-seven times, while two forgot how many times they had been incarcerated. But we must hasten to a close. What was to be said to the two hundred and seven confessed and convicted rogues then and there? What was to become of them after the party broke up? Lord Ashley is a practical philanthropist, a Christian gentleman, a legislator, and a lord. He has a heart and a head that reflect credit upon human nature. He is an ornament to society and a blessing to mankind, but he must have felt and deplored his individual helplessness; here he must have seen the magnitude of his task and the littleness of his power. He addressed his hearers, we are told, 'carefully and judiciously.' No record was kept of his speech. He expressed his willingness to befriend them as it was his duty to do. His lordship candidly told them, that there was little hope for them here, and recommended them to turn their attention to the back settlements of the New World. Suggestive of levity as may be these

particulars, there is something so serious, so solemn, associated with them, that the jeer sinks to a sigh, and we say, 'Alas, for frail humanity! Alas, for wayward man!' Lord Ashley could promise them nothing; and the sternness, consequent upon a consciousness of their unworthiness, probably melted into pity as he looked around upon the upturned faces of the prodigal, the profligate, the abandoned, the hopeless—the drowning men clinging to straws, the doomed, the guilty. The gallows loomed in the distance of thought, the hulks were ready.

"Mutual aid" was what his lordship most recommended,—self-reliance, self-sacrifice, a relinquishing of their old practices, and new resolves for the future.

"But how," said they, 'are we to live till our next meeting? We must steal, or die.' One of the party arose and said, 'My lord, and gentlemen of the jury,* prayer is very good, but it will not fill an empty stomach.' There was a general response of 'Hear, hear;' and the 'directors of the meeting,' we are told, 'were in considerable difficulty.' One thief hereupon came forward and recounted how he had forsaken his criminal calling, and travelled to Exeter on foot in search of employment, and back again to Mr. Jackson, who received him footsore and faint, and relieved him. Step by step, with evidence of repentance, must those rise who do emerge from their position; but without aid of some kind how few will escape the fate to which they are hastening. Those who were present felt this, for a sum of money was contributed on the spot, and thirteen of those who were present are now in the wilds of Canada. Our readers must draw their own comments from these facts."

Are we not right when we say that true courage and true glory belong to the heroes of philanthropy? And shall not our Lord have rewards sufficient for men who, like Messrs. Jackson and Walker, follow in the footsteps of their Master, keeping company with the vilest of sinners, and being willing to be thought of no account that perishing souls may be saved?—*Hogg's Weekly Instructor.*

Correspondence.

RECORDS AND REGISTERS.

To the EDITORS of the BRITISH FRIEND.

ESTEEMED FRIENDS,—Apprehending the following information may, at the present juncture, be generally acceptable to Friends, I shall be obliged by your inserting it in your next number; and having been engaged several months on that committee, I can cheerfully state, that the interest of the research will amply repay the trouble to any Friend who may be similarly occupied on the present occasion.

I am, yours truly,

JAMES DIX.

Bristol, 1st Month, 15th, 1849.

The Meeting for Sufferings having requested that a further search should be made for missing Registers, accompanied with directions which will involve a thorough investigation into records, and other documents connected with the discipline of our religious Society, an opportunity is afforded to monthly and other meetings to collect, arrange, and catalogue those belonging to them, so as to prevent further loss of those valuable papers. It may, therefore, be a suitable time to place before Friends generally, a brief outline of the proceedings of the Monthly Meeting of Bristol in reference

thereto, when a similar search was directed in the year 1842, with a view to the adoption of the like course by Friends of other meetings, should such be thought desirable.

A committee, consisting of four Friends, was appointed on that occasion, who found, mixed with loose papers of little value, a large number of birth and burial notes, and some ancient marriage certificates; and, amongst the Records, one or two Books of Registers, which had been omitted to be surrendered to the Commissioners of Registration. These, in pursuance of the recommendation of the committee, were forwarded to William Manley, with a certificate of their continuous custody in the Meeting, authenticated by its clerk.

The committee, by direction of the Monthly Meeting, carefully examined, classed, and catalogued the Records and Deeds of the Meeting; destroying a number of cumbrous and useless papers, consisting principally of reports of committees copied on its minutes, dealings with delinquents, and other matters, which lapse of time had rendered of little importance: but, in accordance with that direction, destroying no paper, or other document, unless they were unitedly of the judgment that it was needless to preserve it.

The Records are arranged in Classes, thus:—

Class A. Men's Records of Discipline.

" B. Women's Records of Discipline.

" C. Quarterly Meeting's Records of Discipline.

" E. Registration and Registers.

" H. Records of Finance,

and so through the entire series; marking each volume—including those in use, and consequently under private care—on the back with gilt letters and numbers on red morocco labels, to correspond with its entry in a digested catalogue, which was written only on the left hand page, the corresponding one being ruled to enter the removal of any document from the repository, and its return. They at the same time proposed to the Monthly Meeting, that the Records should, for the future, be under the care of the Treasurer and Clerk for the time being, and that no book or document should be deposited in, or removed from, the repository, except in the presence of one of those officers, who should enter and sign in the tabular blanks the circumstances of, and authority for, such removal; who removed it; and discharge the entry when returned; and further, that a committee should be annually appointed to inspect the contents of the repository, compare them with the catalogue, and report. These recommendations having become the rule of the Meeting, prevent the former liability of loss; especially, as no record is permitted to be removed from the custody of those officers without the Meeting's special authority, or that of the general committee appointed for the care of its poor, and other financial concerns.

The deeds were carefully arranged under their respective properties, catalogued by an experienced conveyancer, and entered in the catalogue; and being sealed up in bundles, each deed need not be compared with the catalogue, unless the seal has been broken.

It may be interesting to state, that the minutes of Bristol Monthly Meeting are quite complete, from the time of its establishment; and in consequence of Bristol being, for upwards of a century, an independent Meeting, and standing in the position of a Quarterly Meeting to the Yearly Meeting, it possesses a complete record of the Discipline of the Society from its establishment, 30th of 3rd Month, 1667, to its union with the Quarterly Meeting of Somerset, and of its own to the present time, in seventy-eight volumes; of which eighteen, consisting of Returned Certificates of travelling ministers, written and printed Epistles of the Yearly Meeting and Meeting for Sufferings, Letters

* This is literally true.

of Early Friends, autograph Travelling Journals of George Fox and his companions, and other documents illustrating the social and disciplinary condition of the Society from its earliest settlement, were collected from the loose papers, and bound by the committee.

Although this was necessarily a work requiring much time, care, and diligence, Friends will find it well repays the labour, by the increased security given to their Records; that having them legibly marked and catalogued, will facilitate an easy reference to them; and that whilst an annual inspection will ensure their safe custody, it will bring them more generally under the notice of their members, and thus materially increase their interest in the discipline and care of the Society.

Annexed is a form of our catalogue, for information, and sufficient is shown to explain its design; there are about five lines allowed to each volume, to provide in the Table for entries of occasional removal.

RECORDS OF DISCIPLINE.— MEN'S.	When removed.	To whom, and where.	For what purpose.	What authority.	In presence of.	Returned.
A 7 Minutes of the Men's Two-weeks' Meetings, from 17th of 9th Mo., 1701, to 20th of 11th Mo., 1707, inclusive.	1847. 10 Mo. 6.	Sam. Bowden, Bristol.	Investigation.	Minute of Mo. Meeting.	Jos. Fry, Tr.	4th of 1st Mo., 1848. J.F.
Or.						
REGISTRATION.	When removed.	To whom, and where.	For what purpose.	What authority.	In presence of.	Returned.
E 5 Registers of Births,— From 10th of 1st Mo., 1785, to 30th of 12th Mo., 1813, inclusive.	1842. 6th of 9th Mo.	Wm. Manley, London.	Commission- ers of Regis- trations.	Mo. Meet. by direction of the Y. M.	S. H. Lury, Clerk.	See W.M.'s receipt in book.

"ARE FRIENDS, AS A SOCIETY, INCREASING OR DECREASING?"

I.

To the EDITORS of the BRITISH FRIEND.

ESTEEMED FRIENDS,—I have been much interested in the perusal of your correspondent F.'s essay on the above query, and in the few remarks which follow, I

have no wish to controvert his positions and valuable suggestions, but rather to invite the especial attention of your readers to them, with a view to their practical adoption. It is well observed by F. that "notwithstanding the existence of Friends as a distinct religious Society for upwards of two centuries, the public are at this day nearly, if not quite, as ignorant as at its first appearance, of those views regarding worship and ministry, by which Friends have ever been distinguished." The truth of this remark I think many of us can corroborate in our own experience. The misrepresentations to which we are obnoxious in the occasional strictures of the public press point in the same direction, and may be attributed to the same cause—ignorance of our general principles. Nor ought we to be surprised or feel aggrieved at this, seeing that we do not furnish the public with the information requisite to enable them to form a correct judgment of our principles. And is there no remedy for this state of things? True, it is the Lord of the harvest alone can send forth labourers into His harvest, to go into the highways and byways and bring into His fold the scattered sheep of many professions. But are there no other means within our reach, which, without trenching upon the prerogative of the Great Head of the Church, who calls and qualifies as He sees meet, are yet available to spread a knowledge of those doctrines which, if we believe to be the truth, we should feel desirous to bring the world to a knowledge of? Is the important injunction of "Let your light so shine before men," &c., only applicable to us in our individual, and not in our corporate, capacity? Surely something is required at our hands, professing, as we do, the highest form of religious truth, embodied in a system which we believe is calculated to give that truth greater efficiency, and preserve it unimpaired and uncorrupted as it came from the hands of its Divine Founder.

To this end the suggestion of your correspondent is worthy of the particular consideration of all who feel an interest in the question. The great mass of the people—the middle and poorer classes—have neither the time nor the ability, if they had the means, to peruse elaborate treatises on our principles; hence the Tract or Pamphlet offers a ready medium of communication with the hamlet and fireside of the humblest member of the commonwealth. I could add more in detail, but suffice it to say that if we are agreed as to the principle here advocated, the form of publication and mode of distribution are of easy accomplishment.

In conclusion, I venture to hope that the interesting essay of your correspondent F. will not be passed by "as a tale that is told," but lead to the reflection whether, as stewards of the heavenly treasures committed to our care, we have done all that we could as a Society to diffuse a knowledge of them in the earth; whether there is not a highway still open through which we may penetrate and reach the hearts of some in desolate places, though it be only through the agency of a simple tract.—Your friend, sincerely,

1st Month, 12th, 1849.

X.

II.

ESTEEMED FRIENDS,—With feelings of peculiar pleasure, I have seen, in *The British Friend*, the article entitled "Are Friends, as a Society, Increasing or Decreasing?" and rejoice to find this important and interesting subject brought before Friends, hoping it will receive all the attention it demands.

It is deeply affecting to know, that with the same precious principles and pure discipline, Friends are only now a remnant, compared with former days. The decrease, therefore, cannot arise from any defection on this point. It is sometimes urged, that the present state of Christendom is quite different from

what it was two centuries ago : that, as religious truth progressed, other professors of religion were more nearly assimilated to Friends : that they were raised up for an especial purpose, which was then answered—but this I can never admit. It is true, the deplorable darkness and formality of 1647 cannot be compared with the advanced state of religious truth in our own day; so, equally true is the adaptation and unchangeable character of the principles of Truth, as held by Friends, if they are, as we believe them to be, scriptural in their character, and that our religious predecessors were led into them by the Spirit of Truth. Then no change of circumstances can at all affect their solemn importance; nor will they ever cease to be, though the present generation may prove unfaithful, as the divinely appointed means to uphold them. It is an incontrovertible fact, that all orthodox Christians (as we sometimes term them), more and more nearly approach that standard of spirituality so much insisted on by Friends. It cannot then, in my humble opinion, arise from any want of adaptation in the doctrines or discipline of Friends, seeing that the Spirit of Truth is an unerring Guide, and can never lead into a contrary truth. As we nearer approach the latter day glory, so will the spirituality of the Lord's people be increased; and they will be led out of all forms and ceremonies, which tend to hinder and retard the "spreading of the Truth."

It is interesting to glance at some of the characteristics which distinguished the early Friends, and made them a peculiar people;—their knowledge of Holy Scripture, and its doctrines and precepts, were remarkable. No one, in reading their works, can fail to be struck with their intimate acquaintance with the truths of our holy religion. In fact, the very controversial character of their writings, proves that they possessed a thorough knowledge of these heavenly mysteries. Divinely taught, they were men and women of principle; and went forth, proof against all the varied forms of error that surrounded them. Nor can any people be either useful or enjoy stability, except they are thoroughly acquainted with the principles they profess. How many are there in the present day, within our own borders, who have never carefully read that unanswerable and lucid disquisition on religious truth, *Barclay's Apology*; comparing it with the Scriptures of Truth,—which reading and comparison amply repay the research. Any restrictions thrown around young Friends, while their minds are uninformed, or partially so, of our principles, will prove of like avail in preserving them in the hour of temptation. Going forth into the world, not having any fixed principles of their own, they are quite prepared to receive any which present more laxity. I presume there are many happy exceptions, and believe it should be the great care of parents and instructors of youth, to endeavour to instil into their minds an early, comprehensive knowledge of their religious principles. Then indeed would Truth be *precious*; not because professed by our fathers, but for its own intrinsic, scriptural verity.

Another prominent feature in the character of the early Friends, was the zeal manifested by them in disseminating and maintaining their principles. Being led out of all the cumbering forms which enveloped the Truth, they dearly felt its preciousness; enjoying all its accompanying spiritual privileges, they ardently longed to bring others into the same spiritual freedom. It is evident they were not influenced by a mere desire to proselytize, or to become sect makers; there was no incentive to aggrandisement; but only for its inherent holy privileges, surrounded by fierce persecution, they joyfully suffered imprisonments and the spoliation of their goods; counting all but dung and dross for the

excellency of the knowledge of Jesus Christ. The markets and fairs, highways and public assemblies, witnessed the fervour of their devotion. The letters they wrote, the books they sent to various parties, and the astonishing amount of volumes published, are demonstrative proofs of their untiring zeal.

In the present day, with the increased and increasing facilities for diffusing a knowledge of our principles, what a large amount of ignorance prevails as to Friends and the truths they hold; dim and obscure, mixed with traditions as absurd as they are untrue. In those places where Friends reside, how little is known on the subject. Will Friends then arise from their supineness, and through the medium of tracts and explanatory works, endeavour to enlighten their uninformed neighbours on these momentous matters? I believe many are prepared to receive our views, if Friends would only be faithful to their trust, and thus follow their illustrious predecessors, as they followed their Master, who went about doing good. One happy instance has come under my own observation, of a Friend who felt drawn to send Tracts by post to parties unacquainted with Friends, in a portion of the Principality of Wales, who received and read them with interest, the fruit of which may yet appear after many days.

But above all were the early Friends distinguished for holiness, and for spirituality of mind. Being led to see that true religion consisted not in rites and ceremonies, but that it was inward and spiritual—Christ formed in the heart the hope of eternal glory—they separated themselves from the professors of the day, and waited in lowliness and brokenness of heart on Him who is a Spirit and must be worshipped in spirit and in truth. So great was the outpouring from on high, that the very floors in their assemblies were sprinkled with their tears. Long did they thus sit together, unwilling to separate, as in the memorable visit of William Penn to the Princess Elizabeth, in Germany. Thus highly cultivating personal piety, they became dead to the world, its customs and maxims; and were led by the Spirit of Truth into that primitive apostolic simplicity and Christian plainness, by which faithful Friends have ever been distinguished. The Christian profession of Friends, therefore, was no mere adaptation to meet existing evils or errors, as some have supposed; but sprung from a conscientious conviction of its scriptural soundness, alike in all ages and under all circumstances. Consequently, the advance of religious light in Christendom, cannot at all lessen the obligation upon Friends to maintain those principles, or diminish aught of their importance. It is to be feared that some lightly esteem, or have not fully considered the foundation of our peculiar testimonies; and when any depart therefrom, it implies a declension from the ancient power which first raised Friends to be a Christian people. To the most casual observer it must be evident, that all the motives by which they were actuated, and the success that attended the labours of the early Friends, arose from their deep, devoted piety and holiness of heart. He that walked amid the golden candlesticks was indeed their Light; and in proportion as deadness and formality creep in, so does this heavenly Light become dark and obscure; and if there be not a recurrence to *first principles*, the danger will be of its being altogether removed. Would that our dear young Friends could be led seriously to peruse the memorials of these departed worthies; and to ponder over the exercises and baptisms that they were baptized with. Under the sanctifying influence of the Spirit of Truth, would such be stimulated to follow, as our early predecessors did, the footsteps of their risen Lord. It is consolatory to believe, that there are many faithful standard-bearers in the

present day, who have not fainted or become weary; but who faithfully stand forth as a peculiar people, zealous of good works; not isolated from the world, but from whom there radiates a burning and a shining light. May we not, then, earnestly seek for an increase of individual and collective godliness; so that, as in the ancient days, our spiritual Zion may yet arise and shake herself from the dust; and become the beauty, the praise, and the joy of the whole earth!—Your sincere friend,

G. P.

1st Month, 18th, 1849.

PRIVATE TESTIMONIES—SARAH GRUBB.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—Although it is not usual, at the present day, to write private testimonies of our departed worthies; yet the enclosed having some time ago come to my hand, from one who could well discern and appreciate the savour of dear Sarah Grubb's spirit, it appears to me so instructive, and that it will meet with so hearty a response in the hearts of many, that I am induced to submit it for your approval and insertion in your next paper; believing that the object of the writer is, with my own, to bear testimony for and to persuade unto that Divine Life, Light, and Grace, visiting and revealed in the secret of the heart, which truly was not bestowed on our dear departed friend in vain; but through obedience whereunto she was what she was, a faithful valiant in the Lamb's army, a living and powerful minister of the Gospel, and a devoted and tender "mother in Israel"!—I am, with love, your friend,

B.

It has long been on my mind to preserve, in writing, a few particulars concerning my dear and valued friend, Sarah Grubb, the sweet savour of whose exercised spirit rests with me, though more than two years have passed since, released from all trial and conflict, the immortal part left its earthly tabernacle to be for ever with the Lord. Her deep understanding in spiritual things, and large experience of the dealings of the Almighty with his children, (whom He sees meet to bring through many baptisms for their furtherance in the Divine Life, and in order to their becoming vessels of usefulness in His Church), eminently qualified her for service, and for exaltation to the high character of a "mother in Israel." Such, truly, she was to many, yet very careful not to interfere with the work of the Lord in the hearts of those whom He was training for His own use; for though great her sympathy with them, she durst not evince it in the will and wisdom of the natural man. She would travail with them in spirit, and pour in the oil and the wine as the Master instructed her, taking no honour or glory to herself; not drawing any to herself, but to Him who is the Light and Life of his people, even to Christ their Redeemer. Oh, how does my spirit now crave for the increase of such, who indeed feed the children from the Master's table. Very helpful was she to some in their young years, when seeking the Lord Jesus Christ with earnestness of heart, and when they needed maternal care to cherish the growth of the precious life, the heavenly plant, and to prepare it to encounter the blasts from the wilderness; sometimes by wholesome counsel, and sometimes by unfolding the pages of her own experience; but, above all,—was the continual fervent frame of her spirit—in the midst of many domestic solicitudes!

There was a weightiness, a watchfulness of mind, evi-

dencing very clearly that her anchor was in God. It was felt in the morning and evening seasons of family reading and silence, and tended to the gathering of all present to the Fountain of living waters—it was felt in the pursuance of social duties—it was a guard to her words, often few in number, and peculiarly so in religious converse. Early drawn to the Lord herself, and taught by His Spirit, it was of Him she would have all to learn.

In the school days of our beloved friend, and for several succeeding years, she had no one to whom she could communicate her mental exercises, and those baptisms by which the Lord was preparing her to come forth in the work of the ministry. This she afterwards esteemed a signal favour; the absence of human help and sympathy keeping her in close communion with her heavenly Friend, in whom and with whom her life was. He was her Leader and Teacher, her Comforter and Strength; and as she advanced in her Christian course, her Bow and Battle-axe. She trusted in Him, and was not confounded.

The depth of her sufferings was known but to her God: great were her inward conflicts before her public engagements; nor did these lessen after many years of experience and of service; for not very long before her death she said, "I feel it as fearful a thing to speak in our small week-day meeting, as I did when my mouth was first opened in the ministry." "The work of the ministry is an awful work—oh, how deep must we dwell to move with and in the Gift, the Anointing!" "Family visits have ever felt to me most fearful. A single eye is required that we may be preserved from doing harm, and that the word of the Lord may be declared." Believing that a precious Gift was entrusted to her by her Divine Master, her great concern was that it should be kept pure, and that nothing should interfere with the exercise of it. She once remarked, "It would not do for me to be frequent in paying social visits; I have not strength for it; if I were to give myself out in this way I should suffer loss in the best sense, and my gift would not be lively. Those who have but one talent, and are called to the work of the ministry, ought to be especially careful that nothing rob them of spiritual strength. I have one talent."

Thus by an unreserved submission to the sanctifying power of the cross of Christ, and child-like obedience to the Divine will, Sarah Grubb became, in no common degree, a sharer in those privileges of the disciples of Jesus, so largely partaken of by the living members of our Religious Society; and was zealously engaged in the ability afforded to uphold the Standard of Truth, and the testimonies given us to bear. Her spiritual perception was remarkably clear; her ministry sound and powerful, accompanied with holy unction, and frequently of a prophetic character. She was often remarkably favoured with near access to the throne of grace, and her soul poured forth in fervent prayer to the Lord. "Spare thy people, O God, and give not thy heritage to reproach." Much did she wrestle in her secret chamber for the children of her people, saying on one occasion, "Often are my knees bowed in supplication to the Father of mercies on behalf of the precious children." These she loved most tenderly, earnestly seeking to bring them to the Saviour's fold; and largely could she tell them of His love, from what she had herself felt when a child.

Oh! that all those of every age, who heard her persuasive invitations, to "Come, taste and see that the Lord is good," may, in the winding up of time, unite with her, and the redeemed of all generations, in ascribing

"Salvation to our God which sitteth upon the throne, and unto the Lamb" for ever and ever.

RELIGIOUS CONSOLATION.

How precious is comfort! It is not joy; it even admits of grief; it may not stay the flood of tears; but it takes away the bitterness of sorrow; it moderates pain and distress; it soothes the aching heart; it makes the soul appear calm and serene in all the weakness and the tribulations of the flesh, even as the sun smiles most sweetly when fringed with clouds, and tinges with his warmest hues the falling drops.

Joy to a wounded spirit is unseemly. Mirth and song grate on the bleeding heart, and break the tender strings that grief has strained; but comfort lays her hand upon the quivering chords and hushes them to peace. Comfort, *sweet comfort!* it almost renders grief a luxury; it takes the sting from death. Blessed be God for comfort! He, "the Father of mercies," is most merciful in this, that he is "the God of all comfort," and comforteth his servants in all their tribulation. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." *There is comfort.* The storms come—we cannot stay them; they rage with violence; they spread desolation around; God does not interpose to prevent it; he who commands the winds and the waves, now leaves them without control; he even suffers us to be scathed and prostrated by the sudden blast; but as we recover from the shock, he offers us a refuge; he leads us to the place of safety; he gives us help; he does not keep trouble from us, but he is present as our help in trouble—and that is *comfort*. "In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock. The Lord is my strong habitation, whereunto I may continually resort; he is my rock and my fortress." The billows may roll over me, the "proud waters" may go over my soul, but I cannot sink, for God shall set me upon a rock. I may wander in a desert, in a dry and thirsty land; my earthly comforts may be gone, and I may seek in vain for any solace; but God will not suffer me to perish thus: he will be "as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." This is *comfort*. The causes of grief are not removed, but consolation is brought in. Trials are not taken from us, but we are strengthened to bear them. The winds still roll, the waste and burning sands still lie around; but there is a refuge from the wind; there is a rock above the waves; there are water and a shade in the midst of the desert. "Blessed be God, even the Father of our Lord Jesus Christ (through whom all mercy comes), the Father of mercies and the God of all comfort, who comforteth us"—yes, that is the word,—"*who comforteth us in all our tribulation.*"—*J. P. Thompson.*

OUR WONDROUS ATMOSPHERE.

THE atmosphere rises above us with its cathedral dome, arching towards heaven, of which it is the most familiar synonyme symbol. It floats around us like that grand object which the apostle John saw in his vision—"a sea of glass like unto crystal." So massive is it that when it begins to stir it tosses great ships like playthings, and sweeps cities and forests, like snow flakes, to destruction before it. And yet it is so mobile, that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous that

iron shivers before it like glass; yet a soap bell sails through it with impunity, and the tiniest insect waves it aside with its wing. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south winds bring back colour to the pale face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle in our cheeks; even its north blasts brace into new vigour the hardened children of our rugged climate. The eye is indebted to it for all the magnificence of sunrise, the full brightness of mid-day, the chastened radiance of the gloaming, and the clouds that cradle near the setting sun. But for it the rainbow would want its "triumphal arch," and the winds would not send its fleecy messengers on errands round the heavens. The cold would not shed its snow feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hail storm nor fog diversify the face of the sky. Our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary, monotonous blaze of light and heat would burn up all things. Were there no atmosphere, the evening sun would in a moment set, and, without warning, plunge the earth in darkness. But the air keeps in her hand a sheaf of his rays, and lets them slip but slowly through her fingers; so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest, and to nestle to repose. In the morning, the garish sun would at one bound burst from the bosom of night, and blaze above the horizon; but the air waits for his coming, and sends at first but one little ray to announce his approach, and then another, and by and by a handful, and so gently draws aside the curtain of night and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and, like man, she goeth forth again to her labour till the evening.—*Quarterly Review.*

Births.

ELEVENTH MONTH, 1848.

- 8th. JANE, wife of William Patterson, of Dublin, a son; who was named William Augustus.
18th. At Sheffield, PATIENCE, wife of Thomas Watson, a son; who was named Christopher Scarr.
26th. At Great Bardfield, Essex, EMILY, wife of Francis John Freeclove, a son; who was named Markwell Francis.

TWELFTH MONTH, 1848.

- 5th. At Newlands, near Lancaster, ALICE, wife of Thomas Albright, a daughter; who was named Esther.
6th. At Sheffield, ELLEN, wife of Guilford Dudley, a son; who was named John Power.
7th. At Park-road, Toxteth-park, near Liverpool, ANNE, wife of Joseph Stevens, a son; who was named Charles Edward.
20th. At Lancaster, SARAH, wife of Isaac Bradshaw, a daughter; who was named Sarah Ann.
24th. At the Grange, Edge-lane, near Liverpool, HANNAH, wife of James Ryley, a son; who was named Octavius.

FIRST MONTH, 1849.

- 6th. At Liverpool, MARY, wife of Benjamin Townson, a daughter; who was named Ellen.
8th. At Sheffield, ELIZABETH, wife of William Stevenson, a son; who was named Arthur.
19th. At Exeter, ESTHER MARIA, wife of Thomas Sparkes, a daughter.
21st. At Pap Castle, Coker-moath, ANNA, wife of J. W. Harris, a daughter.
22d. At Ackworth, KITTY, the wife of William Mason, a son.

Marriages.

TWELFTH MONTH, 1848.

- 14th. At Tottenham, ROBERT WILSON, of Pontefract, engineer, son of the late William Wilson, of Kendal, to MARY, second daughter of George Stacey, of Tottenham.
... At Sheffield, JOHN YEOMANS, jun., solicitor and conveyancer, to ANN, daughter of the late John Heppenstall, of Uppertorpe.

Deaths.

TWELFTH MONTH, 1848.

- 1st. At Shillingford, Oxon, aged 78, SARAH GREEN, late of Wallingford.
 ... At Pendleton, Manchester, in her 73d year, SARAH, widow of the late Matthew Corbett.
 ... At Carlisle, JOHN LITTLE, aged about 66.
 3d. At Brooklyn, near New York, ELIZABETH F. SMART, in her 87th year, widow of the late Thomas C. Smart, formerly of Warwick.
 7th. MARY, wife of John Walker, of Rawden, aged about 54.
 11th. At Manchester, in his 26th year, WILLIAM, eldest son of John and Sarah Whitlow.
 12th. At Cork, aged 37, MARY, wife of Robert J. Lecky.
 24th. Aged 12 years, HENRY, son of Henry Casson, of Hull.
 25th. HENRY BIRKBECK, of Keswick, near Norwich, aged 62.
 27th. Near Taunton, RICHARD GAWEN BALL, aged 33, eldest son of Richard Ball.
 28th. At York, JANE, daughter of John Wheatley, of that city, aged 27.
 29th. At Calf Cop, near Lower Bentham, JOHN ATKINSON, aged 87. He was highly respected.
 31st. At Oxon-park, near Ulverstone, MARTHA JACKSON, in her 81st year; deservedly respected.

FIRST MONTH, 1849.

- 2d. At his residence, Manor-road, Liscard, Cheshire, in his 63rd year, AMOS BIGLAND, of Liverpool.
 10th. SARAH CATLIN, of London, formerly of Lynn, Norfolk, aged 49.
 11th. THOMAS ATKINSON, of Stockton-on-Tees, aged 35.
 13th. At Wandsworth, near London, aged 75, JOHN BELL; a minister.
 ... At Durham, JAMES BRIAN, son of John and Eleanor Allison, aged 5 months.
 16th. At Bristol, ANN LANGLEY, wife of William Gundry, aged 41; after a gradual decline of nearly two years.
 20th. RICHARD FRY, of Woodgate, Devonshire, aged 80; an elder.
 ... At Combe Leonard, Exeter, ANNA, widow of the late Jonathan Dymond, aged 51; an elder.
 23th. At Strood, near Rochester, SAMUEL CLEVERLY HORSNAIL, aged 5 years, son of William Cleverly and Louisa Horsnail. He was believed to have taken cold about a month since, on the night of the fire which entirely destroyed the dwelling-house and adjoining buildings, occupied by his parents.
 At Silecot, near Bristol, MARTHA, widow of the late Robert Miles.

TO CORRESPONDENTS.

- J. F.—Thanks for the Papers.
 J. H., with remittance, received.
 E. D. H.—The "Reasons" have already appeared in *The British Friend*. His suggestion will be considered.
 M. F.—The Papers are to hand, and we are obliged.
 T. H.—Neither of the Letters are quite suited to our columns.

The True Pathological Nature of Cholera, &c.: Sheath the Sword: Address of Scipio Quarterly Meeting; Thoughts in a Place of Worship; Indian Views of War; Appeal to the Friends of the Peace Society; Important Peace Meeting at Bristol, on Arbitration; Warnes' Letters on the Preparation of Cattle Food; The Herald of Peace, for 1st Month; Monthly Illustrations of American Slavery, No. 25; John Williams and the Erromangoites; Walk on; No. 17 of the Water Cure Journal; Fourth Annual Report of the Margate Peace Society; Extract of Letter of John Fletcher, Vicar of Madely; No. 1, of the Phonetic News; and the Newry Examiner and South Advertiser, of the 6th inst. are received:

Also, J.C.; J.K.; J.E.; J.S.; F.L.; F.M.; J.H.C.; A.M.F.; H.F.M.; J.W.; J.N.; S.B.; T.B.; H.B.; H.W.C.; A.C.; M.G.; J.G.; T.G.; J.H.; W.L.; J.M.; M.N.; M.P.; W.R.; E.R.; S.M.E.S.; H.S.; W. & P.; J.T.; J.Y.; J.W. & Co.; E.G.; T.W.; R.J.; H.C.; W.N.; W.G.; H.E.S.; W.M., and L.B.

A pressure of Advertisements, has obliged us to leave out a number of articles until our next.

TO CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied with the name and address of the author.

TO AGENTS.—Our friends who kindly serve us in this capacity, are particularly requested to observe, that Notices of Births, Marriages, Deaths, Advertisements, and Movements of Ministering Friends, require, in order to insure insertion, to be in our hands BEFORE the 28th or 29th of each month.

SPECIAL NOTICE**TO ADVERTISERS, AND PUBLISHERS IN GENERAL.**

SCALE OF PRICES:—

Four lines and under,.....3s. 6d.
 Every additional Line,.....3d.
 And every fourth consecutive insertion *Duty* } 1s. 6d.
only, viz.

On Advertisements repeated more frequently, a liberal allowance; from 10 to 25 per cent., according to the number of insertions.

We cannot too earnestly impress upon Advertisers to forward their favours to us at least two days prior to, instead of on the last of the month, as frequently happens, to our mutual disappointment.

Advertisements.

LAURENCE'S TEMPERANCE HOTEL, COMMERCIAL and FAMILY BOARDING HOUSE, 30, PICCADILLY, MANCHESTER (late SMITH'S). The above House is within five minutes' walk of the London and Birmingham and the Sheffield and Lincolnshire Railway Station. The house has been thoroughly refitted and beautified, and every attention will be paid to the comfort of Commercial Gentlemen and Families who may honour us with their patronage.

Excellent Private Sitting Rooms, and every attention paid to the comfort and cleanliness of the Bed Rooms.

APPEAL OF THE PEACE CONGRESS FINANCE COMMITTEE.

HAVING been appointed by the Peace Congress Committee to attend to its financial arrangements, we have been induced to undertake the charge confided to us, under a persuasion that in so doing, we shall be promoting in common with our friends the cause of permanent and universal Peace. Extraordinary circumstances in the history of every great question call for extraordinary exertions. This, it is believed, applies with peculiar force to the Peace question at the present time; for whether we look at the convulsed state of Europe, to the subjects which are agitating the public mind at home, or to the circumstances which attended, and the results which have followed the great Peace Congress, recently held at Brussels, the most urgent reasons present themselves for energetic and extensive exertions, to diffuse sound principles and peaceful counsels both at home and abroad.

It is believed there never was a period when the labours of the Friends of Peace in this country could be more usefully employed than the present; and this conviction has led to the formation of the Peace Congress Committee, whose duty it will be, during the present year, without interfering with the general operations of any other organization, to give practical effect to the decisions of the late Peace Congress, both in this country and in Foreign Nations; and by a series of well-directed and judicious efforts, to prepare the way for holding, with the greatest possible effect, a Second Congress, in some Foreign Capital during the present year. Great importance is now justly attached to obtaining Arbitration Treaties between Great Britain and Foreign Countries, and RICHARD CORDEN, M.P. for the West Riding of Yorkshire, has undertaken to bring the subject forward, probably in the shape of an Address to the Crown, at an early period of the next Session of Parliament.

To give efficient support to this and other important objects, will involve not only a large amount of labour, but a considerable expenditure of money. It was therefore resolved by the Conference of the Friends of Peace recently held at the Hall of Commerce, London, to raise a fund of £5000, to meet the expenses that may be incurred, and carry forward the intended operations with vigour.

The letters since received by those who had the arrangements of the late Peace Congress committed to them, show that there are many influential persons in various parts of Europe, who were not present at Brussels, who are prepared to co-operate with a properly organised movement to secure permanent and universal peace among the nations; and there can be no doubt, that the Friends of Peace in the United States will cordially join their fellow-labourers on this side of the Atlantic, in the endeavour to secure so great a blessing to mankind.

In view of the facts to which we have briefly alluded, we make our earnest appeal to the friends of Peace of all shades of opinion, for a liberal contribution to the proposed fund, and would express our hope that they will be good enough to for-

ward the objects of the Peace Congress Committee in all suitable ways in their town and neighbourhood.

Subscriptions may be remitted to the Treasurer, George William Alexander, Lombard Street, to any Member of the Finance Committee; or to the following Bankers: Drewett & Fowler, Princes Street; Williams, Deacon & Co., Birchin Lane; or Cunliffe, Brooks, Cunliffe, & Co., Lombard Street.

We annex a list of friends of the cause who have promptly and liberally come forward, and shall feel much obliged by a reply as early as convenient.

HENRY STERRY, Trinity Square, Southwark.

JOSEPH BARRETT, 22, Fleet Street.

JOSEPH COOPER, 12, Lawrence Pountney Lane.
London, First Month, 1849.

SUBSCRIPTIONS.

	£	s.	d.		
Hindley, Charles, M.P., Dukinfield Lodge,	100	0	0	Ashworth, Edmund, Bolton,	5 0 0
Alexander, George William, London,	100	0	0	Hallwin, Thomas, Birmingham,	5 0 0
Bell, John, ditto,	100	0	0	Barrett, Richard, Croydon,	5 0 0
Coalbrookdale, Friends at, per Henry Dickinson,	100	0	0	Bass, Isaac, Brighton,	5 0 0
Eaton, Joseph, Bristol,	100	0	0	Beavington, Charles, Stourbridge,	5 0 0
Smith, Edward, Sheffield,	100	0	0	Bennington, William, Stockton,	5 0 0
Sturge, Joseph, Birmingham,	100	0	0	Bowley, Samuel, Gloucester,	5 0 0
Thomas, George, Bristol,	100	0	0	Brewin, Thomas, Halesowen,	5 0 0
Thomas, Edward, ditto,	100	0	0	Carr, J. D., Carlisle,	5 0 0
Anderson, David, Driffild,	50	0	0	Catchpool, Thomas, Colchester,	5 0 0
Bowley, Christopher, Cirencester,	50	0	0	Catchpool, Mary, ditto,	5 0 0
Smith, Ann H., Olney,	50	0	0	Dawbar, William, Wisbeach,	5 0 0
Sturge, Charles, Birmingham,	50	0	0	Crowley, Abram, Alton,	5 0 0
Sturge, T. S. and G., London,	50	0	0	Edmonds, Thomas, High Wycombe,	5 0 0
Basset, John D., Leighton Buzzard,	25	0	0	Fergusson, James, Carlisle,	5 0 0
Cassell, John, London,	25	0	0	Friend, A, per H. Sterry,	5 0 0
Dickinson, Barnard, Coalbrookdale,	25	0	0	Friend, A, per Samuel Bowly,	5 0 0
Grant, Hannah, Leighton Buzzard,	25	0	0	Friend, A, per Joseph Turnbull, Minister,	5 0 0
Hardy, Robert, Worcester,	25	0	0	Harris, Henry, Bradford,	5 0 0
Jowitt, Robert, Leeds,	25	0	0	Harris, John, Peckham,	5 0 0
Jowitt, Robert Crewdson, Administrator of the late	25	0	0	Harvey, Thomas, Leeds,	5 0 0
Morley, Samuel, London,	25	0	0	Jeffrey, S. A., Melksham,	5 0 0
Pease, Elizabeth, near Darlington,	25	0	0	Kaye, Joshua, Leeds,	5 0 0
Sharples, Joseph, Hitchin,	25	0	0	Manser, William, Hertford,	5 0 0
Williams, John, Burncoose,	25	0	0	May, Charles, Ipswich,	5 0 0
Bryant, William, Plymouth,	20	0	0	Mouro, M. M., Enfield,	5 0 0
Charleton, Robert, Bristol,	20	0	0	Morland, John, Croydon,	5 0 0
Peace, A Friend to,	20	0	0	Morland, Thomas, ditto,	5 0 0
Warner, John, Hoddesden,	20	0	0	Neave, Samuel, Millbrook,	5 0 0
Wilson, Charles, Beechley, near Liverpool,	20	0	0	Peile, George, Whitehaven,	5 0 0
Exton, William, Hitchin,	15	0	0	Place, Richard, London,	5 0 0
Friend, A, by Stanley Pumphrey,	15	0	0	Pollard, William, Hertford,	5 0 0
Cobden, Richard, M.P., London,	10	0	0	Priestman, David, York,	5 0 0
Ewart, William, M.P.,	10	0	0	Pumphrey, Stanley, Worcester,	5 0 0
Alexander, Ann, and Daughters, Stoke Newington,	10	0	0	R. B. Jun., London,	5 0 0
Backhouse, John C., Darlington,	10	0	0	R. H.,	5 0 0
Backhouse, William, ditto,	10	0	0	Ransome, James, Ipswich,	5 0 0
Barclay, Eliza, ditto,	10	0	0	Ransome, Robert, ditto,	5 0 0
Binyon, Thomas, Manchester,	10	0	0	Ransome, James A., ditto,	5 0 0
Buckingham, J. S., London,	10	0	0	Rogers, Mary, Manchester,	5 0 0
Calbury, R. T., Birmingham,	10	0	0	Rosling, Alfred, London,	5 0 0
Cash, Joseph, Coventry,	10	0	0	Rowntree, Joseph, York,	5 0 0
Clapp, Jerome, Applecore,	10	0	0	Shorthouse, Rebecca, Birmingham,	5 0 0
Crossfield, Henry, Liverpool,	10	0	0	Sims, William Dillwyn, Ipswich,	5 0 0
Cunningham, William A., Manchester,	10	0	0	Smith, David H., Bradford,	5 0 0
Graham, Thomas, Coalbrookdale,	10	0	0	Southall, Thomas, Birmingham,	5 0 0
Harwood, Edward, near Bristol,	10	0	0	Squire, Thomas, Berkhamstead,	5 0 0
Kitching, John, Stamford Hill,	10	0	0	Sterry, Henry, London,	5 0 0
Lee, John, L.L.D., Hartwell,	10	0	0	Stone, Henry, Worcester,	5 0 0
Overend, Mary, Chitts Hill House,	10	0	0	Sturge, Edmund, Birmingham,	5 0 0
Pease, J. B., Darlington,	10	0	0	Thompson, Joseph, Bridgewater,	5 0 0
Peckover, William, Wisbeach,	10	0	0	Woodbridge, Friends at, per F. Alexander,	5 0 0
Peck, James, London,	10	0	0	Scholefield, W., M.P., Birmingham,	2 0 0
Peck, Richard, Hazlewood,	10	0	0	Albright, Hannah, Charlbury,	1 0 0
Pope, Margaret, Staines,	10	0	0	Ashby, Frederick, Staines,	3 0 0
Priestman, John, Bradford,	10	0	0	Atkins, Arthur, Coventry,	2 0 0
Rickman, John, Lewes,	10	0	0	Barrett, W. H., Gloucester,	2 2 0
Sterry, Joseph, Hertford,	10	0	0	Bishop, William, Boston,	1 0 0
Tatham, George, N., Leeds,	10	0	0	Bottomley, George, Bradford,	1 0 0
Thomas, Hannah, Bath,	10	0	0	Bowron, James, Stockton,	1 0 0
Thomason, Thomas, Bolton,	10	0	0	Brown, Daniel, Luton,	3 0 0
Tweedy, William, Truro,	10	0	0	Brown, Potts, Houghton,	2 2 0
Vegetarian Society, The President of the	10	0	0	Camps, Thomas, Fenny Stratford,	1 1 0
Radnor, The Earl of	5	0	0	Chamerozow, L. A., London,	0 10 6
Albright, William, Charlbury,	5	0	0	Christie, John, Stirling,	0 10 0
Albright, Nicholas, ditto,	5	0	0	Clark, H. J.,	1 1 0
Alexander, George, Ipswich,	5	5	0	Clark, Thomas, Jun., Halesleigh,	2 0 0
Allen, John, Liskeard,	5	0	0	Clarke, Ebenezer, Walthamstow,	0 10 6
Annclay, H., London,	5	0	0	Collier, Jane, Plymouth,	1 0 0
				Curtis, William, Sen., Alton,	3 0 0
				Davison, H. W., London,	1 0 0
				Doewra, Anna, Kelvedon,	2 0 0
				Doubleday, Joseph, Halstead,	0 10 0
				Earls Colne, Friends at, per W. Matthews,	2 2 0
				Eeroyd, Benjamin, Bradford,	2 0 0
				Edmet, G., Maidstone,	1 0 0
				Ellis, William, Hoddesdon,	2 0 0
				Fowler, Rachael, Melksham,	3 0 0
				Freith, Lucy, Birmingham,	1 0 0
				Friend, A., Bradford,	2 0 0
				Greaves, John, Leeds,	1 0 0
				Hannam, Edward, Gillingham,	3 0 0
				Hicks, Charles, Staunstead,	1 0 0
				Hull, Subscriptions from	22 5 0
				Irwin, W., Manchester,	1 0 0
				Leominster, Friends at	10 10 0
				Lyon, William, Chatteris,	0 10 0
				Margate, Friends at, &c., per F. Marten,	3 0 0
				Marsh, Joseph, Stoke Newington,	2 2 0
				Mathews, T., Boston,	1 0 0
				Neave, Edward, Gillingham,	3 0 0
				Morgan, John, Marlow,	0 10 0

Norton, C. B., Carmarthen,	1	0	0
Pease, Henry, Darlington,	2	2	0
Pegler, John, Mangersbury,	1	0	0
Ransome, P., Lynn,	2	2	0
Ranyard, S., Kingston,	2	2	0
Renton, William, Edinburgh,	0	10	0
Ross, John, Chatteris,	2	10	0
Rowntree, William, Scarbro',	2	0	0
Snowden, John, Bradford,	2	0	0
Steevens, Mary, High Wycombe,	0	10	0
Tait, W., Edinburgh,	1	0	0
Thompson, Francis J., Bridgewater,	2	0	0
Wallis, Ann, Wandsworth,	3	0	0
Wallis, Richard, Jun., Basingstoke,	0	10	0
Willake, P., Barnstaple,	2	0	0
Wiffen, Benjamin B., near Woburn,	1	0	0
Wilson, John, Bradford,	1	0	0
Wood, G., Bath,	2	0	0
Yellowlees, D., Stirling,	1	0	0

ADDITIONAL, RECEIVED UP TO THE 24TH OF 1ST MONTH.

Robert Arthington, Leeds,	50	0	0
Rachel Sparkes, near Exeter,	5	0	0
Richard Brown, Llandloes,	5	0	0
Thomas and William Brewin, Cirencester,	2	0	0
Joshua Brown, ditto,	2	0	0
Mary Rathmell, Bradford,	5	0	0
William Wilson, ditto,	2	0	0
Joseph Holmes, ditto,	2	0	0
Thomas Aked, ditto,	2	0	0
Joseph Reynolds, Bristol,	30	0	0
S. P. Jackson, ditto,	1	1	0
E. C., ditto,	1	0	0
Charles Barnard, Brookfield,	1	0	0
John Budge, Camborne,	1	0	0
Thomas Huntley, Reading,	1	0	0
Josh. Huntley, jun., ditto,	1	0	0
Sarah Harris, near Sheffield,	3	0	0
Richard Sterry, Croydon,	10	0	0
Alfred Kitching, Darlington,	1	1	0
Joseph Cranstone, Hemel Hempsted,	1	0	0
Abraham Tanner, Winthill,	1	0	0
John Wylde, Leeds,	1	0	0
Nathaniel Morgan, Ross,	5	0	0
John E. Veale, Austell,	2	0	0
Henry Camps, Jersey Villa,	5	0	0
Mary Harker, Bristol,	5	0	0
Richard Harris, M.P., Leicester,	5	0	0
John Ellis, M.P., ditto,	5	0	0
William Biggs, ditto,	5	0	0
Edward S. Ellis, ditto,	5	0	0
Ann Burgess and Daughters, ditto,	5	0	0
Thomas and Alfred Burgess, ditto,	5	0	0
John Gulson, ditto,	2	0	0
Josh. Ellis, ditto,	2	0	0
W. E. Hutchinson, ditto,	2	0	0
Joseph Bowman, Barrow,	1	0	0
Thomas Edmondson, Manchester,	2	2	0

JANE, BARBARA, and ELIZABETH PROCTER'S BOARDING SCHOOL, DARLINGTON, for the DAUGHTERS of FRIENDS.

TERMS:—Fifty Guineas per annum.

Forty Guineas for those under twelve years of age.

This includes the usual English Education, the French and German Languages, Drawing, the use of Books, Drawing Materials, Stationery, and Washing.

Latin, Greek, and Italian, Four Guineas each per annum.

Efficient masters will be engaged. French taught conversationally and grammatically by a resident in the family, who has lived several years in Paris.

Vacations—Six weeks in summer, and three weeks in winter. Three months' notice required previous to the removal of a Pupil. NO EXTRAS.

MARY MASON'S BOARDING SCHOOL for the DAUGHTERS of FRIENDS, SOUTHEAD HOUSE, CROYDON.

TERMS.

Pupils above 12 years of age, 35 Guineas per annum.
Do. under 12 do., 30 do. do.

The course of instruction comprises the usual branches of a liberal education, including Natural Philosophy, and Natural History in its various departments.

Drawing and Languages taught by approved Masters, on the usual terms.

LUCY TUNSTALL'S BOARDING SCHOOL, at Alvaston Grove, near Nantwich, Cheshire, is now open for the reception of a small number of Friends' Daughters.

TERMS:—

Board and Instruction in the usual branches of a good English Education, (viz., Reading, Writing, Arithmetic, Grammar, Geography, and History,) also French, Drawing, Botany, and Plain and Ornamental Needlework:—

Forty Guineas per annum, Washing included.

The situation is particularly airy and salubrious; the garden and grounds large enough to afford ample room for healthful exercise; and L. T. hopes that her efforts to promote the moral and religious welfare of her pupils, and her constant attention to their health and domestic comforts, as well as to their advancement in learning, may prove satisfactory to those Parents who may place their Children under her care.

A vacation of six weeks at Midsummer.

Three months' notice will be expected, previous to the removal of a pupil; or a quarter's payment.

Note.—Alvaston Grove is easy of access by Railway, being only four miles from the Crewe Station, close by which conveyances may be procured.

HANNAH P. FOWLER, FRIENDS' BONNET,

CLOAK, and SHAWL MAKER, respectfully informs Friends, that she has taken to the business for many years carried on by LYDIA FEON, which she purposes uniting with her own, and hopes, by constant care and attention, to secure a continuance of the kind support she has long received, and for which she feels greatly obliged.

H. P. F. keeps a good assortment of Silks, and materials for Bonnets.

80, Stokes Croft, 27th of 1st Month, 1849.

TEMPERANCE and GENERAL PROVIDENT INSTITUTION, for MUTUAL LIFE ASSURANCE, ANNUITIES, &c., 39, MOORGATE STREET, LONDON.

Trustees.

Robert Warner.] Richard Barrett, Jun.
William R. Baker. | Edward Webb.

Secretary—Theodore Compton.

THE WHOLE PROFITS are divided among the assured, in three different modes, at each Member's option.

LOWER PREMIUMS than in most Mutual Offices, thus securing an immediate Bonus of Ten to Thirty-five per cent.

Every assurer is a Member, and entitled to vote at the Annual Meeting.

The benefits assured can be secured to survivors FREE OF DUTY, by simply registering the names in the Books of the Society.

Persons abstaining from alcoholic beverages, are assured in a distinct section, free from any possible losses through intemperance.

The mortality hitherto, has averaged 4 per 1000 annually; being less than half the expected rate.

Prospectuses will be sent free to any address.

FIFTEENTH REPORT OF THE FRIENDS' PROVIDENT INSTITUTION.

IN laying before the General Meeting the Annual Statement of the Affairs of the Institution, it is satisfactory to the Directors to remark that its business continues steadily to increase, and that, notwithstanding the general pressure of commercial distress and difficulty, the number of applications for the surrender of Policies, has not been greater than the average of previous years.

The fifteenth year of the Institution's operations having expired on the 20th of 11th Month, 1847, a valuation, with a view to a second division of profits, has been made to that date; and the Directors have great pleasure in reporting the result of this investigation, as it respects the department of Life Assurance, Class IX.

	£	s.	d.
The Assets appertaining to this Class, on the 20th of 11th Month, 1847,	153,959	15	3
amounted to			
And the value of the liabilities to	117,858	8	9
Leaving a surplus (including the sum of £4718 reserved at the previous division in 1842) of	42,101	6	6

Of this surplus, the sum of £4773 13s. 8d. is retained as a reserve Fund; and the amount reserved in 1842 (increased by Compound Interest to £5738) has been apportioned to those members of Class IX. whose Policies were in existence at the period of the former division. The remaining sum of £31,589 12s. 10d. has been divided amongst the members of this Class, in the manner prescribed by the Rules, viz.: either in increasing the sums originally assured, or in reducing the Premiums payable during the current five years, the amounts allotted being in all cases in proportion to the quota which it is calculated each Policy has contributed to the total amount of the profits accrued.

Those members whose Policies were effected subsequent to the division in 1842, have been, on this occasion, entitled to choose the mode in which their respective shares of the profits are to be appropriated, with the understanding (as expressed in the printed Rules) that the mode now adopted will be followed at every subsequent division.

The Directors cannot but congratulate the members of the Institution on the very satisfactory result of the recent valuation, especially when it is borne in mind, that the profits now apportioned have been principally realized in the *five* years ending on the 20th of 11th Month last, whilst the division made in 1842, was the result of *ten* years' experience,—and also taking into account, that the Premiums charged by this Institution are, on the average, from 10 to 15 per Cent. lower than those of other Offices which divide their profits amongst the assured.

Specimen Tables of the profits apportioned to particular Policies are here introduced.

I.—TABLE SHOWING THE ADDITIONS MADE TO THE SUMS ORIGINALLY ASSURED ON POLICIES CLASS IX.

Date of Policy.	Age at commencement.	Sum assured.	Total Amount of Premiums paid.	Bonus declared.		Total Amount of Bonus added to the Sum assured.
				11th Mo. 1842.	11th Mo. 1847.	
		£	£ s. d.	£ s. d.	£ s. d.	£ s. d.
11th Mo. 1832.	31	1,000	373 6 8	99 7 0	109 14 0	209 1 0
	43	1,000	505 6 8	99 1 0	113 9 0	212 10 0
10th Mo. 1833.	44	1,000	488 15 0	91 2 0	110 14 0	201 16 0
11th Mo. 1833.	32	500	178 15 0	43 18 0	52 16 0	96 14 0
1st Mo. 1834.	63	500	492 12 6	30 14 0	140 13 0	221 7 0
12th Mo. 1835.	32	1,000	309 16 8	68 17 0	98 12 0	167 9 0
	41	500	193 18 4	31 1 0	49 15 0	83 16 0
10th Mo. 1837.	34	1,000	288 5 10	49 19 0	92 1 0	142 0 0
12th Mo. 1837.	52	500	212 18 4	25 4 0	55 1 0	80 5 0
11th Mo. 1839.	34	1,200	269 11 0	34 19 0	101 1 0	136 0 0
	56	2,000	906 0 0	66 14 0	239 10 0	306 4 0
11th Mo. 1841.	22	1,000	116 10 0	10 0 0	75 14 0	85 14 0
	30	1,600	159 16 8	10 7 0	77 11 0	87 18 0
12th Mo. 1842.	43	1,000	189 10 0	" " "	73 13 0	73 13 0
	40	500	72 14 2	" " "	36 9 0	36 9 0
12th Mo. 1844.	33	2,000	146 10 0	" " "	85 11 0	85 11 0
	62	1,000	201 3 9	" " "	73 19 0	73 19 0
12th Mo. 1845.	49	500	38 5 0	" " "	14 11 0	14 11 0
	28	300	13 3 0	" " "	8 5 0	8 5 0
12th Mo. 1846.	24	2,000	40 10 0	" " "	25 16 0	25 16 0
" "	42	500	15 6 8	" " "	6 15 0	6 15 0

II.—TABLE SHOWING THE REDUCTIONS ON THE PREMIUMS ORIGINALLY PAYABLE ON POLICIES CLASS IX.

Date of Policy.	Age at commencement.	Sum assured.	Original Annual Premium.	Reduction in 1842, on Original Premiums for the 5 years ending 20. 11. Mo. 1847.	The Reduction per Cent. being	Reduction in 1847, on Original Premiums for the 5 years ending 20. 11. Mo. 1852.	The Reduction per Cent. being
		£	£ s. d.	£ s. d.		£ s. d.	
11th Mo. 1832.	45	1,000	33 11 8	13 13 8	40½	17 9 8	52
12th Mo. "	50	1,000	39 11 8	15 12 10	39½	23 5 8	58½
12th Mo. 1833.	19	500	9 3 4	4 0 9	43½	5 0 2	54½
	42	1,000	30 11 8	11 9 7	37½	14 14 7	48
12th Mo. 1835.	36	500	13 2 1	3 18 1	29½	5 18 5	45
	40	1,000	23 1 8	8 6 9	28½	12 14 7	43½
11th Mo. 1837.	47	1,000	35 14 2	6 10 8	18½	13 7 3	37½
12th Mo. "	33	500	12 3 9	2 10 9	20½	5 1 4	41½
11th Mo. 1839.	51	1,000	41 1 8	4 2 6	10	13 10 3	32½
12th Mo. "	31	500	11 13 4	1 9 1	12½	4 9 0	33
11th Mo. 1841.	32	500	11 18 4	0 10 3	4½	4 1 7	34½
12th Mo. "	36	500	13 2 1	0 10 0	3½	4 6 0	32½
12th Mo. 1842.	43	1,000	31 11 8	" " "	"	9 3 6	29
11th Mo. "	39	1,000	28 6 8	" " "	"	8 7 9	29½
12th Mo. 1844.	30	500	11 8 9	" " "	"	2 2 0	18½
	33	2,000	48 16 8	" " "	"	8 16 0	18
11th Mo. 1845.	60	2,000	121 15 0	" " "	"	14 1 3	11½
12th Mo. "	38	500	13 15 5	" " "	"	1 10 6	11
12th Mo. 1846.	42	1,000	30 13 4	" " "	"	1 10 9	5
" "	35	1,000	25 11 8	" " "	"	1 7 6	5½

The Directors are not prepared to report the result of the valuations of the other Classes, the calculations not being quite completed:—but they do not anticipate that much surplus will appear in these departments, because the very circumstance which has mainly contributed to the large amount of profit in assurances payable at death, viz.:—a much smaller number of deaths than is anticipated by the Tables of Mortality, must necessarily operate in a contrary direction in the Classes of Annuities, Endowments, and Deferred Sums.*

The number of deaths reported since the last General Meeting is 21, viz.:—3 Deferred Annuity, 3 Immediate Annuity, 14 persons on whose lives assurances had been effected in Class IX., and 1 Survivorship Annuity, making the total number of deaths since the commencement of the Institution, 192; of these, 100 have been in the department of Life Assurance, in which Class the amount of payments to the representatives of deceased parties has been upwards of £81,000.

The total amount assured on Policies in Class IX. existing at the date of this Report, is £951,397, exclusive of Bonuses.

* Since the issuing of this Report, the valuations in the other Classes have been completed: and although, as was anticipated, the Profits were found to be of small amount, as compared with those in Class IX., the Directors have been enabled to declare Bonuses on Policies in Classes IV., V., and VII., which were granted prior to 20th of 11th Month, 1842, and on Policies in Classes VI. and VIII., up to the 20th of 11th Month, 1847.

The total number of Policies which have been granted, from the opening of the Institution, in the 11th Month, 1832, to the 6th Month, 1848, both inclusive, is as follows:—

Class I.	Deferred Annuities,	120
— II.	Deferred Annuities, with a condition annexed, making the Premiums returnable without Interest, on the death of the Annuitant before the Assurance takes effect, ...	108
— III.	Immediate Annuities (averaging £24 5s. 7d. each),	257
— IV.	Endowments for Children, payable at 14,	1
— V.	Endowments, payable at 21 or 25,	60
— VI.	Endowments, payable at 14, 21, or 25, the Premiums returnable as Class II., ...	261
— VII.	Deferred Sums,	50
— VIII.	Deferred Sums, the Premiums returnable as in Class II.,	80
— IX.	Life Assurances (averaging about £669 each),	1800
— X.	Survivorship Annuities,	22
Total number of Policies,		2759

Signed on behalf of the Directors,

JAMES ELLIS, Chairman.
BENJAMIN ECROYD, Secretary.

Bradford, Yorkshire, 30th of 6th Month, 1848.

OFFICERS.

Treasurer — Thomas Fowler.

Directors.

George Binns.	Thomas Fowler.	Samuel Priestman.	Joseph Thorp.
Newman Cash.	Samuel Gurney.	Joseph Rowntree.	Samuel Tuke.
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James Ellis.	Henry Pearson.	John Thistlethwaite.	Thomas Wilson.
Josiah Forster.	John Priestman.		

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Arbitrators—Thomas Allis, Caleb Fletcher, David Priestman, John Walker, James Hack Tuke.

Auditors—Henry Pearson, John Thistlethwaite, Daniel Tuke.

Bankers—Drewett & Fowler, No. 4, Princes' Street, London.

Secretary—Benjamin Ecroyd.

Medical Referee in London—T. B. Peacock, M.D.

CLASS IX.

Table of Annual Premiums for the Insurance of £100, payable at Death.

Age next Birth day.	Annual Premiums.	Age next Birth day.	Annual Premiums.	Age next Birth day.	Annual Premiums.	Age next Birth day.	Annual Premiums.
£ s. d.		£ s. d.		£ s. d.		£ s. d.	
10	1 10 10	26	2 2 1	41	2 19 8	56	5 1 1
11	1 11 6	27	2 3 0	42	3 1 4	57	5 5 9
12	1 12 2	28	2 3 10	43	3 3 2	58	5 10 9
13	1 12 10	29	2 4 9	44	3 5 0	59	5 16 1
14	1 13 6	30	2 5 9	45	3 7 0	60	6 1 9
15	1 14 2	31	2 6 9	46	3 9 2	61	6 7 9
16	1 14 10	32	2 7 9	47	3 11 5	62	6 14 2
17	1 15 5	33	2 8 10	48	3 13 10	63	7 1 1
18	1 16 1	34	2 10 0	49	3 16 6	64	7 8 5
19	1 16 10	35	2 11 2	50	3 19 3	65	7 16 3
20	1 17 6	36	2 12 5	51	4 2 2	66	8 4 7
21	1 18 2	37	2 13 8	52	4 5 5	67	8 13 7
22	1 18 11	38	2 15 1	53	4 8 11	68	9 3 3
23	1 19 8	39	2 16 6	54	4 12 8	69	9 13 7
24	2 0 6	40	2 18 1	55	4 16 8	70	10 4 8
25	2 1 3						

AGENTS.

London, Joseph Marsh, 48, Gracechurch Street.

Ackworth, George Frederick Linney.	Leeds, Lucy Waterfall.	Rochdale, James Ecroyd.
Ayton, near Stokesley, Isaac Brown.	Leicestershire, William Burgess, 25, Hill Street, Peckham.	Scarborough, William Rowntree.
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No. II.

GLASGOW, 2ND MONTH, 23TH, 1849.

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A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. II.

GLASGOW, 2ND MONTH, 28TH, 1849.

VOL. VII.

SOME ACCOUNT OF THE CONVINCEMENT OF JOSEPH MILTHORPE.

RELATED BY HIMSELF IN A LETTER TO ONE OF HIS
ACQUAINTANCES, 3RD MONTH, 1751.

For THE BRITISH FRIEND.

M. E., if it seem strange to thee that I never gave thee any account of the alteration or change in my profession of religion, which happened as unexpected by me as by thee, thou mayest know my reasons are these following:—

In the first place, I considered the strength of education, that its influence may be properly termed second nature.

Secondly, I knew thee to be so zealous, or, if I may use the freedom without offence, so bigoted to the religion thou wast educated in, that if an angel from heaven was to say anything against what you call the Holy Catholic religion, or church, thou wouldst forthwith conclude him an apostate, without giving thyself liberty to think coolly upon what may be offered to thy consideration, or to practise the advice of the apostle, left to us in 1st Thess. v. 21, “Prove all things, hold fast that which is good.”

Thirdly, I considered thou wast so interested in Roman Catholics by living amongst them, and by a long and familiar acquaintance with them, that it would be folly in me to endeavour to show thee any of their errors, and that it would create in thee a kind of pain to think your religion is liable to error or fallibility.

Fourthly, I know that the faith thou professost is not thy own, but another person's, viz., the priest; *id est*, thou art not to believe anything whatsoever, be it ever so plain and intelligible, unless the church, as you call it, believe it, and the priest approve of it; and, therefore, to give thee a reason, though ever so reasonable, in order to lead thee out of Popish thralldom, (thou must excuse me for speaking the truth, I know well what I say,) seemed to me as though I undertook to call an Englishman to his allegiance at home, who by his parents had been sent to France for education, and their intentions had been so successful to him, that he was now become a domestic to the king of France, and through long custom so habituated to the French court and manners, that he believed the whole world could not equal it.

And not only so, but what bore with more weight upon my mind than all the rest was, what my own experience had taught me, viz., that we cannot convey our ideas of spiritual objects one to another, until our understandings be in some measure illuminated and prepared by that Divine and true *Light* which enlighteneth every one that cometh into the world, John i. 9.

The world by wisdom knew not God, neither can the natural understanding comprehend the things of God which make for our peace. The wise Greeks and carping Jews, by all their wisdom knew not God, in his prepared body; for which our Lord rejoiced in spirit, and thanked his Father that he had hid the mysteries of His kingdom from the wise and prudent, and revealed them to babes and sucklings. See 1 Cor. i. 18; and also Mat. xi. 25.

So, my friend, it was for these reasons, and not for want of good will to thee, that I have hitherto omitted to give thee any account of my separation from you, and of my convincement, and reception of the blessed truth.

But since I heard of thy mistress' death, thou hast been oftener in my remembrance than before, and my cry hath been offered unto the Lord on thy account, and more especially since I heard of thy dislike at Tong Hall; and I may honestly tell thee that such has been my concern for thy soul's welfare, since I heard of thy leaving Tong, that I don't find I can rest day or night till I ease my mind a little unto thee.

In the days of our familiarity thou knewest me well, and I think thou hast not forgotten the regard I ever had to God Almighty, and to the religion I then professed, believing Jesus Christ was the author of it.

And perhaps thou mayest remember how it was with me when I was summoned to Bradford, to give an account of my religion before the powers of this world, how all that were present, of whatever denomination, conformed to the laws but myself alone; and how I there stood in the sincerity of my heart, which I believe the Lord then accepted (though it was in a bad cause), I pleaded my innocence, and that I was a native and peaceable subject to the king of England; nevertheless, I could not, nor would subscribe or conform to any thing contrary to my then knowledge, or the sentiments of my heart; and blessed be the name of the Lord, he was not wanting to me at that time, though I knew not his Divine presence. Oh, my friend, the Lord has often showed me since that time, how the hireling flies and leaves the sheep in a dangerous season; and surely if the Papist priests had been the true shepherds over the flock of Christ, they would not have fled (hireling like), but would have appeared at the head of the sheep, and would have engaged for them, whatever had been the consequence. This was not the practice of Christ, the true Shepherd, or of his apostles, who laid down their lives for His sheep, to fly when the wolf or persecution comes. However, though I was then young in religion, and left alone as a lamb without succour, the Lord preserved me, so that I acted nothing against my conscience or knowledge.

Thou mayest remember another pinching trial which fell to my lot at that season. I was anxiously engaged in close friendship with a person I then loved better than myself, and into whose hand it would have been a light matter to have ventured my life, for whose sake I have since thought I often did so, and yet when I was in the greatest need, my pretended friend turned tail without showing me any fault of mine. I have not forgotten how days and nights went on then, and if the Lord had not been my sun and shield, (though I then knew not the Lord,) probably I had perished under a load of grief, or fallen into some enormous vice; but blessed be His holy name, His secret hand then preserved me, and gave me that peace which the world can neither give nor take away, upon which I became more and more resigned in my mind and will, and more desirous that I might be what I ought to be. And thus

I spent that summer, having no one to speak my mind unto, saving the Lord alone, who was often near me, though I knew not his appearance; I have not forgotten the fastings, watchings, prayers, and preparations to receive what you call the sacraments, which I endured that summer, before the Lord revealed his Son in me, which was in the 7th Month, called September, 1744, and happened on this manner.

And now, my friend, although I have freedom to give thee a hint of my conviction, yet I shall do it in a solemn and awful manner, expecting thou wilt not cast such pearls before swine, and although what I have to declare may seem a mystery unto thee at present, yet I desire thee to be still in thy mind, diligent in thy attention, and if ever thou come under the same Divine influence, I am persuaded thou wilt not then make light of it.

One First-day morning, being the 19th of 7th Month, 1744, as I was riding alone to Middleton, it came in my mind to go to see one of the people called Quakers, who I was well acquainted with, believing him to be an honest man, (Robert Crossland, of Oldfield Nook, near Brighouse,) and go with him to one of their meetings, which after some sharp conflict of mind I gave up to; accordingly the man and his wife went with me, but when I came near the place, Oh, the terror that seized me, and how often did I wish that I had never come there; then I cried tenderly in my mind to the Lord, that if He would but excuse me for this day, as that time I thought misspent, I would never do the like again while I lived: upon this I became very easy and quiet, and sat at ease a long time, yet earnestly desired that if the Lord had any peculiar regard for that people, or approved their manner of worship, as I had taken the liberty to come there to make me sensible of it; which I have thought since was a very unreasonable request in me to limit the Holy One of Israel; however, such was the gracious condescension of Providence unto me at that time, that when I had sat an hour and a half entirely at ease, excepting that I was desirous to hear somebody speak (the meeting remaining silent), I grew very uneasy and desirous to be gone, concluding in my mind that there was nothing of Divine worship there, or amongst that people. I then determined never to misspend another day on that account; but whilst I thus imagined, and grew weary of silent waiting upon the Lord, Divine power seized upon my body, soul, and spirit, which caused me to break out into abundance of tears. I knew not but my heart was going to break; my body trembled, and my bones ached as though they would part asunder. I could not contain myself, but the whole meeting or congregation saw how it was with me. Oh dear Lord! then said I, from whence comes this? or why am I thus? To which inward cry of mine, something which till now I knew not, (though I had often felt a measure of the same power, but never to that degree,) answered, "If thou didst but love the Lord thy God with all thy heart, mind, and soul, and thy neighbour as thyself, that love would be so prevalent over thee, that it would teach thee what to do and what to eschew." Oh! the surprising state and condition I then found myself in; how was my poor heart then filled with love, peace, and joy unspeakable, and full of glory; but yet I did not know whence it came, but cried in my mind, Who art thou, Lord? Soon after, an honest woman with whom I am well acquainted since, stood up in the dread and power of the Lord God, in fear and much trembling, and said, "It is a brave thing if we can say of our own experience that Jesus Christ lives in us." She said something more, intimating that Truth is the same that ever it was in days of old; but the first words reached my state, I then bowed low in my mind, adoring the Divine power that then influenced me, and trembling

said, Dear Lord, if thou art He whom my soul hath long sought and mourned for, tell me, O thou who hast now ravished my heart, what shall I do to be saved, or to continue in thy favour? Upon which the Divine Bridegroom of my soul affectionately answered, "*I require no other rite or ceremonial worship of thee, than that thou give me possession of thy heart; it is there I would rule, there I would reign, and there I would be worshipped in spirit and in truth.*"

Soon after stood up a worthy old man, (who I am persuaded is now entered into everlasting rest,) and declared his unity in that day's exercise, and further said, "Assuredly Truth is the same that it ever was; but what is the reason," said he, "it hath not the same effect now that it had in days of old?" To which he afterwards answered, "The reason is, mankind are not in love with it as they ought to be; if we did but love it as we ought, it would certainly have the same effect upon us that it formerly had upon others, and make us conformable to its own image, viz., to God in Christ." These words coming from the Divine Teacher, who is sharper than any two-edged sword, pierced my heart like a nail, and the evidence within me clinched it. Another man afterwards concluded the meeting in prayer and praises to the Author of our mercies, with whom I, and all that is within me, joined as well as I could, adoring the Divine Goodness, who had thus graciously manifested Himself to me in a needful time.

And now, my dear friend, having given thee the true cause of my conviction, it remains with me to tell thee how this same Divine power prevailed on me to separate from you. Thou mayest observe that this Divine revelation carried with it as clear a demonstration as the sun at noonday, its own influence bearing evidence that those manifestations were of God; yet I can no more convey my ideas of it unto thee, than I can of the colour of the sun to a blind man, until both *feel the influence*. But the influence leaving me, the tempter got in, and put me upon questioning the whole revelation and influence. "Oh," said he, "if this was of God, it would not have been so contrary to the doctrine of Christ's Holy Catholic Church; but it is directly contrary thereto, it must needs be wrong." The impression yet remaining upon me, my judgment answered, it must needs be of God, for never man spake like Him. And how was I set fast, and for seven or eight weeks knew not what course to take.

Oh! dear friend, how did my poor soul cry day and night unto the Lord, that I might be preserved from the evil one, and directed in the way I ought to walk. I came to this determination, that I would use all the ways and means the Catholic Church had provided to obtain grace and Divine favour; and at other times I would go to the Quakers' meetings, and where the Lord owned me most I would join myself.

The usual time of my receiving the holy sacrament (so called) coming on, oh, with what diligence did I prepare myself, and how sincerely and humbly did I confess my sins to the priest, and tenderly did I entreat the Lord that He would own me with His presence in receiving the Blessed Sacrament (as I then called it), being fully persuaded that I should know His presence if He should please to appear again unto me; but my petition was not answered in any degree, but a parching drought and barrenness seized my inward man for some time, which caused me to cry mightily to the Lord, that the everlasting well-spring from on high might again visit me, and that my drooping spirit might be refreshed therewith, which was graciously answered in due season.

I still continued to frequent both kinds of worship for some time, the Lord always visiting me in the one and never in the other; and yet I retained so many

Popish doctrines in my judgment, which thou knowest I had been industrious to confirm myself in, although the Lord daily cleared the mists of error from before my eyes both immediately and instrumentally, yet at times clouds of Popery and superstition covered me, that I knew not what course to take.

The usual time of my receiving the "sacrament" coming again, I then resolved to make a better preparation; accordingly I got early into the new room,* and forced myself into greater devotion, as we used to call prayers, sometimes by the book, and sometimes what was in my mind. At last I ventured to the chamber door,† and knocked, but receiving no answer, kneeled down and cried tenderly unto the Lord; but as I kneeled there, O! the terror that seized me, I then knew not what to do; however, before the person came out that was in, I went down again and took my prayers until the bell rung.‡ I received no satisfaction that day, but returned home in a solitary frame, had none to speak my mind to but the Lord alone, who was wonderful kind to me at times and seasons; but yet my misinformed judgment so confounded me, that I knew not what course to take, until one of the Lord's servants, who had been visiting the churches in America, called at Gildersome, to which Meeting I went in a bowed down frame of mind, earnestly desiring the Lord would direct me in the way of His salvation.

The man's presence seemed so awful unto me, that I thought he had been with the humble Jesus, which gave me great expectation of some relief. He stood up and began to preach in the authority and power of the Spirit of Truth, which I thought well of, but yet it did not reach my state, which caused me to mourn heavily in my spirit, lest I should miss my way and perish. But in wisdom's time he began to explain the state of Gideon, (which thou mayest read in the 6th chapter of Judges,) when the Lord called him into his service—how terribly he was afraid and durst not undertake it, until the Lord had given him a sign, to convince him that He would be with him and preserve him in his undertaking, and gracious condescension gave him a double sign; which, whilst the man declared, the good word of life sprung in my heart to that degree, that I was shaken till I knew not but that I might fall to pieces, and could not conceal myself from any in that meeting. But oh, the joy that filled my soul at that instant! Oh, the humble submission and fervent resolution that then came over me. Oh, how willing was I then to be made a fool for Christ's sake. I then determined to dally no longer with flesh and blood, but to give myself up to follow on to know the Lord, whatever might be my lot, or whatever the world might think of me.

I followed that minister next day to Brighouse, and a comfortable refreshing time it was there; may those days of my espousals to God never be forgotten by me. Oh, how did the clouds of ignorance and error then fly before me, and how did *the day declare itself*! May a due sense thereof never leave me whilst I have a being.

And now, my dear friend, having given thee an account of my conviction, and separation from you, having never done the like before to any mortal, though in the controversy with Thomas Worthington he hath urged me with all his might; yet thou art to know, this is a matter of the greatest moment, (being the work of the Almighty and his Son Jesus Christ upon my soul,) and therefore more precious unto me than the finest gold.

I have not been rash in declaring the cause of my conviction unto thee, it being now seven years since

I saw thy face; but since I heard of the change of affairs which has happened unto thee, my concern hath revived upon me again and again, and although in my silent waiting upon the Lord, I find cause to believe that he is still willing to reach forth the day of visitation unto thee, yet He that knows the secrets of all hearts, knows that I have often desired He would take thy cause into His own hand, and plead with thee *Himself*.

So, dear friend, let me entreat thee in the bowels of Christian love, be serious in thy perusal of this, lay aside all prejudice of education—become as a child—be still in thy own mind, and patiently wait for the measure and manifestation of the grace of God in thy own heart; for it is that and that alone which brings salvation; and assure thyself of this, unless thou attain to the knowledge of it, thy poor soul can never be saved, neither by thy own endeavours, nor by what all the priests in the world can do for thee; and if ever thou attain to the knowledge of it, as thou comest into the obedience to it, it will lead thee out of all error and into all truth; it will teach thee wisdom by which thou mayest direct thy ways in this world, and how to serve and worship God acceptably, which is the end of thy coming into it.

And now, having discharged what I take to be my duty, which hath long lain upon me, I commit the issue of it unto God Almighty, earnestly desiring that He may take the management of thy soul into His own hands; for it is He and He alone, that is able to build thee and me up, and to give us an inheritance amongst those that are sanctified, which is the sincere and humble desire of thy poor friend,

JOSEPH MILTHORPE.

JOHN HAWKER.

For THE BRITISH FRIEND.

ESTEEMED FRIENDS,—Having been, at various times, much interested with the following remarkable account, not only in respect to its singular incidents, but the simplicity and consistency, *as a Friend*, of the subject of it; I have for some time inclined to give you the option of inserting it in *The British Friend*, and remain, your friend,

OBSERVER.

London, 16th of 2d Month, 1849.

"The Lord maketh poor, and maketh rich: he bringeth low and lifteth up. He raiseth the poor out of the dust."—I Samuel i. 78.

"Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before mean men."—Proverbs xxii. 29.

John Hawker, whose History, as nearly as its date can be conjectured, commences about 1740, or rather previously, is described as the child of "a woman of honest principle, but weak capacity;" his father as idle and given to drink," so that "they became poor and were objects of parochial relief. In this situation, the mother became an object of compassion to some of her relations," to whom, after her husband's death, she appears to have been indebted for much kindness, which, however, it may be proper to observe, was not withheld in his life time. On one occasion of the poor woman travelling some distance to visit them, with an infant son, and the subject of this account, (John), he became infected with the small pox; and being very ill on their road, they were obliged to stop at an inn, and he was left in the care of the landlady, while his mother went to procure some assistance. "The fever increasing, he became very thirsty, and not being much attended to, he resolved to go down stairs, and try to get something to drink." He managed to get

* A place for those to retire to, who were preparing to receive the sacrament.

† The priest's room.

‡ To go to worship.

down, and with difficulty drew some water out of a well, putting his mouth to the bucket and drinking heartily. "Every swallow seemed to refresh him, and then he went to bed again unseen, as he believed, by any person; from which time, the heat, as he called it, went off;" a few pocks soon appeared, and his mother, in a few days, resumed her journey home.

This narration was penned at a time when the treatment of small pox and of fever was extremely different from what it has become within the last thirty or forty years. The well principled mother exerted herself commendably; at that time much hand spinning was done for the clothiers, and her children were early addicted to industrious habits; so that she retained the friendship of her relations, and was by them materially assisted in the placing out of the boys, of whom there were four, but one of whom appears to have been previously off her hand. Her first cousin, a farmer, took John (according to the word of the narrator, from which I hope I shall not hereafter find it needful to vary) in a very mean condition, quite illiterate, and very awkward except in acting as plough boy, but of a very subtle and sober turn of mind; and being desirous of increasing his knowledge, he, with a little assistance and instruction of the children and his master, soon learned to read, and afterwards to write; and having a turn for carpentry, and having the use of some tools, he learned by observation and without a master, how to use the pit-saw, and to convert pieces of timber into scantlings, to be applied as wanted into ploughs, harrows, bedsteads, and other purposes, which he employed himself in making in wet weather, or when his labour was not wanted in ploughing, sowing, or other agricultural employ. His master seeing his genius so opened, was willing to extend it; and an opportunity soon presented itself, to take the oversight and management of a small farm for a widow; he was recommended to her and accepted; he conducted himself to the satisfaction of his employer, who was sensible of his ability for more extensive oversight; and a gentleman of her acquaintance having occasion for a bailiff to oversee his estate, and also to manage a considerable part of his demesne in tillage, sheep, and grazing, John was recommended to him as capable of undertaking it, and accordingly entered upon the employ, which he conducted much to the satisfaction of his master, at Hadspen, near Castlecaresy, in Somersetshire. After some years, his master sold his estate to Charles Meadows; who, becoming acquainted with the abilities and strict integrity of John, agreed with him to continue in his service. John's conduct and good management soon obtained his new master's regard. A short time after the purchase of Hadspen, his master's uncle, Sir Sidney Meadows, who was deputy-ranger of Richmond Park, came to Hadspen, and took particular notice of John, whose manner and address drew his notice, for John had, very early in life, carefully observed the habit, language, and manner of behaviour of the Society of Friends, acting in a consistent manner therewith, before every degree of men in the course of his vocations.

What follows, relative to his going to Richmond, and transactions there, I had as related by himself to me soon after his return, and have now committed it to writing, being unwilling it should be lost to posterity, as it strongly marks the effects of unaffected sincerity.

"Sir Sidney Meadows having for some years had the management of Richmond Park, in the grazing and agricultural branches under the direction of the king, [George III.] who was himself well acquainted with, and perfectly understood every part of rural economy, had some young cattle bred in the pasture parts of the Park, and among them some steers or young oxen fit for breaking into use; and seeing John's steadiness and ability, Sir Sidney wished John to come to Rich-

mond and assist in the first yoking and bringing into use, six of the steers bred in the park, which John, with the consent of his master, undertook to do. But preparatory to the undertaking he was to get a new nine-inch wheel-put or dung cart, made after the manner of the country about Hadspen, and was to have painted on the front of it—"His Majesty's Cart, Richmond," and also to purchase four of the best and hand-somest oxen, bred in Somersetshire, that he could get, and hire a man capable of driving the oxen and cart to Richmond, taking with him yokes, bows and chains for the young steers. John having carefully procured the foregoing, and got every thing fit for proceeding to Richmond, he informed his master's uncle thereof, who by letter directed him how to proceed. He was to set the man off with the oxen, cart, and implements on a certain day, and to come himself so as to arrive at the same time. These directions John carefully attended to. Having been the express orders of the king, it became the more necessary to be very punctual in the performance of them. They arrived at Richmond Lodge, and were introduced to Sir Sidney Meadows in the afternoon, where they rested the morrow. The king, being apprised of their arrival, gave direction to Sir Sidney to get every thing in order by nine o'clock the next morning, for he should attend himself at that hour. The time being now fixed, Sir Sidney apprehending that at the presence of the king John might be abashed or intimidated, very respectfully said to him: "John, don't you be surprised at the sight of the king, or make any alteration in the usual manner of your behaviour; for he has been fully apprised of you with respect to your religion, and he expects to see you act accordingly." John answered that "he was obliged for his kind advice, and hoped he should act consistently." Sir Sidney had quite the appearance in his dress of a farmer, which character he seemed carefully to support; and agreeably thereto John and himself sat down that morning to breakfast on cold roast beef and good beer. They sat opposite the door to observe the king on his approach, who came exactly to his appointment, accompanied by General Carpenter, his aid-de-camp, and one domestic. The young steers, with the oxen from Somersetshire, being in readiness in a proper place, and due attendants, the king, and those with him, Sir Sidney and John repaired to the scene of action, and first yoked the four oxen; and after having, by the king's direction, separated from the others, two steers to match as fellows, which happened to be of a tractable and gentle nature, were yoked with little trouble; and being tied together by the ends of their tails, in order to prevent their turning in the yoke, were placed between the four oxen, and put to a large roller, and set to roll the lawn before Richmond House; the king attending during the process of yoking and some time during the rolling, expressed much pleasure in observing the gentle usage of John to the cattle, and the tractableness of his oxen, and after being with them some hours, he appointed to meet them the next morning to assist in yoking another pair of steers. After dinner, Sir Sidney walked with John and shewed him the manner of his management of the several parts of the park, and told him it was all done under the express direction of the king, and John told me that every part was managed with so much order, decorum and neatness, that he never saw the like, and that it was a fit pattern to be pursued by the best farmer. On the morrow, Sir Sidney and John being in waiting for the king, saw him coming at the time appointed, with the same attendants as the day before; and the oxen and steers being in readiness, the king alighted from his horse and stood by John while he yoked the four old oxen; and there being two other steers matched and appointed by the king

himself, John proceeded to yoke them as he did the others the day before; but one of them being fearful and of a resolute temper, was very shy, and after the bow was put up under his neck, John reaching to lift the yoke over his head to put it on his neck, the steer jumped from under it, which caused John to step suddenly back. The king, through close attention to the operation, standing very near, John, by endeavouring to save himself from a blow likely to be given him by the yoke, happened to tread with his heel on the king's toe, which caused him to step back also; in so doing, he struck the rowel of the spur on one leg, through the leather of the boot on the other, and by it a slight puncture was made through the skin. John by this was pretty much surprised, and in haste said in his plain unpolished manner, "I hope I han't hurt *thi*." The king in great good humour replied, "No, John, you have not." This being passed, the steer was brought to the yoke again, and with caution tailed to his fellow, and led to be fastened to the roller, as the others were on the previous day; but as they were going, the steer hung back, and was forcibly drawn along by the neck; the king riding by the side. John seeing the temper of the steer, said in the plain unpolished dialect of his country, "thou art a sulky one." The king hearing John express himself thus, called out, "Sulky, sulky, what's that, what's that?" to which John replied, "one that will not go neither led nor drove. The king at this explanation seemed much pleased; so they hitched to the roller and went to work, the king accompanying them for some time; but before he left them, appointed to be there again the morrow morning. Accordingly, the king appeared at his usual hour, and with his former attendant. Sir Sidney and John went with him to yoke up the oxen, and as the steer yesterday proved somewhat refractory, John proposed working the same two again, which the king approving, they were yoked. As they were going to the roller, the king riding by, said, "Well, John, what do you think of the sulky steer now?" John replied, "I think he'd come to *zumi* now, for a *zeems* tractable." The king was much pleased with John's simple reply, and shewed great good nature to all about him. John was employed in making the steers familiar and tractable for about two weeks, and then returned to his former situation.

Sometime after this, his master, Charles Meadows, sold Hadspen, and the purchaser understanding John's ability, proposed to him to continue in his agency. Liking the situation, he agreed to stay; but not long after, his master grew weary of keeping so much land in hand, and offered it to John to rent, and also to continue his oversight over his other tenants; to which he agreed, and a lease was granted him for seven years. John cultivated his land and managed his farm in a superior style to his neighbours, for about three years, when a complaint took him in one knee; and after trying the best surgical advice, it proved incurable, so that amputation above his knee was advised, which he, through extreme pain, reluctantly complied with, and the operation was performed by a surgeon of Wincanton, and the cure went on favourably for two weeks, when, in the night, the great artery bursting, he bled to death in about an hour; and in his last moments, expressed to his brother Joseph and his nurse, who were with him, resignation and tranquillity of mind under a firm and well grounded belief of a happy eternity.

THE VOICE OF LOVE.

Oh! never speak with angry tone
To one within this erring world;
Let no vindictive look be shown,
Nor be thy lip with passion curled;
For man at best is frail as dust,
And God alone is truly just.

JOHN WILLIAMS AND THE ERROMANGAITES.

For THE BRITISH FRIEND.

A SHORT time previous to the missionary Williams leaving England, the last time, I enjoyed a little of his company in travelling. Being an advocate for *peace with all men*, I was desirous of procuring information on the warlike tendencies of the islanders with whom he had associated, and I made many inquiries on that subject. He unhesitatingly declared his conviction, that none of them would injure those from whom they had neither received nor feared injury; and he said, that he should have no fear of going, perfectly unarmed, amongst any tribe of men, who had not previously had intercourse with nominally civilized, but warlike people. I must confess, that the circumstances of his death have often prevented me from referring to his testimony when arguing the cause of peace. I had, however, little doubt if the whole truth were known, it would prove his sentiment to be correct; and it has been exceedingly satisfactory to me to have just met with a passage, taken from the *Australian Journal*, 24th December, 1847, which will enable me, in future, triumphantly to appeal to the testimony of John Williams, in favour of the non-resisting principle of the Gospel.

The paper says:—"Let us refer to the proceedings attending the first attempt, about seventeen years ago, to procure sandal-wood from these islands (the New Hebrides). The barque *Sophia*, Captain Ellis, left Sydney for New Zealand, and there secured the services of several smaller craft. The little fleet, manned by daring crews, then proceeded to Tahiti, Rolemak, and Waou, and took on board about 500 of the natives, with whom they set sail for Erromanga, their intention being to take possession of the island, to massacre the natives, and to possess themselves of the valuable woods with which the place abounded. They accordingly landed, drove the inhabitants inland, erected forts, and then proceeded with their bloody project. The miserable Erromangaites were savagely slaughtered in great numbers; but retribution soon overtook their invaders. Ague and fever began to thin their ranks, and the islanders had recourse to the deadly expedient of poisoning the waters. Of the 600 men, white and black, who formed the expedition, scarcely 100 left Erromanga alive. That the Erromangaites should since have found the blood of white men to minister to their desire for vengeance, cannot be wondered at. To this ferocious act of the sandal-wood traders, may doubtless be ascribed the subsequent murder of the unfortunate missionary, John Williams; and to similar deeds of atrocity may we also attribute almost every occurrence, wherein the loss of life and property has been involved, that is recorded in the long list of casualties with which we have been furnished. A fortnight before the late murder of the crew of the 'British Sovereign,' about fourteen of the islanders had been shot in cold blood by the crew of another vessel. What can be said of the following unparalleled piece of fiendish cruelty? A canoe, laden with sandal-wood, being observed to put off from Lifee, two boats from rival Sydney vessels, then lying off the island, were hastily manned and pulled towards it. The crew of the hindmost boat, finding that their rivals were distancing them, and that in all probability they would succeed in making the first bargain with the natives for the canoe-load of wood, cried out 'that neither party should have it, and deliberately fired upon the canoe, killing one or two of the rowers. The rest of the poor creatures immediately pulled back to the shore; and thus, for the sake of spoiling the traffic of an opponent in the trade, was a foul murder committed by these wretches. Our informant solemnly assures us that, with the exception of the transactions in which Cap-

tains Padden and Simpson were engaged, not one cargo of sandal-wood has been procured in these seas without the shedding of the blood of either the whites or the blacks."

These details are an illustration of our Saviour's words, "They that take the sword shall perish by the sword." And, although they are distressing as regards the depravity of human nature, and the sufferings which the weak often endure from the powerful, yet, in another point of view, they are valuable and consoling to the friends of peace, as a confirmation of the truth of their principle, that non-resistance, love, and kindness are all-powerful. W.

IMMEDIATE REVELATION NOT CEASED.

For THE BRITISH FRIEND.

(Continued from page 10.)

By immediate revelation only can man know God, scripture or himself, and hereby only can man also know the true church in general, and the members and ministers thereof in particular. The true church has always been a mystery to the world—the men of this world—for it standeth in another principle. The true church is in God (1 Thess. i. 1). This is the principle it standeth in; and all members thereof are His hidden ones; they are as dead men unto the world, being crucified to it and it to them: for, said Paul (Col. iii. 3), "Ye are dead, and your life is hid with Christ in God." And as Christ is, so are they in this world, being flesh of his flesh and members of his body, born from above, and begot into another nature, life, spirit, and principle; and therefore the world knoweth it not, nor them the members thereof: for it knoweth its own and loveth them; those who stand in the same ground, spirit, and principle, with itself; but because they are not of the world, but of God, therefore it knoweth them not, but hateth and persecuteth them (1 John iii. 1).

And so the people and children of God, in all ages, have been strangers unto the world, and unknown to it. They have been for signs and for wonders; their doctrines, their laws, their conversations have always been reckoned strange and ridiculous; and they have been reckoned deceivers and blasphemers: and the true prophets and servants of God have been killed and stoned, and put to many cruel deaths; see that cloud of witnesses Heb. xi. throughout—"They were stoned, they were sawn asunder, were tempted, were slain by the sword, they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented; of whom the world was not worthy," &c. And so Jesus Christ himself being come in the flesh, they knew him not, and crucified him as a blasphemer; and they persecuted and killed his disciples and followers, under the name of deceivers, and such as would turn the world upside down. "As deceivers and yet true; as unknown, and yet well known."

But now the members of the true church know one another, being children of the same father and mother; members of the same body; having one mind, soul, spirit, and life in them all. They cannot but know one another in that wherein their unity stands, their fellowship and communion one with another: for the "unity of the Spirit is the bond of peace," and the bond of love; whereby their hearts are knit together in love, unto all riches of the full assurance of understanding. Love is also a discerning thing. He that loveth God knoweth Him; and he that loveth him that is begotten of God, knoweth him also; for the true love and the true knowledge goeth always together, and the one is the ground and foundation of the other; for that which I have no true knowledge of, I cannot love; and that which I love, I cannot but know in some measure; and that which I certainly know not,

but doubtingly, that I cannot perfectly love; for "perfect love casteth out fear;" and there is no fear in love, so no doubting in love; for the fear comes from the doubting; and all the children of God are "sealed in their foreheads;" they have their Father's name written upon them—"the name of my God, and the name of the city of my God," (Rev. iii. 1, 2, compared with vii. 3,) whereby they know one another to be the children of one Father, the citizens of one city, which is the New Jerusalem, the church of the first born.

And this is most necessary for them, that they know one another, and that not by conjecture, but certainly; they being all followers of the Lamb together, "warring the same warfare," in the same cause and testimony, which is also unknown and hid from the world. If they did not infallibly know one another, they could not have that peace and unity and concord one with another, and how could they discern the true friend from the enemy—the secret enemy—the deceiver, which is the most dangerous enemy? and can come into all outwards and appearances with friends: can put on the sheep's clothing, and a "form of godliness, but deny the power," and be an enemy to it. A ravenous wolf can speak fair, yea and profess all the words and principles of Truth; and come all the length of all outwards, as is said, and yet be a rotten hypocrite, a lamb of Satan, a child of Babylon, void of all fear of God. So how shall he be discerned? (see Mal. iii. 18.) where this is promised:—"Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

And if this discerning were not it could not otherwise be, but that the children of God should war and contend against each other, and be as Babel builders, the one-half breaking down, and the other half building up and confounding one another. And hereby it may appear that these many churches, set up in the apostacy, have not been true churches; nor begot into the true nature, spirit, and principle of the church, by reason of their warring one against another: hatred, variance, strife, emulation, killing and putting to death one another. And wherever anything of this spirit of strife, hatred, envy, persecution enters, it eats as a canker, and cuts off from the body that member or those members whereinto it gets entrance; and so going from the unity, the peace, the love, they become past feeling, dead, rotten members, and are to be cut off or denied.

Now, it being demonstrated that the children of God infallibly know one another; and hereunto I give my testimony, that there is such a thing among the children of God—an infallible knowledge of one another (which they have not of themselves, but which is the free gift of God; and when God pleaseth he may shut them up—his children, conceal some person or persons that they may not know for a time; so Saul or Paul was unknown for a time to the brethren), it manifestly follows, that this knowledge can alone proceed from the Revelation of Jesus Christ immediately manifesting one and another among themselves; "whereby they are as epistles written in one another's hearts, known and read of all men"—all the members of the same body. For being children of the Light, in the Light they dwell and have their fellowship; and this makes them manifest; and herein they behold the beauty one of another, and each member envieth not at the beauty of its neighbour's member, but rejoiceth thereat: and they are comforted and refreshed one in another, standing fast in one spirit, having a fellow-feeling with one another in joy and tribulation, in sufferings and consolations;—they bear one another's burdens, and so fulfil the law of Christ. And did not the Light, wherein is their habitation, reveal and make

manifest, they could not know one another certainly at all; for it being already proved that without Revelation in the Light, a man cannot know himself; then it is manifest far less can he know his neighbour. And seeing that Babylon's children—the spurious ones—can come into all outward forms or appearances, either of words or practices, then there is no way possible how the children of the true mother can be known from the children of the false—the mystery Babylon! but by the *Revelation of the Light and Life of Jesus Christ*? And this harlot-mystery Babylon!—by her taking upon her the true mother's clothing wherein she has appeared (but an enemy to the life), has bewitched the whole earth with the eup of her fornications; and so her merchants have passed for the ministers of Christ!

But now the children of the Light discern both her and them, and their hypocritical garb cannot deceive them, for the sheep of Christ hear his voice, and they know it in one another; and a stranger they will not follow, for they know not the voice of strangers; they own it not. And so the false prophet who comes in sheep's clothing, and is inwardly a ravening wolf, which comes in the form of words—the form of godliness—he cannot deceive them, the elect cannot be deceived; they can beware of him and fly from him (John x. 4, 5; Matth. vii. 15). And how could they be aware of him, if they could not discern him to be such? And those who say they are ministers and are not, they can try their spirits, which is more than their words—the anointing teacheth them. They can know, not the speech of them that are puffed up, but the power wherein the kingdom standeth. And herein and hereby were the true ministers of Christ manifest to the children of God. “Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance,” &c.

Those not coming to this, but setting about the building of church ministry and worship without it,—to wit, *Jesus Christ revealed in themselves*—and revealing God, and the church, and the ministry and worship to them;—I say their not coming to this, but building up their ministry and worship without it, they do and shall for ever in this way, fall short of it; and what strife and janglings, and debate they have made, concerning the trial and qualification of church members and ministers; and how sorely they have been put at by them who plead for a church of the mixed multitude of believers and unbelievers, affirming it is impossible they can be infallibly discerned, and that the true believing spiritual minister cannot be discerned from the unbelieving, carnal, formal preacher of the letter; and so they have no rule or touchstone to try one another by, but that of words, forms, or appearances (not being come to the righteous judgment); and these they acknowledge are very fallible!

And now, were they come to the teachings of God's Spirit and anointing in themselves, this would be found to be an infallible touchstone and a rule of trial unto them for one and all. And so there is no cure nor remedy for all these evils and sore calamities where-with they are encompassed, but the *Light of Jesus Christ*, which they so much despise and contemn. This would heal all their diseases, remove all their doubts, and all their controversies, bind up all their wounds and breaches. This would “fitly frame the whole building together, and make it grow up an holy temple unto the Lord, in whom they should be all builded together for an habitation of God, through the Spirit,” (Eph. ii. 21, 22.) And till then they shall never cease to build Babylon!

This hath been the main point of controversy all along the time of the apostacy, and the reign of the “beast, dragon, whore, and false prophet,” betwixt

the remnant of the woman's seed—the followers of the Lamb—on the one hand, and the beast, dragon, &c., on the other. To wit, “The testimony of Jesus Christ” (together with the keeping of the commandments of God), and what this testimony is. See Rev. xix. 10. “For the testimony of Jesus is the spirit of prophecy” (xii. 17). “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”

This is the quarrel: “The testimony of Jesus, which is the spirit of *prophecy*.” And by this the woman's seed—the followers of the Lamb—fought against the dragon and his followers; and by this they overcame. (Rev. xii. 11). “And they overcame him by the blood of the Lamb, and by the word of their testimony.”

These are their weapons, not any carnal weapon (the Lamb's followers have no such thing), but the word of their testimony, the sword of the Spirit, which is the Word of God. And by this, the antichrist, the man of sin, the son of perdition, that wicked one, is to be *revealed* and consumed; “whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:”—that is, His Light, Life, Power, and Spirit, *revealed*, both in the particular and general, shall consume this antichrist, that sits in the temple of God (man's heart), and rules as lord there; and this antichrist is not a person, or persons particular, but a spirit; and is the very spirit of Satan which rules in the children of disobedience. The heart, which was made to be a temple for God, a house of prayer, but is become a den for the thief and robber, and here, in this temple, the mystery Babylon sits as a queen in the particular and in the general. Now it is the aforesaid Word which is as a fire to burn up this harlot's flesh, and destroy her, and put her out of the temple of God, men's hearts, which should be an habitation of his Spirit. See 1 Cor. iii. 16, 17; vi. 19; 2 Cor. vi. 16. For this *was* man's state, he was a temple for God in the beginning; but by his sins this temple came to be defiled, and the serpent entered and dwelt in it; and for this end Christ came into the world to destroy the devil's work in man's heart, and to cast him out, that He might dwell in this temple—man's heart—as in the beginning; and it is antichrist who denies that Christ came in the flesh, in the body of his saints, which are His temple.

And so the apostacy was from this, in the days of the apostles. Christ lived in his saints, dwelt in them, spoke in them, was king, priest, and prophet in them; and then came in the apostacy when people departed from this holy living power *revealed in them*, Christ, the wisdom and power of God.

And then Babylon prevailed, the whorish spirit, which bewitched people, and drew them into whoredom, with the form from this holy power, to which they ought to have kept chaste, and moved only in its leadings, spoke, prayed, and worshipped therein; and as the departing from this was the rise and beginning of the apostacy, so the returning into the same will be the end of it; and its end is come in many, and is coming in many more. This alone is the true reformation out of the apostacy; there is not another but the returning to this.

John Huss, a German Protestant, prophesied of a “*new ministry*” that should come; and whence could this new ministry arise? Could the Romish delusion bring forth this ministry? who can bring a clean thing out of an unclean? or, rather, was it not to come from heaven, a birth of the New Jerusalem which cometh down from above; who, when the dragon fought against her, did fly into a place prepared for her of God; and he prevailed over her visible appearing state; but she remained safe, as to her being, in the place appointed

her of God, and her man-child also which was caught up unto God in his throne? and in the end of the apostacy, she and her man-child (Christ Jesus, the Lamb,) was to appear again in the earth, and take his place therein, and overcome antichrist, the "beast, dragon, whore, and false prophet." See Rev. xii. 5, 6, 14, compared with xxi. 1 to 6.

And now from what is said in these several arguments, concerning *Immediate Revelation*, let that of God in the reader judge concerning its being necessary to *continue*.

Men keeping their places—that is, abiding in the fear of God, and in obedience to His commands, are safe from being deceived; for such have a good understanding, a clear and pure discerning in the Light, whereby to know the Spirit of God, from the spirit of deceit, and this was known before the Scriptures were written. And men are in no greater hazard to be deceived now than Abraham, Isaac, Jacob, Enoch, Noah, and other saints were, before Scripture was written. And if any should say, God spoke to them by a voice audible to the fleshly ear, I answer, if it had been so, that sometimes he had so spoken, yet His speaking inwardly by His Word, and the voice of His Spirit, into their hearts, was more certain, satisfying, and sufficient (and that alone could not have been sufficient), but he spake to many by His Spirit inwardly, in their hearts only; and this voice was audible to the spiritual ear, and was infallibly certain.

And those who plead against *Immediate Revelation*, or Inspiration from the Spirit of God, as a thing impossible to be infallibly discerned from a delusion of Satan, show the atheism of their hearts. For if it be impossible, then was not Enoch, Noah, Abraham, &c. inspired, nor did they know God by Revelation! But if Revelation was possible *then*, it is possible *now*; for that which is once possible, can never in itself become impossible. And what though some have pretended thereto, and from a pretence of the Spirit have done wickedly, will this prove man has not the thing in reality? There were pretenders in Jeremiah's time to the Spirit of God, and did wickedly under that pretence, (Jer. xxiii. 25, 30, 31; xxviii. 1 to 4). And so there were many false prophets in all ages, but this is no argument against the true prophets, nor against *Immediate Revelation*, but for it. This can only discover the deceiver and spirit of deceit, both in man himself, and in another; for what man of the meanest discerning will not acknowledge that God *immediately revealing*, or speaking in man, (whose voice is full of heavenly virtue, sweetness, and holiness, which His sheep, by their heavenly nature, hear and discern from the voice of the stranger), maketh him more certain than when he has but a report from another?

It is the judgment which is first brought forth into victory over transgression, and the prince of it, and then the mercy shineth forth in great sweetness, beauty, brightness, and majesty, &c.; and then doth the light of the glory of God shine in an unspeakable brightness in the *purified* soul—mark, in the *purified* soul—and here the kingdom of righteousness, peace, and joy, is witnessed.

Thus, it may appear, how safely I have set down the bounds whereby to distinguish the true from the false; wherewith I add, that the knowledge and enjoyment of God and Christ in the Divine Revelation aforesaid, in the Divine Birth, is the same that the Scripture declareth it to be, which is the testimony of holy men who had the experience of such a knowledge *in themselves*, whereby they did witness unto the goodness, faithfulness, righteousness, power, and wisdom of God, *as it was revealed in them*; as they both *heard, saw, tasted, and felt* of Him *in themselves*; and of the invisible things of Him, surpassing all knowledge and

understanding of any creature. Therefore they declared Him to be an *Infinite Being*, of *Infinite Goodness, Holiness, Power, Wisdom, Purity, Righteousness, &c.*, as having neither end nor limitation:—an *Infinite Ocean, Fountain, and Fulness of all that is Good, Excellent and Desirable*. Indeed, all words or thoughts of man, or angel, fall infinitely short of giving an account of Him; or of that *sight, sense, and enjoyment* which pure minds have of Him; but of all which they have declared Him to be, none is more worthy of consideration than that of John—**THAT GOD IS LIGHT AND LOVE**. He is *Light*, to let us see into the unsearchable riches of Himself; and He is *Love*, to give us a free access unto the enjoyment of them. For, if we did not *see* them, we could not desire to enjoy them; and we could not *see* them, if He did not *reveal* or *manifest* them; and He *reveals* or *manifests* them, because He is *Light*; for it is the nature and property of Light to reveal, or make manifest. He is not only a Light in and to Himself, whereby He seeth and enjoyeth Himself, His own glory, beauty, and excellency; but He is a Light in and to us—a diffusive, free, communicative Light, whereby "He shines in our hearts to give us the Light of the knowledge of His glory in the face of Jesus Christ."

"Writ in the time of my imprisonment, in the Tolbooth of Aberdeen, in Scotland, where I was shut up ten months, for no other cause but my testimony to the Truth, the 3d of 6th Month, 1668.

"G. KEITH."

About twenty years prior to his apostacy from the Principles himself so ably advocated, and from the Society of Friends; an awful and solemn warning this to all who think they stand, to take heed lest they also fall. J. H. M.

THE LETTER AND THE SPIRIT.

For THE BRITISH FRIEND.

LET us remark, that if because we have the letter of Scripture, we must be deprived of all immediate manifestations of Christ and his Spirit, we are great losers by that blessed book, and we might reasonably say, "Lord, bring us back to the dispensation of Moses. Thy Jewish servants could formerly converse with Thee face to face, but now we can know nothing of Thee but by their writings. They viewed Thy glory in various wonderful appearances, but we are indulged only with black lines telling us of Thy glory. They had their bright Shekinah, and we have only obscure descriptions of it. They were blessed with lively oracles, and we only with a dead letter. The ark of Thy covenant went before them, and struck terror into all their adversaries; but a book of which our enemies make daily sport, is the only revelation of Thy power amongst us. They made their boast of Urim and Thummim, and received particular immediate answers from between the cherubims; but we have only general ones, by means of Hebrew, Greek, and English writings, which many do not understand. They conversed familiarly with Moses their mediator, with Aaron their high priest, and Samuel their prophet—these holy men gave them unerring directions in doubtful cases; but alas! the apostles and inspired men are all dead, and thou Jesus, our Mediator, Priest, and Prophet, canst not be consulted to any purpose, for Thou manifestest thyself no more.

"As for the Sacred Book, thou knowest that sometimes the want of money to purchase it, the want of learning to consult the original, the want of skill or sight to read it, prevent our improving it to the best advantage, and keep some from reaping any benefit from it at all. O Lord, if because we have this blessed

picture of Thee, we must have no discovery of the glorious original, have compassion on us, take back Thy precious book, and impart Thy more precious self to us, as thou didst to thy ancient people.

"Beloved reader, do you know experimentally any thing of the sweetness of the incomparable glory of the spiritual manifestation of Jesus Christ? If thou dost, happy art thou! for the spirit of glory, and of God, resteth upon thee. If thou dost not, and art not most earnestly seeking after it, shouldest thou die in thy present condition, better had it been for thee that thou hadst never been born."—*John Fletcher, Vicar of Madeley.*

EXPERIENCES OF A BARRISTER.

THE MARCH ASSIZE.

For THE BRITISH FRIEND.

IN your Editorial columns month before last, were some just and pertinent observations on the Abolition of the Punishment of Death, with which I was well pleased; and being desirous to promote that humane and Christian object, I send for insertion, if it meet the Editors' approval, the following extraordinary and touching case of Hanging upon circumstantial evidence; trusting its perusal by the readers of *The British Friend* may tend to fan the flame of their zeal, in labouring for the abrogation of what has been well termed, a relic of a barbarous age.

W.

SOMETHING more than half a century ago, a person, in going along Holborn, might have seen, near the corner of one of the thoroughfares which diverge towards Russell Square, the respectable-looking shop of a glover and haberdasher named James Harvey, a man generally esteemed by his neighbours, and who was usually considered well to do in the world. Like many London tradesmen, Harvey was originally from the country. He had come up to town when a poor lad to push his fortune, and by dint of steadiness and civility, and a small property left him by a distant relation, he had been able to get into business on his own account, and to attain that most important element of success in London—a "connection." Shortly after setting up in the world, he married a young woman from his native town, to whom he had been engaged ever since his school-days; and at the time our narrative commences he was the father of three children.

James Harvey's establishment was one of the best frequented of its class in the street. You could never pass without seeing customers going in or out. There was evidently not a little business going forward. But although to all appearance, a flourishing concern, the proprietor of the establishment was surprised to find that he was continually pinched in his circumstances. No matter what was the amount of business transacted over the counter, he never got any richer.

At the period referred to, shopkeeping had not attained that degree of organization, with respect to counter-men and cashiers, which now distinguishes the great houses of trade. The primitive till was not yet superseded. This was the weak point in Harvey's arrangements; and not to make a needless number of words about it, the poor man was regularly robbed by a shopman, whose dexterity in pitching a guinea into the drawer, so as to make it jump, unseen, with a jerk into his hand, was worthy of Herr Dobler, or any other master of the sublime art of jugglery.

Good-natured and unsuspicious, perhaps also not sufficiently vigilant, Harvey was long in discovering how he was pillaged. Cartwright, the name of the person

who was preying on his employer, was not a young man. He was between forty and fifty years of age, and had been in various situations, where he had always given satisfaction, except on the score of being somewhat gay and somewhat irritable. Privately, he was a man of loose habits, and for years his extravagances had been paid for by property clandestinely abstracted from his too-confiding master. Slow to believe in the reality of such wickedness, Mr. Harvey could with difficulty entertain the suspicions which began to dawn on his mind. At length all doubt was at an end. He detected Cartwright in the very act of carrying off goods to a considerable amount. The man was tried at the Old Bailey for the offence; but through a technical informality in the indictment, acquitted.

Unable to find employment, and with a character gone, the liberated thief became savage, revengeful, and desperate. Instead of imputing his fall to his own irregularities, he considered his late unfortunate employer as the cause of his ruin; and now he bent all the energies of his dark nature to destroy the reputation of the man whom he had betrayed and plundered. Of all the beings self-delivered to the rule of unscrupulous malignity, with whom it has been my fate to come professionally in contact, I never knew one so utterly fiendish as this discomfited pilferer. Frenzied with his imaginary wrongs, he formed the determination to labour, even if it were for years, to ruin his victim. Nothing short of death should divert him from this, the darling object of his existence.

Animated by these diabolical passions, Cartwright proceeded to his work. Harvey, he had too good reason to know, was in debt to persons who had made him advances; and by means of artfully-concocted anonymous letters, evidently written by some one conversant with the matters on which he wrote, he succeeded in alarming the haberdasher's creditors. The consequences were—demands of immediate payment, and, in spite of the debtor's explanations and promises, writs, heavy law expenses, ruinous sacrifices, and ultimate bankruptcy. It may seem almost too marvellous for belief, but the story of this terrible revenge and its consequences is no fiction. Every incident in my narrative is true, and the whole may be found in hard outline in the records of the courts with which a few years ago I was familiar.

The humiliated and distressed feelings of Harvey and his family may be left to the imagination. When he found himself a ruined man, I daresay his mental sufferings were sufficiently acute. Yet he did not sit down in despair. To re-establish himself in business in England appeared hopeless; but America presented itself as a scene where industry might find a reward; and by the kindness of some friends, he was enabled to make preparations to emigrate with his wife and children. Towards the end of February he quitted London for one of the great seaports, where he was to embark for Boston. On arriving there with his family, Mr. Harvey took up his abode at a principal hotel. This, in a man of straitened means, was doubtless imprudent; but he afterwards attempted to explain the circumstance by saying, that as the ship in which he had engaged his passage was to sail on the day after his arrival, he had preferred incurring a slight additional expense rather than that his wife—who was now, with failing spirits, nursing an infant—should be exposed to coarse associations and personal discomfort. In the expectation, however, of being only one night in the hotel, Harvey was unfortunately disappointed. Shipmasters, especially those commanding emigrant vessels, were then, as now, habitual promise-breakers; and although each succeeding sun was to light them on their way, it was fully a fortnight before the ship stood out to sea. By that time a second and more dire

reverse had occurred in the fortunes of the luckless Harvey.

Cartwright, whose appetite for vengeance was but whetted by his first success, had never lost sight of the movements of his victim; and now he had followed him to the place of his embarkation, with an eager but undefined purpose of working him some further and more deadly mischief. Stealthily he hovered about the house which sheltered the unconscious object of his malicious hate, plotting, as he afterwards confessed, the wildest schemes for satiating his revenge. Several times he made excuses for calling at the hotel, in the hope of observing the nature of the premises, taking care, however, to avoid being seen by Mr. Harvey or his family. A fortnight passed away, and the day of departure of the emigrants arrived without the slightest opportunity occurring for the gratification of his purposes. The ship was leaving her berth; most of the passengers were on board; Mrs. Harvey and the children, with nearly the whole of the luggage, were already safely in the vessel; Mr. Harvey only remained on shore to purchase some trifling article, and to settle his bill at the hotel on removing his last trunk. Cartwright had tracked him all day; he could not attack him in the street; and he finally followed him to the hotel, in order to wreak his vengeance on him in his private apartment, of the situation of which he had informed himself.

Harvey entered the hotel first, and before Cartwright came up, he had gone down a passage into the bar to settle the bill which he had incurred for the last two days. Not aware of this circumstance, Cartwright, in the bustle which prevailed, went up stairs to Mr. Harvey's bed-room and parlour, in neither of which, to his surprise, did he find the occupant; and he turned away discomfited. Passing along towards the chief staircase, he perceived a room of which the door was open, and that on the table there lay a gold watch and appendages. Nobody was in the apartment; the gentleman who occupied it had only a few moments before gone to his bed-chamber for a brief space. Quick as lightning a diabolical thought flashed through the brain of the villain, who had been baffled in his original intentions. He recollected that he had seen a trunk in Harvey's room, and that the keys hung in the lock. An inconceivably short space of time served for him to seize the watch, to deposit it at the bottom of Harvey's trunk, and to quit the hotel by a back stair, which led by a short cut to the harbour. The whole transaction was done unperceived, and the wretch at least departed unnoticed.

Having finished his business at the bar, Mr. Harvey repaired to his room, locked his trunk, which, being of a small and handy size, he mounted on his shoulder, and proceeded to leave the house by the back stair, in order to get as quickly as possible to the vessel. Little recked he of the interruption which was to be presented to his departure. He had got as far as the foot of the stair with his burden, when he was overtaken by a waiter, who declared that he was going to leave the house clandestinely without settling accounts. It is proper to mention that Mr. Harvey had incurred the enmity of this particular waiter in consequence of having, out of his slender resources, given him too small a gratuity on the occasion of paying a former bill, and not aware of the second bill being settled, the waiter was rather glad to have an opportunity of charging him with a fraudulent design. In vain Mr. Harvey remonstrated, saying he had paid for everything. The waiter would not believe his statement, and detained him "till he should hear better about it."

"Let me go, fellow; I insist upon it," said Mr. Harvey, burning with indignation. "I am already too late."

"Not a step till I ask master if accounts are squared."

At this moment, while the altercation was at the hottest, a terrible ringing of bells was heard, and above stairs was a loud noise of voices, and of feet running to and fro. A chambermaid came hurriedly down the stair, exclaiming that some one had stolen a gold watch from No. 17, and that nobody ought to leave the house till it was found. The landlord also, moved by the hurricane which had been raised, made his appearance at the spot where Harvey was interrupted in his exit.

"What on earth is all this noise about, John?" inquired the landlord of the waiter.

"Why, sir, I thought it rather strange for any gentleman to leave the house by the back way, carrying his own portmanteau, and so I was making a little breeze about it, fearing he had not paid his bill, when all of a sudden Sally rushes down the stair and says as how No. 17 has missed his gold watch, and that no one should quit the hotel."

No. 17, an old, dry-looking military gentleman, in a particularly high passion, now showed himself on the scene, uttering terrible threats of legal proceedings against the house for the loss he had sustained.

Harvey was stupefied and indignant, yet he could hardly help smiling at the pother. "What," said he, "have I to do with all this? I have paid for everything; I am surely entitled to go away if I like. Remember, that if I lose my passage to Boston, you shall answer for it."

"I very much regret detaining you, sir," replied the keeper of the hotel; "but you hear there has been a robbery committed within the last few minutes, and as it will be proper to search every one in the house, surely you, who are on the point of departure, will have no objections to be searched first, and then be at liberty to go?"

There was something so perfectly reasonable in all this, that Harvey stepped into an adjoining parlour, and threw open his trunk for inspection, never doubting that his innocence would be immediately manifest.

The waiter, whose mean rapacity had been the cause of the detention, acted as examiner. He pulled one article after another out of the trunk, and at length—horror of horrors!—held up the missing watch with a look of triumph and scorn!

"Who put that there?" cried Harvey in an agony of mind which can be better imagined than described. "Who has done me this grievous wrong? I know nothing as to how the watch came into my trunk."

No one answered this appeal. All present stood for a moment in gloomy silence.

"Sir," said the landlord to Harvey on recovering from his surprise, "I am sorry for you. For the sake of a miserable trifle, you have brought ruin and disgrace on yourself. This is a matter which concerns the honour of my house, and cannot stop here. However much it is against my feelings, you must go before a magistrate."

"By all means," added No. 17, with the importance of an injured man. "A pretty thing that one's watch is not safe in a house like this!"

"John, send Boots for a constable," said the landlord.

Harvey sat with his head leaning on his hand. A deadly cold perspiration trickled down his brow. His heart swelled and beat as if it would burst. What should he do? His whole prospects were in an instant blighted. "Oh God! do not desert a frail and unhappy being: give me strength to face this new and terrible misfortune," was a prayer he internally uttered. A little revived, he started to his feet, and addressing

himself to the landlord, he said, "Take me to a magistrate instantly, and let us have this diabolical plot unravelled. I court inquiry into my character and conduct."

"It is no use saying any more about it," answered the landlord; "here is Boots with a constable, and let us all go away together to the nearest magistrate. Boots carry that trunk. John and Sally, you can follow us."

And so the party, trunk and all, under the constable as conductor, adjourned to the house of a magistrate in an adjacent street. There the matter seemed so clear a case of felony—robbery in a dwelling-house—that Harvey, all protestations to the contrary, was fully committed for trial at the ensuing March assizes, then but a few days distant.

At the period at which these incidents occurred, I was a young man going on my first circuits. I had not as yet been honoured with perhaps more than three or four briefs, and these only in cases so slightly productive of fees, that I was compelled to study economy in my excursions. Instead of taking up my residence at an inn when visiting —, a considerable seaport where the court held its sittings, I dwelt in lodgings kept by a widow lady, where, at a small expense, I could enjoy perfect quietness, free from interruption.

On the evening after my arrival on the March circuit of the year 17—, I was sitting in my lodgings perusing a new work on criminal jurisprudence, when the landlady, after tapping at the door, entered my room.

"I am sorry to trouble you, sir," said she; "but a lady has called to see you about a very distressing law case—very distressing indeed, and a very strange case it is too. Only, if you could be so good as see her?"

"Who is she?"

"All I know about it is this: she is a Mrs. Harvey. She and her husband and children were to sail yesterday for Boston. All were on board except the husband; and he, on leaving the large hotel over the way, was taken up for a robbery. Word was in the evening sent by the prisoner to his wife to come on shore with all her children and the luggage: and so she came back in the pilot boat, and was in such a state of distress, that my brother, who is on the preventive service, and saw her land, took pity on her, and had her and her children and things taken to a lodging on the quay. As my brother knows that we have a London lawyer staying here, he has advised the poor woman to come and consult you about the case."

"Well, I'll see what can be done. Please desire the lady to step in."

A lady was shortly shown in. She had been pretty, and was so still, but anxiety was pictured in her pale countenance. Her dress was plain, but not inelegant; and altogether she had a neat and engaging appearance.

"Be so good as sit down," said I, bowing; "and tell me all you would like to say."

The poor woman burst into tears; but afterwards recovering herself, she told me pretty nearly the whole of her history and that of her husband.

Lawyers have occasion to see so much duplicity, that I did not all at once give assent to the idea of Harvey being innocent of the crime of which he stood charged.

"There is something perfectly inexplicable in the case," I observed, "and it would require sifting. Your husband, I hope, has always borne a good character?"

"Perfectly so. He was no doubt unfortunate in business; but he got his certificate on the first examination; and there are many who would testify to

his uprightness." And here again my client broke into tears, as if overwhelmed with her recollections and prospects.

"I think I recollect Mr. Harvey's shop," said I, soothingly. "It seemed a very respectable concern; and we must see what can be done. Keep up your spirits; the only fear I have arises from the fact of Judge A—— being on the bench. He is usually considered severe, and if exculpatory evidence fail, your husband may run the risk of being—transported." A word of more terrific import, with which I was about to conclude, stuck unuttered in my throat. "Have you employed an attorney?" I added.

"No; I have done nothing as yet, but apply to you, to beg of you to be my husband's counsel."

"Well, that must be looked to. I shall speak to a local agent to prepare and work out the case; and we shall all do our utmost to get an acquittal. To-morrow I will call on your husband in prison."

Many thanks were offered by the unfortunate lady, and she withdrew.

I am not going to inflict on the reader a detailed account of this remarkable trial, which turned, as barristers would say, on a beautiful point of circumstantial evidence. Along with the attorney, a sharp enough person in his way, I examined various parties at the hotel, and made myself acquainted with the nature of the premises. The more we investigated, however, the more dark and mysterious—always supposing Harvey's innocence—did the whole case appear. There was not one redeeming trait in the affair, except Harvey's previous good character; and good character, by the law of England, goes for nothing in opposition to facts proved to the satisfaction of a jury. It was likewise most unfortunate that A—— was to be the presiding judge. This man possessed great forensic acquirements, and was of spotless private character; but, like the majority of lawyers of that day—when it was no extraordinary thing to hang twenty men in a morning at Newgate—he was a stanch stickler for the gallows as the only effectual reformer and safeguard of the social state. At this time he was but partially recovered from a long and severe indisposition, and the traces of recent suffering were distinctly apparent on his pale and passionless features.

Harvey was arraigned in due form; the evidence was gone carefully through; and everything, so far as I was concerned, was done that man could do. But at the time to which I refer, counsel was not allowed to address the court on behalf of the prisoner—a practice since introduced from Scotland—and consequently I was allowed no opportunity to draw the attention of the jury to the total want of any direct evidence of the prisoner's guilt. Harvey himself tried to point out the unlikelihood of his being guilty; but he was not a man gifted with dialectic qualities, and his harangue fell pointless on the understandings of the twelve commonplace individuals who sat in the jury-box. The judge finally proceeded to sum the evidence, and this he did emphatically *against* the prisoner—dwelling with much force on the suspicious circumstance of a needy man taking up his abode at an expensive fashionable hotel; his furtive descent from his apartments by the back stairs; the undoubted fact of the watch being found in his trunk; the improbability of any one putting it there but himself; and the extreme likelihood that the robbery was effected in a few moments of time by the culprit, just as he passed from the bar of the hotel to the room which he had occupied. "If," said he to the jury, in concluding his address "you can, after all these circumstances, believe the prisoner to be innocent of the crime laid to his charge, it is more than I can do. The thing seems to me as clear as the sun at noonday. The evidence in short, is irresistible; and if the just

and necessary provisions of the law are not enforced in such very plain cases, then society will be dissolved, and security for property there will be none. Gentlemen, retire and make up your verdict."

The jury were not disposed to retire. After communing a few minutes together, one of them stood up and delivered the verdict: it was *Guilty*! The judge assumed the crowning badge of the judicial potentate—the black cap; and the clerk of arraigns asked the prisoner at the bar, in the usual form, if he had anything to urge why sentence of death should not be passed upon him.

Poor Harvey! I durst scarcely look at him. As the sonorous words fell on his ear, he was grasping nervously with shaking hands at the front of the dock. He appeared stunned, bewildered, as a man but half awakened from a hideous dream might be supposed to look. He had comprehended, though he had scarcely heard, the verdict; for on the instant, the voice which but a few years before sang to him by the brook side, was ringing through his brain, and he could recognise the little pattering feet of his children, as, sobbing and clinging to their shrieking mother's dress, she and they were hurried out of court. The clerk, after a painful pause, repeated the solemn formula. By a strong effort the doomed man mastered his agitation; his pale countenance lighted up with indignant fire, and firm and self-possessed, he thus replied to the fearful interrogation:—

"Much could I say in the name, not of merey, but of justice, why the sentence about to be passed on me should not be pronounced; but nothing, alas! that will avail me with you pride-blinded ministers of death. You fashion to yourselves—out of your own vain conceits do you fashion—modes and instruments, by the aid of which you fondly imagine to invest yourselves with attributes which belong only to Omniscience; and now I warn you—and it is a voice from the tomb, in whose shadow I already stand, which addresses you—that you are about to commit a most cruel and deliberate murder."

He paused, and the jury looked into each other's eyes for the courage they could not find in their own hearts. The voice of conscience spoke, but was only for a few moments audible. The suggestions that what grave parliaments, learned judges, and all classes of "respectability" sanctioned, could not be wrong, much less murderous or cruel, silenced the "still, small" tones, and tranquillised the startled jurors.

"Prisoner at the bar," said the judge, with his cold, calm voice of destiny, "I cannot listen to such observations: you have been found guilty of a heinous offence by a jury of your countrymen after a patient trial. With that finding I need scarcely say I entirely agree. I am as satisfied of your guilt as if I had seen you commit the act with my own bodily eyes. The circumstance of your being a person who, from habits and education, should have been above committing so base a crime, only aggravates your guilt. However, no matter who or what you have been, you must expiate your offence on the scaffold. The law has very properly, for the safety of society, decreed the punishment of death for such crimes: our only and plain duty is to execute that law."

The prisoner did not reply: he was leaning with his elbows on the front of the dock, his bowed face covered with his outspread hands; and the judge passed sentence of death in the accustomed form. The court then rose, and a turnkey placed his hand upon the prisoner's arm to lead him away. Suddenly he uncovered his face, drew himself up to his full height—he was a remarkably tall man—and glared fiercely round upon the audience, like a wild animal at bay. "My Lord," he cried, or rather shouted, in an excited voice. The judge

motioned impatiently to the jailor, and strong hands impelled the prisoner from the front of the dock. Bursting from them, he again sprang forward, and his arms outstretched, whilst his glittering eye seemed to hold the judge spell-bound, exclaimed, "My lord, before another month has passed away, *you* will appear at the bar of another world, to answer for the life, the innocent life, which God bestowed upon me, but which you have impiously cast away as a thing of naught and scorn!" He ceased, and was at once borne off. The court, in some confusion, hastily departed. It was thought at the time that the judge's evidently failing health had suggested the prophecy to the prisoner. It only excited a few days' wonder, and was forgotten.

The position of a barrister in such circumstances is always painful. I need hardly say that my own feelings were of a very distressing kind. Conscious that if the unfortunate man really was guilty, he was at least not deserving of capital punishment, I exerted myself to procure a reprieve. In the first place I waited privately on the judge; but he would listen to no proposal for a respite. Along with a number of individuals—chiefly of the Society of Friends—I petitioned the crown for a commutation of the sentence. But being unaccompanied with a recommendation from the judge, the prayer of our petition was of course disregarded: the law, it was said, must take its course. How much cruelty has been exercised under shelter of that remorseless expression!

I would willingly pass over the succeeding events. Unable to save his life, I endeavoured to soothe the few remaining hours of the doomed convict, and frequently visited him in the condemned cell. The more I saw of him, the deeper grew my sympathy in his case, which was that of no vulgar felon. "I have been a most unfortunate man," said he one day to me. "A destiny towards ruin in fortune and in life has pursued me. I feel as if deserted by God and man; yet I know, or at least would persuade myself, that Heaven will one day vindicate my innocence of this foul charge. To think of being hanged like a dog for a crime at which my soul revolts! Great is the crime of those imbecile jurors and that false and hard-hearted judge, who thus, by an irreversible decree, consign a fellow-mortal to a death of violence and disgrace. Oh God, help me—help me to sustain that bitter, bitter hour!" And then the poor man would throw himself on his bed and weep.

But the parting with his wife and children. What pen can describe that terrible interview! They knelt in prayer, their wo-begone countenances suffused in tears, and with hands clasped convulsively together. The scene was too harrowing and sacred for the eye of a stranger. I rushed from the cell, and buried myself in my lodgings, whence I did not remove till all was over. Next day James Harvey, a victim of circumstantial evidence, and of a barbarous criminal code, perished on the scaffold.

Three weeks afterwards, the court arrived at a populous city in the west of England. It had in the interval visited another assize town, and there Judge A—— had left three for execution. At the trials of these men, however, I had not attended. So shocked had been my feelings with the mournful event which had taken place at —, that I had gone into Wales for the sake of change of scene. After roaming about for a fortnight amidst the wild solitudes of Caernarvonshire, I took the stage for the city which I knew the court was to visit, and arrived on the day previous to the opening of the assizes.

"Well, are we to have a heavy calendar?" I inquired next morning of a brother barrister on entering the court.

"Rather light for a March assize," replied the im-

patient counsel as he bustled onward. "There's Cartwright's case—highway robbery—in which I am for the prosecution. He'll swing for it, and perhaps four or five others."

"A good hanging judge is A——," said the undersheriff, who at this moment joined us, rubbing his hands, as if pleased with the prospect of a few executions. "No chance of the prophecy yonder coming to pass I suppose?"

"Not in the least," replied the bustling counsel. "He never looked better. His illness has gone completely off. And this day's work will brighten him up."

Cartwright's trial came on. I had never seen the man before, and was not aware that this was the same person whom Harvey had incidentally told me he had discharged for theft; the truth being, that till the last moment of his existence, that unfortunate man had not known how much he had been a sacrifice to this wretch's malice.

The crime of which the villain now stood accused was that of robbing a farmer of the paltry sum of eight shillings, in the neighbourhood of Ilfracombe. He pleaded not guilty, but put in no defence. A verdict was recorded against him, and in due form A—— sentenced him to be hanged. An expression of fiendish malignancy gleamed over the haggard features of the felon as he asked leave to address a few words to the court. It was granted. Leaning forward, and raising his heavy scowling eyes to the judge, he thus began:—"There is something on my mind, my lord—a dreadful crime—which, as I am to die for the eight shillings I took from the farmer, I may as well confess. You may remember Harvey, my lord, whom you hanged the other day at ——?"

"What of him, fellow?" replied the judge, his features suddenly flushing crimson.

"Why, my Lord, only this—that he was as innocent of the crime for which you hanged him as the child yet unborn! I did the deed! I put the watch in his trunk!" And to the unutterable horror of the entire court, he related the whole particulars of the transaction, the origin of his grudge against Harvey, and his delight on bringing him to the gallows.

"Inhuman, execrable villain!" gasped the judge in extreme excitement.

"Cleverly done, though! Was it not, my lord!" rejoined the ruffian with bitter irony. "The evidence, you know, was irresistible; the crime as clear as the sun at noonday; and if, in such plain cases, the just and necessary law was not enforced, society would be dissolved, and there would be no security for property! These were your words, I think. How on that occasion I admired your lordship's judgment and eloquence! Society would be dissolved if an innocent man were not hanged! Ha!—ha!—ha! Capital!—capital!" shouted the ferocious felon with demoniac glee, as he marked the effect of his words on the countenance of the judge.

"Remove the prisoner!" cried the sheriff. An officer was about to do so; but the judge motioned him to desist. His lordship's features worked convulsively. He seemed striving to speak, but the words would not come.

"I suppose, my lord," continued Cartwright in low and hissing tones, as the shadow of unutterable despair grew and settled on his face—"I suppose you know that his wife destroyed herself. The coroner's jury said she had fallen accidentally into the water. I know better. She drowned herself under the agonies of a broken heart! I saw her corpse, with the dead baby in its arms; and then I felt, knew, that I was lost! Lost, doomed to everlasting perdition! But, my lord,"—and here the wretch broke into a howl wild and terrific—

"we shall go down together—down to where your deserts are known. A—h—h! that pinches you, does it? Hound of a judge! legal murderer! coward! I spurn and spit upon thee!" The rest of the appalling objur-gation was inarticulate, as the monster, foaming and sputtering, was dragged by an officer from the dock.

Judge A—— had fallen forwards on his face, fainting and speechless with the violence of his emotions. The black cap had dropped from his brow. His hands were stretched out across the bench, and various members of the bar rushed to his assistance. The court broke up in frightful commotion.

Two days afterwards the county paper had the following announcement:—

"Died at the Royal Hotel, ——, on the 27th inst., Judge A——, from an access of fever, supervening upon a disorder from which he had imperfectly recovered."

The prophecy was fulfilled!—*Chambers's Journal*.

THE IMMENSITY OF THE UNIVERSE.

THE space in which the systems composing the universe move is illimitable. Were we to attempt to assign its limits, what could we imagine to be beyond? The number of worlds is infinitely great; it is inexpressible, indeed, by numbers. A ray of light traverses 180,000 miles in a second of time! A year comprises millions of seconds, yet there are fixed stars so immeasurably distant, that their light would require billions of years to reach our eyes! We are acquainted with animals possessing teeth and organs of motion and digestion, which are wholly invisible to the naked eye! Other animals exist, which, if measurable, would be found many thousands of times smaller, which, nevertheless, possess the same apparatus! These creatures, in the same manner as the larger animals, take nourishment, and are propagated by means of ova, which must consequently be again many hundreds of times smaller than their own bodies! It is only because our organs of vision are imperfect, that we do not perceive creatures a million times smaller than these. What variety and what infinite gradations do the constituents of our globe present to us in their properties and their conditions! There are bodies which are twenty times heavier than an equal volume of water; there are others which are ten thousand times lighter, the ultimate particles of which cannot be seen by the most powerful microscopes! Finally, we have in light—that wonderful messenger which brings us daily intelligence of the continued existence of numberless worlds—the expression of an immaterial essence which no longer obeys the laws of gravitation, and yet manifests itself to our senses by innumerable effects. Even the light of the sun, with the arrival of which upon the earth, inanimate nature receives life and motion, we cleave asunder into rays, which, without any power of illumination, produce the most important alterations and decompositions in organic nature. We separate from light certain rays which exhibit among themselves a diversity as great as exists amongst colours. But nowhere do we observe either a beginning or an end.—*Liebig's Letters on Chemistry (Second Series)*.

GUARD me, oh! heavenly Father, against the illusions of fancy: suffer me not to walk in sparks of my own kindling. In thy light may I clearly see light! Teach me the habit of communion with thyself. Oh! give me more and more to feel that all I have and all I am is from Thee, and so that each gift and each faculty may be consecrated to thee back again. May the Spirit of glory and of God rest upon me; and escaping the corruption that is in the world through lust, may I be made a partaker of the Divine nature.—*Thomas Chalmers*.

THE BRITISH FRIEND.

GLASGOW, 2ND MONTH, 28TH, 1849.

NOTICES OF MINISTERS TRAVELLING.—Since the date of our last publication, information has reached us of the liberation of the following Friends, for religious service:—

CELIA WILCOX, of York, for Cornwall.

ABIGAIL O'NEIL, of Dublin, to visit the Families of Friends, in Leinster; accompanied by Martha Wright, also of Dublin.

EDWIN O. TREGELLES, of Falmouth, to visit the Public Schools in England, under the Society's care.

JOHN FINCH MARSH, of Croydon, to visit Friends of the Quarterly Meetings of Westmoreland, Durham, Cumberland and Northumberland, and the General Meeting of Scotland; in some meetings, to sit with Friends in their Families; and in some places, to appoint Public Meetings.

RICHARD BARRETT, of the same place, to visit the Families of Friends in his own Monthly Meeting.

RICHARD F. FOSTER, of Scarborough, to visit parts of Lancashire and Yorkshire; to hold Public Meetings, and to take some meetings in going to, and returning from, the ensuing Yearly Meeting.

JOHN PEASE, of Darlington, to visit the Meetings comprising Essex Quarterly Meeting.

ANTHONY WIGHAM, of Aberdeen, to visit the Meetings and Families comprising the General Meeting for Scotland; and to sit with attenders of meetings also, as way may open for it. He is now, we believe, about finishing his service in Kinnuek Meeting.

LYDIA ANN BARCLAY, of the same city, to visit the Meetings of Friends comprising the Quarterly Meeting of Cornwall; to visit Families as way may open; and on her return, to attend the Yearly Meeting in Dublin; also to take some Meetings on her way going and returning, and such other service, as Truth may open the way for. We understand she is likely to be joined by Celia Wilcox.

SARAH DIRKIN, of Wigton, to visit the Meetings of Friends in Scotland. She is expected to be at the Two Months Meeting, to be held at Glasgow, on the 8th of 3d Month.

SUSAN HOWLAND embarked from Liverpool for Dublin, on the 9th. She was at Dublin Monthly Meeting on the 13th, and is at present engaged in visiting the Meetings of Friends in Ulster Quarterly Meeting. She is accompanied by ESTHER SEEBORN, of Bradford, with a certificate from her Monthly and Quarterly Meetings; also by Barnard Dickinson, of Coalbrookdale, with a minute from his Monthly Meeting.

MACAULAY'S HISTORY.—We have had our attention repeatedly called to this work, on account of the calumnious accusations and insinuations against WILLIAM PENN. We have no idea that these will receive any

general credit, even on such authority as that of Thomas Babington Macaulay.

We are content for the present, with this simple indication of the light in which we view the author's statements; because we have been given to understand, that the matter is now under investigation by certain competent members of the Meeting for Sufferings; it being desirable, in a case of such importance, that a refutation should have collected and not merely *individual* weight for its support.

From sundry periodicals this work has received very flattering notice, while others are somewhat severe in their strictures upon certain parts of it—one of them—*The North British Review*—facetiously remarks, that “if the author wishes to retain the favour of our good friends, we would recommend him to ‘mend his PENN’ for another edition of his work.”

STANDARD WORKS.—Since the notice in our last respecting new Editions of “Barclay's Apology,” and “Bates' Doctrines,” we have had a number of communications questioning the propriety of a new issue of the latter named work; from the circumstance of its author being no longer of the same persuasion as when he wrote it. Besides its being attended with less trouble to ourselves, we thought there might be a service in a public instead of a private reply to the objection. We are, however, so well anticipated by our correspondent, A. B., that it saves repetition simply to refer to his letter, which will be found in another column.

ARBITRATION INSTEAD OF WAR.—The Peace Congress Committee are prosecuting their laudable efforts, with becoming energy and zeal; and, we may add, with encouraging success. The Five Thousand Pound Fund is being rapidly made up. More than two-thirds of the sum are, we believe, already subscribed; and public meetings continue to be held in many parts of the country, at which petitions in support of the coming motion of Richard Cobden, in the House of Commons, on the subject of Arbitration Treaties, have been passed, and in many instances numerous and respectably signed by the inhabitants. Letters to Members of Parliament, requesting them to present these petitions, and to support their prayer when the motion comes on in Parliament, have also been very generally written by the constituency; so that we may hope there will be a goodly array of members who, by their votes, will testify their approval of this interesting movement in favour of Peace.

The following is a list of places—we do not say a complete one—where meetings in furtherance of the object of the Peace Congress Committee have been held, and at many of them the chief magistrates, or other influential persons, presided:—Smethwick, Bilston, Walsall, Wolverhampton, Dudley, Kidderminster, Bewdley, Stourbridge, Stoke-upon-Trent, Stafford, Hanley, Burslem, Newcastle-under-Lyne, Bridgenorth, Wrexham, Llangollen, Oswestry, Sandwich, Rams-

gate, Canterbury, Dover, Bath, Reading, Bristol, Bridgewater, Taunton, Exeter, Windsor, Bideford, Barnstaple, Okehampton, Tavistock, Plymouth, Totteness, Bridport, Stockton, Leeds, Bradford, Halifax, Sheffield, Wakefield, Northampton, Oxford, Gloucester, Worcester, Cheltenham, Southampton, Hastings, Margate, Brighton, Hull, Newcastle, Edinburgh, Dundee, Aberdeen, Glasgow, and Carlisle. Pretty well this for the country—now London is being aroused; as we learn from notices which have just reached us, that meetings have been held at Southwark, on the 19th; White-chapel, on the 21st; and at the British Institution, on the 22d current. These meetings were largely attended, particularly at Sion Chapel, Union-street, White-chapel, where George Thompson, M.P., presided; the audience is said to have been upwards of 4000 persons.

Of numerous small publications, issued by the Committee, eminently calculated, we think, to be useful, we have pleasure in presenting our readers with

A VOICE FROM FRANCE.

The advocates of Peace in this country have been continually met with the objection, that their principles are unsafe:—that if England reduces her armaments, we have no guarantee that other nations will be imbued with the same pacific spirit, but that rather we have to dread a disposition on their part to take advantage of our presumed weakness, to provoke hostilities which might have been avoided by fully maintaining our War establishments; and out of this sentiment has arisen the familiar maxim, that “the best way to preserve Peace is to be fully prepared for War.”

The best antidote which can be offered to this mischievous proposition is, to show that there is a growing disposition on the Continent to co-operate with this country in its efforts to realize a system of unarmed Peace. The following extracts from a speech recently delivered by Monsieur Bouvet, one of the Vice-Presidents of the late Peace Congress at Brussels, in the French Assembly, show that England will not stand alone in her demands for an international substitute for War; and the applause with which M. Bouvet's speech was received by the Assembly, indicates a disposition strongly favourable to the efforts now making for the establishment of permanent and universal peace:—

My intention is to present to you some general considerations upon the War Budget. This Budget amounts, according to the statement of the Minister of War, to 432 millions. If we add to this 151 millions appropriated to the Navy, we arrive at a total of more than one-third of the general expenses of the State.

I cannot convey to you my sense of the irrational distribution of our resources, when I observe how comparatively unimportant we deem the elements of intelligence and public prosperity, as indicated by our Budgets of Instruction, Commerce, and Agriculture, amounting, altogether, to barely 36 millions.

I will only say one word to convey what my idea is of such an appropriation of our Budget.

What should you think of the father of a family who, possessing an income of 15,000 francs, should

expend 5000 francs in arms and horses, whilst he only appropriated 360 francs to the instruction of his children, and the improvement of his estate? You would surely think that he was deeply plunged in barbarism. Well, this man—this father of a family—is our France, who certainly is not the least advanced in the path of civilization.

For myself, when I do attack the War Budget, I shall do it radically. It will be no trifling reduction that I shall call for:—it will be the suppression of three-fourths of this enormous Budget.

Permit me, Citizens, to claim your attention, a moment, upon a subject worthy, I assure you, of your regard.

It is a dream, you say, this universal Peace—a dream of the moralist and philosopher. Be it so; but the fraternity written upon your walls has been a dream also—a dream emanating from the hard pillow of Calvary. Wherefore, then, have you yourselves inscribed it upon your constitution, and upon your public monuments, as the foundation of the rights of citizenship. And if you have been warranted in recognizing fraternity as the moral basis of the rights of man *in the city*, why should you hesitate to recognize it as the base of *international right*; and that, therefore, by a necessary analogy, international right must be some day embodied in positive institutions—in institutions of universal Peace.

But, even now, Citizens, the friends of Peace are no longer reduced to the language of mere fugitive abstractions. The Governments themselves having constantly violated the principles of religion and philosophy, after having sported for ages with the blood of their subjects, are now obliged, for want of the resources of War, to resign themselves to Peace.

How have the States of Europe been reduced to so deplorable a financial condition? It is by their system of maintaining the balance of power—a system directly opposed to the policy of fraternal union:—by the reciprocal augmentation of their armies, which, for nearly a century, has tended continually to the common ruin of nations.

Montesquieu has already pointed out this fatal tendency:—“A new disease,” said he, “is spreading through Europe, it has seized our princes, and leads them to maintain an exorbitant number of soldiers. No sooner does one State augment that which it calls its troops, than others suddenly augment theirs, from which it is impossible that either should gain any thing but ruin.”

Yes, it is thus that Governments, reputed as the wisest and ablest, have proceeded; it is thus that they have dragged down their people into an abyss of misery, and have themselves plunged into it.

The dispositions of the peoples, however, have not naturally this tendency to mutual hatred and antipathy; for, whilst among crowned heads we have seen the expansion of the military system, we have seen the development of the most pacific sympathies among the people. We have heard, from beyond our frontiers, their voices appealing to each other in their mutual distresses; their sighs have mingled, and their hands have succoured each other upon the occurrence of great calamities.

Recollect the deep and universal emotion which, during the last century, was awakened by the catastrophe at Lisbon. See, in our own day, how the people of Great Britain, those of the Hanscatic towns, and of Germany, originated subscriptions on behalf of the Lyonnese sufferers from the inundation. The whole of Europe combined to render assistance to the city of Hamburg when devastated by a tremendous conflagration.

I can bring forward other deeply significant events

of recent occurrence. I may allude to the Congress of the Friends of Peace, which has lately been held in Brussels, composed of a large number of eminent men from various nations. I may notice the visit which the National Guards have just paid to London, where they have been received by the English people with the most cordial fraternity.

Observe, I beseech you, to what an epoch we have arrived. The commerce between different nations has increased to not less than seventy or eighty thousand millions of francs. How then, I ask, can War be possible in the face of such mutual sympathies, and such important transactions, between the people?

No, Citizens! War, properly speaking, War *as a system*, and of necessity, is no longer possible between the people; and, therefore, doubtless you will be unwilling to continue this armed Peace, which ruins you.

I have just conceded that the idea of permanent Peace, by the institution of a system of Arbitration, was a dream of the philosopher and moralist. I experience no embarrassment in making this concession; for all progress must be developed through the action of mind and imagination before it can be reduced to facts. Permit me, however, to say, that not only have such philosophers and moralists as Kant, Rousseau, Pascal, Fenelon, Massillon, St. Pierre, Fourrier, Pécqueur, or even myself, become converts to the idea of the pacification of the world; there are also many learned men, political writers, warriors, men of the very highest standing, such as Grotius, Vattel, Montesquieu, Leibnitz, de Moivre, William Penn, Ancillon, Arago, Tyler, Adams, Bentham, and even Napoleon, the man who pushed the abuse of War to such an extent.

Yes, Citizens! Napoleon Buonaparte himself, the ambitious commander, who having betrayed the Republic to place upon his own head the imperial crown, dragged France and the whole of Europe through the human slaughter-fields of War, has left, as the fruit of one moment's remorse, a word in favour of universal Peace—(sensation)—and behold, in his report to Bonaparte, this is what he says:—"I wish (the expression *I wish* was very familiar to this great man), I wish that the present age should be characterised by the prevalence of generous and philanthropic ideas. No one will impute to me the charge of weakness for having such sentiments. It is the province of the happiest, the most enlightened, the most humane nation (he alluded to France), to suggest to the civilized nations of Europe that they unite themselves into one family."

I will not abuse the patience of the Assembly; I will only allude to the opinions of certain writers, to which I wish to call your attention.

A few years since, a French philosopher addressed the following words to a company of 1200 scientific men assembled at Edinburgh:—"I regard the union of the educated classes of various nations as a sure guarantee of the Peace of the whole world; for each day their influence—that is, the influence of reason and of intelligence—assumes, by degrees, the direction of public affairs; and when the true intellectual rulers of the nations shall be united by ties of esteem and of friendship, do you believe that the people, easily led by the influence of their precept and example, will much longer consent to be dragged to battle one against the other?" (Hear, hear). The philosopher who gave utterance to this pacific language was the honourable M. Arago.

Surely this array of valuable authorities ought to be sufficient to convince you that the idea of permanent Peace, and of international jurisdiction, is not a mere chimera entertained only by a few metaphysicians.

There are also, as I have told you, military men, statesmen, and diplomatists, of the highest distinction,

whose authority I might adduce. For my own part, I am particularly struck by the manner in which the course of events, and the common sense of men, though apparently opposed to the dictates of philosophy, yet in the end, and by their own legitimate action, arrive at the same results.

I am struck with the fact that material necessity compels nations to take immediate refuge in the system of Peace, as at this moment their only resource. Citizens! these are my conclusions, and I submit them in the presence of the fundamental principles of our democratic constitution. War founded upon force and restraint is contrary to *liberty*. War enabling the strong to triumph over the weak, is contrary to *equality*. War shattering the law of love which unites individuals and communities is contrary to *fraternity*. Thus, the Republic, to be consistent with its own constitution, ought henceforth to endeavour to suppress the military system, and to substitute for it an International jurisdiction. Such an object is so honest, so generous, so important to the public welfare, that France need not blush to make it the principal aim of its political existence. Peace, justice, liberty, industry—such is the motto which the French Republic ought to present to mankind. (Hear, hear!)

WORKS OF BENEVOLENCE.—There is scarcely any one who is, from necessity, so fully employed, that he has no leisure for a work of benevolence. By a judicious allotment of time to particular duties and purposes, we shall be prevented from wasting that invaluable talent, and may find abundant opportunity for contributing our assistance towards carrying forward many a good work. The comfort and satisfaction that attend an attempt to relieve misery, or to do good to others, is a noble and ennobling enjoyment; and when a number of persons so disposed, unite their efforts for a common object, upon a prudent and well-considered plan, the amount of good thereby produced is often incalculable. That there is strength in union has been shown in a striking manner in England, where, in many instances, a few individuals, uniting in the first place to call public attention to a particular object, have been the means of accomplishing the most valuable purposes; thus, in the case of prisons and prison discipline in England, an association commenced by a very few individuals in the middle class of society, has, by its labours, attracted the attention of Government, and been the means of introducing important improvements; but still more remarkable has been the success of such combinations, in the history of the origin and progress of the Bible Society, and in the extermination of Slavery in the Colonies of Great Britain. We have seen in these cheering examples, how the Divine blessing has been bestowed upon Christian exertions to promote the best interests of man.—*William Allen.*

TORTOISE SHELL.—The following cruel process for obtaining the tortoise shell is abstracted from an Indian newspaper called the *Singapore Chronicle*:—"This highly prized aquatic production, when caught by the Eastern islanders, is suspended over a fire, kindled immediately after its capture, until such time as the effect of the heat loosens the shell to such a degree that it can be removed with the greatest ease. The animal, now stripped and defenceless, is set at liberty, to re-enter its native element. If caught in the ensuing season, or at any subsequent period, it is asserted that the unhappy animal is subjected to a second ordeal of fire, rewarding its captors this time however with a very thin shell. This, if true, shows more policy and skill than tenderness in the method thus adopted by the islanders; it is an unquestionable proof, too, of tenacity of life in the animal, and must further be accounted a very singular fact in natural history."

FRIENDS AND THE PEACE SOCIETY.

FOR THE BRITISH FRIEND.

It is not proposed to discuss the question, Whether the early converts to Christianity relinquished the army, and bore a testimony against all fighting? We set out with the understanding that our Saviour's words, "Love your enemies—Do good to them that hate you—My kingdom is not of this world; if my kingdom were of this world, then would my servants fight," &c., and similar declarations of the various writers of the New Testament, were intended to convey their simple, literal meaning. But it appears that when the professors of the Christian religion became powerful and rich, and ambitious of the honours, titles, and glory of this world, they assimilated to its spirit, and adopted its practices. Hence came wars and fightings amongst them. A writer of Church History, speaking of the time of Constantine and his immediate successors, when the Christian religion became the professed religion of the state, says, "There were, probably, in that whole period, many sincere souls, who mourned in secret over the abominations of the age; but history, ever partial to the great, and dazzled with the splendour of kings and bishops, condescends not to notice them. Neither in Constantine, nor in his favourite bishops, nor in the general appearance of the church, can we see much of the spirit of godliness. Abroad in the world, the gospel was almost buried in faction and ambition. Eusebius (bishop) of Constantinople, died in the fulness of that prosperity, which his iniquity and oppression had procured him. A double election followed his death, that of Paul, and that of Macedonius. Hermogenes, master of the militia, was ordered by the emperor to banish Paul. The friends of Paul, exasperated by a series of persecutions, forgot the character of Christians, and killed Hermogenes."

Other circumstances, of a similar character, are recorded by the same historian, and much which proves that the decline of the church in pure religion, and the occupation of professing Christians as soldiers, were cotemporaneous. Speaking of the emperor Julian, commonly called the apostate, he says, "What had he seen excellent or comely in the effects of the gospel in his uncle or cousins? (Constantine and his sons.) What a prospect did he behold in the face of the Christian church, torn with faction, and deformed by ambition? The same vices under which the heathen world groaned, appeared but too visible at present among Christians." From this period of the church's history, for many ages we meet with scarcely any testimonies to the antichristian nature of war. Towards the dawn of the Reformation, a few isolated individuals declared their conviction that war was unlawful. Wickliffe, Erasmus, and Luther bore their testimony to this principle of the gospel; but no collective body of professors adopted it as an article of their faith, till the Society of Friends appeared in the 17th century. They early perceived the force of the sublime declaration of the apostle, "God hath made of one blood all nations of men, for to dwell on all the face of the earth,"—they said with reference to all men, "Ye are brethren, why do ye wrong one to another?" and they came to the conclusion, that the precepts of our Saviour and the apostles respecting love and non-resistance were to be received according to their common literal import.

The Society of Friends was a Peace Society from its very commencement. George Fox, very soon after his public appearance as a minister of the gospel, expressly declared his belief that all fighting was unlawful for the Christian. Being imprisoned for preaching, in the house of correction at Derby, during the civil war between Charles 1st and the Parliament, and many new soldiers being raised, the commissioners would

have made him a captain over them. On being brought before them, they asked him "if he would take up arms for the Commonwealth against Charles Stuart?" He told them he knew from whence all wars did arise, even from the lusts, according to James' doctrine, and that he lived in the virtue of that life and power that took away the occasion of all wars. That he was come into the covenant of peace, which was before wars and strifes were. Upon which they put him into a stinking dungeon, without any bed, amongst thirty felons. During his imprisonment he was visited by a trooper, to whom he spoke in a very impressive manner. This man was afterwards engaged in the battle of Worcester; and being sensible how wonderfully the Lord had preserved him, and seeing also to the end of fighting, he laid down his arms.

The nation being in a very unsettled state at the time of Cromwell's death, and there being much plotting and contriving, George Fox was fearful lest "any young or raw people, that might sometimes come amongst them, might be drawn into that snare;" he wrote an epistle of caution to the Society of Friends. In it he says, "Adam's sons in the fall are destroying men's lives like dogs, beasts, and swine, goring, rending, and biting one another, destroying one another. Now all this is in Adam in the fall. Ye are called to peace, therefore follow it; and that peace is in Christ, not in Adam in the fall. All that pretend to fight for Christ, are deceived; for his kingdom is not of this world, therefore his servants do not fight. Fighters are not of Christ's kingdom; his kingdom stands in peace and righteousness, but fighters are in the lust. Such as would revenge themselves are out of Christ's doctrine. Such as being stricken in one cheek, would not turn the other, are out of Christ's doctrine; and such as do not love one another, nor love enemies, are out of Christ's doctrine."

In the time of the Committee of Safety, Friends "were invited by them to take up arms, and great places and commissions were offered to some of them; but they denied them all, and declared against them by word and writing." On this occasion also, George Fox addressed the Society in an epistle, in which he says: "All Friends everywhere, take heed to keep out of the powers of the earth, that run into wars and fightings. Keep in peace. Stand in the fear and dread of the Lord God, his power, life, light, seed, and wisdom, by which you may take away the occasion of wars, and so know a kingdom that hath no end, and fight for that with spiritual weapons, which take away the occasion of the carnal."

"John Wynn was convinced of the truth of the principles professed by Friends, about the time of the coming in of Charles the second. Being in the army, and standing amongst the rest in the rank to be viewed by some of the officers, he laid down his arms, from a conviction that the law of Christ required him to do so. He was discharged, and went and worked at his trade." Thomas Lurting was boatswain's mate on board a man-of-war, during some part of the Commonwealth, till about the time of the restoration of King Charles. While in this situation, he and some of his serious companions became satisfied that fighting was contrary to the gospel, and that they must renounce it, whatever might be the consequent suffering to themselves. On this being made known to the captain, he threatened that if any of them refused to fight in time of action, he would run them through the body with his sword. They were, however, faithful to the dictates of their conscience, were preserved from the captain's fury, and, on leaving the navy, joined the Society of Friends. The well-known narrative of Thomas Lurting, entitled, "The fighting Sailor turned peaceable Christian," is exceedingly interesting, and contains

much instruction on various points of the peace question.

Instances of many others might be mentioned, and of some who underwent much suffering in support of their testimony against war. From an early period the Society, as a body, addressed its members on this important branch of its doctrine; and it has continued to do so down to the present time. The following passages are selected from the advice issued at different times, by the Yearly Meeting: (In 1744) "It having been represented to this meeting, that some professing to be of our Society have of late slighted and neglected our ancient and Christian testimony to such a degree, as to be concerned in privateering, or as owners of ships going with letters of marque; which is a flagrant and lamentable departure from our peaceable principle, (which hath always been to confide in the protection and providence of Almighty God, and not in weapons of war,) and a practice that may be attended with injustice, barbarity, and bloodshed: this meeting having taken this sorrowful and afflicting case, and breach of our ancient testimony, into our serious consideration, have thought it our incumbent duty to bear our testimony against such practices; and it is the unanimous sense of this meeting, that all monthly meetings ought speedily to deal with all persons found in the practice of such things, in the spirit of truth and love, in order to bring them to a sense of their error, and to reclaim them from it; which if they cannot do, then to testify against them, and let them know we have no unity or fellowship with them." (1790) "If any be concerned in fabricating or selling instruments of war, let them be treated with in love; and if by this unreclaimed, let them be further dealt with, as those whom we cannot own. And we entreat that when war-like preparations are making, Friends be watchful lest any be drawn into loans, arming or letting out their ships or vessels, or otherwise promoting the destruction of the human species."

(1804) "We think we are at this time peculiarly called to let our light shine with clearness, on account of the lenity shewn us by government, and the readiness of magistrates to afford us legal relief under suffering. And we can serve our country in no way more availingly, nor more acceptably to Him who holds its prosperity at his disposal, than by contributing, all that in us lies, to increase the number of meek, humble, and self-denying Christians."

(1805) "Guard against placing your dependence on fleets and armies; be peaceable yourselves in words and actions; and pray to the Father of the universe that he would breathe the spirit of reconciliation into the hearts of his enemies, and contending creatures."

(1809) "As some of our young men have suffered, and more may probably suffer imprisonment (for refusing to serve in the militia), we are deeply desirous that they may walk consistently with their testimony in every respect; shewing by their conduct that they follow a Master who was holy, harmless, undefiled, and separate from sinners."

(1812) "This meeting further feels itself engaged to caution Friends every where against keeping guns or arms of any kind in their houses, or on their premises, or in any manner uniting in armed associations; that whatever trials may take place, our Society may not, by thus becoming liable to contribute to the destruction of their fellow-creatures, violate our peaceable principles; in the belief of the rectitude, and even safety of which, we feel our minds confirmed."*

In the year 1841, the Society issued a document, in the form of a pamphlet, entitled, "The unlawfulness of all Wars and Fightings under the Gospel." This was intended for general circulation and information, and contains a clear view of their sentiments on the subject. The history of Friends affords a full and beautiful illustration of the practicability of the principles of the Peace Society, and of their adaptation to communities, as well as to individuals. The settlement of Pennsylvania, by William Penn, on the principles of peace, justice, and truth, and the mode of conducting its government during the many years it remained in the hands of Friends, furnish a complete answer to those who assert that the precepts of the gospel cannot be carried out by states. During the revolution in America, and the rebellion in Ireland, the Friends were enabled faithfully to maintain their principles; and though many of them were subjected to great trials in supporting their testimony against war, yet they suffered far less than their neighbours who resorted to arms.

In our own times, those who *profess the principles* of Friends in Norway and Prussia, have endured much from the rigour of the laws relating to the army; yet their faithfulness and consistent conduct have procured them the respect and kind consideration of those in authority, and eventually, as in this country, a mitigation of the law in their favour.

The Peace Society in England was established chiefly by Friends, with a little efficient assistance from a few other pious and benevolent individuals, and its maintenance for many years depended on them, both for pecuniary means and active measures. Friends of the present day, have the satisfaction of seeing a principle of the gospel, which their Society has held up to the view of the world for almost two centuries, now widely and rapidly extending its influence. It is true, a large proportion of the promoters of peace, take their stand only on the ground of political, commercial, economical, humane, or social policy. Few come up to the gospel standard in their views of war. Still the number is increasing very encouragingly, of those who object to war on pure Christian principles. The Society of Friends must feel peculiarly interested in the progress of this latter class; and it is earnestly to be desired that they will always conspicuously maintain their own testimony against war, on this ground, as the only substantial foundation for universal and permanent peace. At the same time, all the other classes may be regarded as efficient coadjutors in the great cause; and while they abstain from every thing that compromises the Christian principle, their labours are deserving of the warmest encouragement, and the most hearty co-operation. The first step in the right way is, to "cease to do evil"—then to "learn to do well." And as many who have left off the use of strong drinks have not only become sober and steady, but have also become religious characters; so, it is probable, that many who at first oppose war from some motives of policy, or expediency, may be led to see its inconsistency with Christianity, and ground their objection to it on gospel principles. They are, at least, in a more favourable position for taking such a view.

The liberal response of Friends to the appeal of the Peace Congress Committee for pecuniary aid, is a proof that they duly appreciate the labours of these co-operators in the promotion of Peace and Brotherhood amongst mankind. While rejoicing in the progress of the cause in this way, and cordially approving of the support which Friends are giving to it, it may not be superfluous to repeat the desire, that there may be a constant tendency to gather to the standard of the *Prince of Peace*, and let the government rest upon His

* These extracts are a sufficient comment on and reply to the ill-natured stories which have been sometimes propagated of Friends being concerned in ships of war, and furnishing the means for others to fight for them.

shoulders, as the only sure means of swords being for ever beaten into ploughshares, and the nations learning war no more.

N.

THATCHAM BRITISH DAY, ADULT, JUVENILE AND OTHER SCHOOLS.

EXTRACT FROM THE REPORT FOR 1849.

At the present time there are 150 boys and girls in the Day Schools, receiving a sound education in the rudiments of useful secular knowledge, and the first principles of Biblical truth.

Since the opening of the Adult week Evening School's, 225 men and women, varying in age from 16 to 74 years, have been admitted for instruction in reading and writing, some of whom have commenced with the alphabet.

While many out of this number have left the Schools, the average attendance has been continually increasing, till at length it has been deemed essential to draught off the younger portion of the scholars and to receive the applications of several whose age has placed them without the limit, which the constantly enlarging numbers had rendered necessary—provision has been accordingly made for the youth of the village in the recent establishment of Juvenile Evening Schools.

The foregoing facts will show that this Institution has not been without success, since an increasing desire for the reception of instruction invariably points to the increasing efficacy of the instruction imparted.

To those who have known this formerly dark and benighted village, the improvement in morals, the better spirit which begins to prevail, and the increased respect and attention which is given to religion, tell more clearly of the importance of an Establishment which has for its aim the future well-being of so large a portion of its inhabitants.

A teacher's residence and a useful library are deemed indispensable in order to render the operation of the Schools complete, and an urgent appeal is therefore made to those liberal hearts who value for the poor the means of education, to aid these important objects and assist in defraying the debt which has necessarily been contracted for the purchase of materials on opening the Schools, and the erection of a Cloak Room.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

Contributions payable to the Treasurer of the British Schools at Thatcham, and into the Banks of Messrs. Bunny and Slocock, Newbury; and Messrs. Roberts and Co., 15, Lombard Street, London. Donations of Tracts and useful Publications would be acceptable, and may be sent to the care of Jacob Post, Islington, London; or to S. Barfield, Thatcham, Berks.

[We have pleasure in bringing this report under the notice of Friends, from a persuasion that great good is being effected, through the instrumentality of a few individuals, in that large parish, where ignorance and vice have so long prevailed. We are informed that the fruits of the exertions of this small number of benevolent persons, are already very conspicuous in the neighbourhood, by the improved and orderly conduct of the numerous poor in the rural districts of the parish. We desire to recommend these Schools to the kind attention of our friends.—Eds. B. F.]

LABOUR,—all useful labour, is honourable. Adam was a gardener; Eve was a dressmaker: and the great and good have ever been labouring men and labouring women. We know there are those who look upon all labour as degrading, and we know too, that *such* as those are wanting in common sense.

Correspondence.

NEW EDITIONS OF BARCLAY AND BATES—WORKS FOR THE YOUNG, &c.

I.

To the EDITORS of the BRITISH FRIEND.

DEAR FRIENDS,—Circumstances having brought me into frequent association with various classes of persons not professing with us, I have been very forcibly and painfully struck with the ignorance and erroneous impressions which prevail regarding the doctrines held by our Society. Such a state of things appears to me, to be scarcely compatible with a just appreciation of our principles on the part of our members; or with that zeal and energy in diffusing them, which such an appreciation would naturally, one would suppose, induce.

It gives me, therefore, great pleasure to learn, that our friend, William Irwin, is intending to issue an edition of *Barclay's Apology*, at a price which will place it within the reach of all our members; and enable many of them to circulate it extensively amongst the reflecting of other persuasions. Many, I believe, are to be found in nearly every body of professing Christians, who would receive such a work with gratitude, and peruse it with interest and profit.

I understand that as soon as 2,000 copies are subscribed for, William Irwin will go to press; I would, therefore, express an earnest hope, that those who have the means will not let such an opportunity slip, of putting themselves in possession of so powerful an instrumentality for the removal of ignorance and the correction of error, as the proposed republication of this invaluable work presents.

I am, respectfully, your friend,

X. Y. Z.

2nd Month, 15th, 1849.

II.

To the EDITORS of the BRITISH FRIEND.

DEAR FRIENDS,—Will you allow me, through the medium of *The British Friend*, to suggest to those of our Friends who are just now interested in the republication, in a cheap form, of several of our most valuable books, whether they might not also be doing good service, by the issue of a class of works adapted for the young; illustrative of the history, doctrine, and discipline of our Religious Society.

The want of this description of books is much felt; and the publication of such would probably be found most acceptable to those parents and teachers who are rightly concerned to impart to those under their care, a knowledge of the principles of Truth, as held by us, and for which our predecessors were called upon to suffer so severely.

The whole history of our Society, from its commencement to the present time, abounds with ample materials of a most striking and instructive character, for a class of books which could hardly fail to interest our youth; and which might, under the Divine blessing, be a means of leading them more fully to estimate the principles and follow the example of our forefathers in the Truth; as they followed Christ, our Divine leader, and thus become fruitful branches of the "true Vine."

W.

2nd Month, 14th, 1849.

III.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—Few circumstances have afforded me greater satisfaction, than the desire which now appears to exist to make more generally known the principles which, as a Religious Society, we profess, and ought faithfully to uphold.

The works which it is proposed to republish, in a cheap form—Bates's *Doctrines of Friends*, and Robert Barclay's *Apology*—I regard as the very best we have, for giving a general and satisfactory exposition of our religious profession; and as the object in either case, is not to make pecuniary profit, but to propagate Gospel Truth, every right-minded member of the body must desire its promotion. I therefore trust, that Friends will promptly send in their names to James Bowden and William Irwin respectively, for such number of copies as they may either be able to afford, or incline to dispose of.

I have heard some object to the reprinting of Bates, on the ground that the author has apostatized from the Truth which once he professed. But this does not appear to me to be either a sound or reasonable objection. Truth is the same, although all men forsake it; and however far an author may himself swerve from the Truth, his work being in the hands of Friends, and regarded as Society property, will ever remain a testimony against his unfaithfulness and apostacy. Let the hands, then, of our friend, James Bowden, be upheld, in the important and interesting concern for Truth's advancement, which he has so properly undertaken.

It is, I apprehend, very undesirable that the proposal of the Meeting for Sufferings to print a new edition of Barclay's *Apology* should, at the present time, be carried out; seeing the edition to be published by William Irwin, promises so well to supply the existing want of a cheap, neat, correct, and unabridged edition; besides containing, what to many will possess no small interest, a Memoir of the Author.

As the Meeting for Sufferings has not yet, I believe, issued a Circular on this subject, I would submit whether it would not, in the circumstances, be wisest and best, as well as most courteous, in that Meeting, to defer its proposed intention for the present.

I believe it is an undeniable fact, that more than one of the late editions of the *Apology* of Barclay are imperfect; in other words—*mutilated*. This remark also applies to his "Catechism and Confession of Faith;" which is now shorn of what I consider its valuable *Appendix*.

The peculiar excellence, therefore, of William Irwin's *Barclay* is, its being a reprint of the *Original Edition*, without alteration or addition; and this ought, I conceive, to recommend it to the support and countenance of all who desire the propagation of sound Christian doctrine, as the same was held forth by the founders of our Religious Society.

That 200 individuals may, at the cost of *only eight pounds each*, circulate 20,000 copies of this standard work, is an opportunity for diffusing a knowledge of "Truth's Principles," entirely without a parallel in the history of our Society. That there is abundance of money within our borders, for the promotion of good objects, is palpably manifest by the subscriptions of Friends to the Arbitration Movement. I trust, therefore, that for *such* an object as the one now before us, the means for its speedy accomplishment will not be wanting.

Yours, very sincerely, A. B.
2nd Month, 23d, 1849.

A REMEDY FOR WAR.

To the Editors of THE BRITISH FRIEND.

ESTEEMED FRIENDS,—The accompanying extract from a poem written and published in 1813, by a member of our religious Society, so strikingly anticipates the question of National Arbitration, lately submitted with such success to the public, that I enclose it for inser-

tion in *The British Friend*. The italics are marked as they appear in print.

Your's respectfully,
2d Month, 20th, 1849.

JUSTITIA.

Then, since chaotic matter first obey'd
The Almighty fiat of creative power,
In an epoch have events combin'd
Propitious for the nations to unfurl
The glorious standard of "The Prince of Peace,"
Like that for which we look with longing eye,
With animating hope?—When all the powers
Contending now shall sheath the blunted sword!
What could secure the earth from future war
So fully as a mutual compact made,
The basis of the Peace, that future wrongs
Of realm and realm should finally be judged,
As those between the subjects of one king?

Each nation might depute a sovereign judge,
Replete with powers to hear the mighty cause;
Thus by such wise, and legal rules defined,
As were adapted to contending kings,
All nations by their peers might then be judged:
Their cause decided by no other sword
Than Justice bears, the insignia to denote
Her balances of right are held with power.

In this imperfect age of Christian love,
If Justice should not bear imperious sway,
And her decrees for ever banish War;
Yet Heaven's approving and propitious smile
Would crown her efforts, and his holy arm
Her sword would guide to strike the fatal blow,
Which must that cruel monster prostrate lay,
And stop his course, if not at once destroy.
Thus Justice would arrest the direful scourge,
The dread companion of the warrior's boast,
Whose scorpion stings would else annoy mankind.
Fair Albion, hail! and all ye powers who rule
These favour'd isles, this great imperial realm!
Treat not as mere chimera, what the muse,
With humble fervour casts before your view.
Deliberate—and may the God of Peace
Direct your councils to exalt his cause.
And what could equally extol thy fame,
My country, highly honour'd and beloved;
Now, at the moment when thy gallant sons,
Victorious ride upon the rolling waves,
And wrest the well-contested palm on land;
As to evince with fervency thy zeal,
And bow submissive to the Gospel yoke:
Thus for the nations twine an olive leaf;
Whilst by the Christian act, thou wouldst proclaim
Thyself the champion of the King of kings;
And crown thy noblest act, with nobler far—
One bold advance to UNIVERSAL PEACE.

From "The Powers of Britain," 1813.

THE FREE LABOUR MOVEMENT.

To the Editors of THE BRITISH FRIEND.

ESTEEMED FRIENDS,—Knowing the deep interest felt by many of your readers, in the movement now making in behalf of Free Labour Goods, I submit for insertion in your columns, the following extract of a letter written by an intelligent and benevolent Friend, in reply to a communication from a young man desirous to emigrate, and to devote himself to the promotion of Free Cotton Cultivation. The information it contains is encouraging, and will, I doubt not, be perused with much satisfaction. Yours, in the cause of Freedom.

S. G.

At the request of * * * * *
I have pleasure in mentioning a few particulars of the onward progress of the "Free Labour Movement."

The two great points to aim at, are, necessarily, to create a demand for Free Labour goods in preference to those raised by the bondsman; and 2dly, to obtain a supply of the former.

The demand is beginning to spread like a slow but sure leaven, in various parts of the empire, and I rejoice to say, that after long months of anxious thought and inquiry on the part of those interested in this great subject, *the supplies* are also beginning to come in.

At least five of the West Indian islands are intending to grow cotton this year, on the strength of the rising movement in this country; and we may trust, that in six months' time, this will produce a very considerable supply. The principal cotton that has been received from these colonies hitherto, is from the island of Barbadoes, thirteen bales of which arrived last autumn. This was bought by a Free Labour purchaser, a spinner of hosiery yarn, at Stalybridge, and it has since been woven into women's stockings by the firm of Cox, Horner, and Hogg, Nottingham. This firm is of high standing and thoroughly trustworthy. These stockings are very nice, and moderate in price, "of double thread, and spliced in the heels and feet;" any draper in the country may now obtain them by applying to this firm. They are stamped with the Free Labour mark. Last summer they had also drawers, and men and women's vests, also men's stockings. It would be very well to inquire, but I rather doubt whether they have these on hand just now, as the Barbadoes cotton is rather too white and delicate for unbleached goods. Those of last year were made of East India cotton. I think they would get more of this cotton for common purposes *by trying*, but it does not answer well for the finer fabrics.

The samples of cotton that are coming over from the West Indies are exquisitely nice, and decidedly superior to the mass of American cotton; but the culture of cotton has been much neglected in those islands of late. Let them but return to it and the effect will work wonders. No produce is so suited to the position of the emancipated blacks (from but little capital being required;) their cotton is worth half as much again as the American, and from their crops not being liable to be cut off by frost, the plant stands the winter, which gives them greatly the advantage over the American slaveholders. The latter could not stand, with impunity, a vigorous growth of cotton in the British West Indies. It is not unlikely but that even the French islands may come in and assist us in this effort.

There is a very little cotton coming in from Natal, but not sufficient at present to turn to much account. In Tennessee, U.S., trustworthy agents are being employed to pick up a little cotton here and there, from the free plantations scattered about among the large slave estates. We consider that no part of the effort will tell more than this upon the American slaveholders. Fifty-three bales of this cotton (duly guaranteed) arrived in Liverpool three weeks since; and I rejoice to say, that two more lots, of sixty bales each, are also at sea. The former have been bought by the well known firm of Crewdson's, of Manchester, and are at this hour being made into Free Labour shirtings of two qualities.

These may shortly be obtained, by application to Josias F. Browne, Spring Gardens, Manchester, who, in the absence of a Free Labour Warehouse, (in this early stage of the business), is intending to act as commission agent, and to receive orders from drapers all over the country. He has not yet issued his prospectus, but I think any friends of the cause may now apply to him.

I am sorry to say that the above are all the manufactures that are going on *at present*. This subject is extremely intricate and ramified, and to prevent imposition, or the being imposed on by false free cotton, or false free goods, it seems necessary to proceed with most prudent and wary steps.

I think the enclosed papers give a pretty correct

outline of *the aims* of the friends of the cause. The reprint and circulation of any of these might have a beneficial effect. The Edinburgh ladies are talking of reprinting the "Waking dream," and I am sure would be glad of orders. Application might be made on this, or any similar subject, to Eliza Wigham, 5, South Gray-street, Secretary to the Edinburgh Association.

DISTRAINTS IN DEVONSHIRE HOUSE MONTHLY MEETING.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—I have lately understood that the notice in your last number, of the individual distraints on some members of Devonshire House Monthly Meeting, has caused uneasiness to some worthy Friends; who, perhaps, may be tenderly alive to the feelings of the clergy, lest they should be hurt by the exposure.

I believe the paragraph first appeared in one of the public newspapers, and I am free to acknowledge that I was well satisfied to see it there. I speak not of the way in which it was worded, but of the facts which it exhibited; and I would be glad if ALL our "accounts of sufferings" were brought before the public through some such striking medium. I am of opinion, that the care which we manifest, to conceal from the public eye our "accounts of sufferings" for our testimony to the freedom of a Gospel Ministry, is calculated to do injury to the cause; more particularly at the present juncture, when the public mind is beginning to see the evils resulting from a forced support of the dominant Church, and the maintenance of its ministers; from whose doctrines so large a portion of the nation dissent. We continue to notice in our Yearly Meeting's Epistle, as our ancestors have always done, the aggregate amount of the Sufferings of our members; and I sometimes fear, that even this very brief notice is in danger of being expunged altogether; with this small exception, our accounts of sufferings have nearly become a nonentity; and, for many years past, they have lain unnoticed on the shelves of the Society's Record room. This is not the way in which our forefathers treated the subject: they did not fail frequently to publish to the world their "Sufferings," and the grounds of the testimony for which they suffered: they were bold to call that which is "antichristian," by its proper name, and did not fear to speak the truth, although it might offend the clergy. The apparent uselessness of these documents, causes many of our members to become lukewarm and indifferent on the subject; and, in some monthly meetings, it is very difficult, from this cause, to collect the accounts of sufferings, such accounts not being preserved until called for.

In speaking of the cruelty and injustice of the slave trade and of slavery, we are accustomed to designate its character in very plain language; but, of the antichristian yoke of tithes and of "church rates," and the oft-times cruel and unjust mode of collecting their impositions, we are apt to speak with much hesitation and tenderness.

If our testimony is to be frittered down to a mere obsequious form, it is no testimony at all; and it would, to my thinking, be more honest for such to conform to the law, than to oppose it. The voluminous and minute accounts of "Sufferings" collected by Joseph Besse in the last century, and other similar publications issued formerly by the Society, may shew the concern and zeal which Friends in those days felt, to keep the iniquity of these impositions before the public mind; but the paucity of these exertions in the present day, is most striking. I believe there has been no period within the present century, wherein a similar publication would be more useful than at the present time, now that the public are becoming alive to the anti-

christian character of a Church Establishment for the nation, from which so large a portion have no sympathy and no benefit; and yet are obliged by law to contribute to its support, whilst it is professed also by law to afford protection to liberty of conscience for all.

All this I have said in a friendly spirit towards those of my brethren, who do not see that any remedy is required for the evils here brought under notice.

Your Friend,

A LOOKER ON.

THE SPELLING REFORM.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—By your Notices to Correspondents in the last, and a previous number of *The British Friend*, I have observed that you have received two works on the Spelling Reform. From the various papers which have appeared at different times in the pages of your Journal on that subject, I am induced to believe that you are not altogether uninterested in the question, and therefore venture to send a few remarks on those two publications, hoping they will not be considered unsuitable for your columns.

The works to which I allude, are “Selections from Scripture, in alphabetic English,” and No. 1 of the new Phonetic periodical, “The Phonetic News.”

The able articles which have already appeared in *The British Friend*, advocating a change in the orthography of the English language, render it unnecessary for me to adduce arguments in its support; I shall therefore merely remark, that this great question has always appeared to me a very simple one, and one which may be very briefly stated. Is a change in the orthography of the English language desirable, or necessary, or practicable? Or must it for ever remain as it is, the practical barrier, in the opinion of many, to the universal diffusion of the inestimable blessings of education? There is no one who bestows impartial thought upon the subject but will admit that the change is *desirable*; a rapidly-increasing number, among whom are many of the most distinguished in every department of science, literature, and philanthropy, advocate its *necessity*; whilst its *practicability* is attested by every day's experience.

The advocates of the Spelling Reform are divided into two parties. The one considering that the present alphabet may be adapted to the representation of every sound by a separate sign, without the addition of any new characters. The other party, which is much the most numerous, contend that it is impossible properly to represent forty sounds by twenty-six characters. These have adopted the Phonetic alphabet, as perfected by Isaac Pitman, A. J. Ellis, and other active members of the Phonetic Society. This alphabet consists of forty characters, each of which represents one of the sounds of which the language is composed. New letters have been invented to represent those sounds, which, in the common alphabet, have no representative.

The author of the “Selections” belongs to the first mentioned party, and has endeavoured in that little work to demonstrate the practicability of his mode; believing you will be able to print a specimen, I extract the following from another publication by the same author:—

“It wil dhus bī in dhi powur ov ol ōthurz, fieurz, mishunariz, and udhurz hu ar dizyrus ov prēmōting dhi intelektūal, moral, and rilijus impruvmēt ov man-kynd, tw asist at wuns in publishing and surkūlēting trakts and buks on dhis prinsipl, and in dhērby difūzing dhi nolij ov printēd lan-gwīj thruowt dhi British Dōminionz in dhi shortest posibl tīm.”

After perusing the above, your readers will, I believe, coincide with me in opinion, that whilst we may accord to the author the merit of constructing so ingenious a

system out of such heterogeneous materials, yet that so far from proving his position, that the present types are adapted to represent our language according to its sound, he has clearly demonstrated, that to attempt the construction of any practical system on the basis of the present alphabet, is altogether hopeless. I for one cannot discover any similarity in the symbol *dh* to the simple sound commonly represented by *th* as in the word *thy*, a compound which obliges the author to place a hyphen between the letters when they are to be sounded separately, as in *adhesive*, in order to prevent the reader from pronouncing it *athesive*. But I must forbear taking up more space by entering further into details.

The “Phonetic News” is a weekly periodical, printed in the Phonetic character. I fear you are not in possession of the necessary types to enable you to give a specimen; I regret this however the less, as it is now in the power of every one to obtain the Phonetic newspaper for himself. To the eye accustomed only to the present orthography, and the common types, Phonotypy presents at first sight rather a strange appearance; but with a little practice, it is as easily read as common printing; and only then is it fully appreciated, how beautifully phonetic art has

“Blended sound and symbol into one.”

I remain, yours truly,
24th of 2d Month, 1849.

S. X.

“GATHER UP THE FRAGMENTS, THAT NOTHING BE LOST.”

For THE BRITISH FRIEND.
No. III.

1st of 2nd Month, 1849.

— I have been apprehensive that our views [on the Scriptures, and the true and saving knowledge of God and of his Truth, and on immediate revelation,] which are closely accordant with those of the holy penmen of Scripture, are but little known among the many religious denominations. I have believed, both as to those within and without the pale of our own Society, that there is at this day (as there ever has been) more need of leading people in the first place to the Fountain of Truth, the Foundation-stone, than of laying much stress upon the building, the beautiful harmonious superstructure of doctrines, which arises from that base, and can stand only upon it. This Corner-stone, we well know, is Christ revealed in us, not merely testified of without us, but manifested within; and as we closely attend to the manifestations of this Spirit and power in our hearts, we come truly savingly to *know* something of him and his holy religion, according to our present ability and growth; and as we follow him in his leadings, we are best able to receive those true testimonies of him recorded in Scripture, and livingly to understand and availingly to believe what is there said of his appearance in the flesh, and all that he said, did, and suffered.

There has been, and still continues to be, a great deal talked of, a great noise made, respecting correct views, Scriptural views of the doctrines and duties of Christianity; but I believe until men come to that which can alone give the true discernment respecting these spiritual things, they will, they *must* continue to grope as in the dark, not knowing the Scriptures, neither the power of God, and resisting that which Paul said “hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” There seems to me more need than ever, indeed it seems to me that (in the constrainings and restrainings of Truth) we cannot press people too much, we cannot leave people too much to that which *is* to do and *will* do all for us, and more for us than we can either ask or think, (as we keep to it). No pointing

to the written testimonies borne to the existence of this light within will be of any avail, but as the mind is gathered (in some measure, however small) to that which witnesses those testimonies to be true, and alone enables to receive them.

I cannot think that that Scripture, "the letter killeth," if rightly made use of ever so much, could ever hurt any but such as walk not closely to that Spirit which gave it forth, and is able to give a true understanding thereof. The letter is of value (truly saith my soul) only as it *points* to the substance, Christ Jesus the Light, a quickening Spirit; he alone introduceth us to, and intercedeth for us with, the Father. No man knoweth *how* the letter pointeth, nor how it testifieth of the Truth, nor can follow the directions laid down therein, neither receive nor comprehend them, but as he bows to the least appearance of that light which enlighteneth every man more or less in the day of his visitation. And in regard to children, independent of rewards and prizes being given for their skill and dexterity in making use of Scripture, it seems to my view that the greatest thing which we all have to guard against is a leaving our Guide, and this may easily be done both in reading Scripture and in every other matter; for then we cannot but wrest them some way or other to our own condemnation or even destruction (whatever we may think or imagine), it may be by thinking to have *life in them*, as the Jews did, whom Jesus reproved; it was not that the Jews did *wrong* in diligently searching those writings, or that there was any harm or noxious influence in Scripture (it was not in *that* sense that the letter killeth), though, on the other hand, we know that they can neither give nor govern faith, and that all their authority, and excellence, and efficiency in the work of salvation is only from that whence they came. But it was walking in darkness, reading in their own light, which is indeed darkness, in their own wills heaping up a dead set of doctrines in their own wisdom (which is foolishness), presuming to pry into things too high for them, things into which the Spirit of Truth led them not, but their own idle speculations and imaginations; and so they made the commandments of God of none effect, as many now do, by their own traditions and expositions, adding to and diminishing from the real force and bent of the meaning of Truth, being out of the mind of Truth, and so unstable and very unlearned in the Word which spake forth the Scriptures, though learned ever so much in the words, they cannot reach the essence where they are, but must stumble as Nicodemus did, the great Jewish ruler, who knew nothing of the new birth, though they could easily tell by the letter of the book where Christ was to be born. "They have Moses and the prophets, (said the Saviour,) let them hear them;" and "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." How then? did they not hear Moses, did they not read Moses? nay, say, else would they have been persuaded when Christ rose from the dead—but the many were not persuaded, and killed him, and why? Luke in the Acts says, "Because they knew him not, nor yet the voice of the prophets." "Had ye believed Moses ye would have believed me, for he wrote of me. But if ye believe not his writings, how then shall ye believe my words." Again, "ye have not his word abiding in you;" "I know you, that ye have not the love of God abiding in you."

It is such in this day, that are crucifying unto themselves the Son of God afresh daily, notwithstanding all their great swelling words about the atonement, &c. which they have all at the tip of their tongues in the notion and dead apprehension, very clear, very correct, and yet out of the life of these things; as the evil spirit could testify of Christ, and say, "I know thee who

thou art, the Holy One of God;" and "these are the servants of the most high God which shew unto us the way of salvation;" so can they, yet these are still the doctrines of devils, though the literal meaning of the words be truth; so these had a knowledge of God and belief in him, a knowledge of Christ and a confession of him, a knowledge of Scripture. The enemy was as good a hand at quoting Scripture as any we know of, (witness the temptation of our Lord,) and he can put them upon studying Scripture so long as he may be interpreter, guide and apply them as he will to their states, for by all this he has the poor soul the safer in the net. He is not at all disturbed by our holding the Scriptures in ever so high estimation, though we study them with great and apparently laudable zeal, though we apply one part to confirm another, though we get them by heart, though we extract all the doctrines and duties that are testified of therein, though we are able by this skill to give an expert answer to such as may inquire a reason of the hope that we have patched up and the faith which we have manufactured out of the letter of the book, though we even set ourselves to work to do all that is commanded, these willings, and runnings, and strivings hurt not his government in the heart; nay, his snare is not broken but made more subtle and intricate. But it is the simple and those who keep in the simplicity of the Truth, that are kept by the Truth, out of his beguiling pits. The Spirit of Truth is their Guide on the right hand as on the left, and they lean not unto their own understandings; so that the Scriptures and every other outward means are blessed to them, as they keep to this anointing which they have of him; by which, whether with or without instrumental aid, they know all things requisite for their present need, having "an understanding given them to know him that is true."

Oh! these things have weighed very much on me, and I see but few that feel with me; but I know there is a remnant, and I am more confirmed in these views the more my mind is led into the consideration [of them], and am sometimes like a bottle that wants vent, but more often emptied—yet it's all in wisdom.

J. B.

To S. A.

21st of 10th Month, 1819.

— I omitted to mention our Quarterly Meeting; it was held to satisfaction. Ann Crowley, of Uxbridge, had much for us, and oh! what weight did a deputation of women Friends from their meeting bring in with them (of which she was one) to ours. But it is lamentable to think how anything of this nature (the effect of it) is hindered and injured by the *talkativeness* that manifests itself almost immediately after such very solemn occasions. There are those with us, who knowing much of the outward rules which Truth has led our Society to adopt, are not sufficiently careful to move in the Life, in the *liberty* of it, in the sweetness of it, in the dignity of it, but suffer their mere adherence to rules, without a reference to and subjection to the Power in which they were set up, to mar the beauty and the benefit (in degree), and the glory of these meetings, which should be *religious* meetings, and would often be made meetings of *worship* to those whose minds are rightly engaged, though they be not meetings for *worship*. What pitiable presumption!—"professing themselves to be wise, they become foolish!" Surely the authority of these meetings is not the mere Book of Extracts, nor does the excellence of them consist in a mere mechanical compliance with what is there laid down; nor does much *talking* in favour of any point prove that the sense of Truth is that way, though it may be it proves that the sense of the majority does lean so. It is sad to see such weakness, with so little

apparent sense thereof, in the minds of those who are looked up to ! J. B.

Marazion, 29th of 12th Month, 1825.

— Thy former letter was truly interesting, introduced you to my sympathy largely, awakened all *old* feelings of friendship and of fellowship. We have had, dear E., to drink into one Spirit, and to drink also together into one cup of trial ; proving, yea, pinching dispensations have been in various ways allotted us : it is my firm, my full persuasion, that the Lord will yet encamp round about us, watch over us for good, delight to turn those things that are bitter into sweets. O ! these are the ways of His own mercy, of His own wisdom ; He delights to put His *favourites* into the furnace, to call them to the hottest of the battle, that He may prove Himself to be the Captain of their salvation, the Lord strong and mighty, the Lord mighty in battle—that He may prove *them* also, and know what is in their hearts. This poor David prayed for, “ Examine me and prove me, try my reins and my heart ; ” and *had* where he says, “ Thou hast tried us as silver is tried, thou broughtest us into the net, ” &c., “ thou hast caused men to ride over our heads, ” &c. So that this is the highway to glory, and we ought to rejoice and be exceeding glad, yea, count it *all* joy that we are accounted worthy to suffer in any wise for His name, that is, for following that which is good, that which we believe is well-pleasing in His Divine sight ; cost us what it may, it is a cheap bargain. Thus I have occasion to write, if not for your sakes, still more for my own, who am longing to be armed at all points for the fiery trials that may await me. Ah ! I have surely proved the strength of that Arm that can preserve in all extremities, that can direct and also deliver to a hair’s breadth, that can save to the very utmost, that can do all things for me, and turn everything into good, unto those that consign, or are endeavouring to consign, their all into his keeping and disposal.

Having made up my mind about residing nearer to London, and for a time, be it more or less, in the compass of the Quarterly Meeting whence I came to this, viz. Dorset and Hants, I thought it good to go and view the land where I had had some view of residing, viz. Alton, and took lodgings there by the week. My visit was in the end satisfactory, though exceedingly humbling and searching more than I can say ; as I endeavoured to abide in utter abasement, yea, abandonment of self and of all my concerns, not looking for or desiring any evidence beyond what was the Divine will I should have, there seemed light to spring, and my mind settled into the measure comfortably, should I be spared and permitted to go thither.—Accept my love, as I trust, in the precious Truth, J. B.

Alton, 12th of 12th Month, 1827.

— That kind of friendship is most prized by me, which (as ours) does not absolutely require a letter or a visit at a certain time to keep it up, however acceptable and reviving these will ever prove.

I know not, dear E., how thou farest, but I find myself to stand in need of all the care and diligence on my own part to keep my own heart that ever I did ; and on the other hand, want not less of the heavenly help and preservation than ever, in order to stand one day approved. And as to ministry, I seem to myself to be often and for a long season together wholly deprived of any sense of the requiring of the Master in this respect. It is true, somehow, I got braced into harness a little time back, so as to go forth from home having nothing, and doubting nothing, and being careful for nothing ; and found good in going, so was made willing to hand forth as occasion might be to others ; but truly, returning back to my own habitation, I have

been ready to wonder whence it came and whither it went, being if possible poorer, more tempted, and weaker in my own apprehension, than before !

Ah ! well, if we can but get on a little, if we can but keep desiring the best things and loathing the bad, yet struggling, yet wrestling, there is hope in the end we shall find mercy meet us, and peace unfailing find us, though the enemy may have compassed us about as bees, having thrust sore at us that we might fall, and endeavouring to destroy us and our faith together !

J. B.

Alton, 14th of 8th Month, 1829.

— Though this be a day (so indeed is every other period or age of the church, though not in the same way) in which the true-hearted are tried greatly, their faith and their patience, wherein much discouragement and temptation, and conflict is administered or permitted—a day of rebuke in some sense, of treading down and of confusion ; yet those that know in whom they have believed, and are made willing to stand by that which alone can keep us safely, even in all hours of temptation, have no cause to be over-much dismayed, have no just ground to be offended, nor need to be moved away from the hope, from the precious sustaining promises and power of the Strongest and of His gospel. No ! there is fresh occasion given us to be bold and valiant, and to shew our fidelity and allegiance in the day of battle, not to turn our backs. Dear E., may we both, in that which first visited and united us together, still hold on our way, in nothing terrified by the threats and the cruel devices of the enemy on any hand ; having hope also one of another, that He who hath assuredly begun a good work, and enabled us through many trials in some sort to love, trust in, and follow the true Shepherd, will not fail nor forsake us till He have brought it to a blessed finish !

J. B.

THE GENEVAN NEW TESTAMENT.

PUBLISHED IN 1537.

For THE BRITISH FRIEND.

This translation is attributed to William Wittingham, who was born in England and educated at Oxford, but fled to Geneva on the Marian persecution, and married John Calvin’s sister. The following is a specimen of the preface written by Calvin, which shews that, in the style of his age, he was able to exhaust the power of language in expressing his lofty conceptions of the Redeemer’s work, and his fervent love for the Saviour of men.

“ For this is life everlasting, to know our only true God, and him whom he hath sent, Jesus Christ, in whom he hath appointed the beginning, midst, and end of our salvation. This is Isaac, the well-beloved son of the father, which was offered in sacrifice and yet gave not place to death. This is the vigilant shepherd, Jacob, which had so great care over the sheep which he had in keeping. This is the good and merciful brother Joseph, who in his glory was not ashamed to acknowledge his brethren were they never so bare and abject. This is the great high priest and bishop, Melchisedec, who made an everlasting sacrifice once for all. This is the excellent law-maker, Moses, who writeth his law in the tables of our hearts by his spirit. This is the faithful captain and guide, Joshua, to conduct us into the land of promise. This is the noble and victorious king David, smiting down with his hand all rebellious power. This is the magnificent and triumphing king Solomon, governing his kingdom in peace and prosperity. This is the strong

and valiant Samson, who, by his death, overthrew all his enemies. And last of all, every good thing, which heart can think or desire, is found in this only Jesus Christ. For he humbled himself to exalt us: he became servant to make us free: he was impoverished to enrich us: he was sold to ransom us: he became prisoner to bail us: he was condemned to deliver us: he was made the curse for our blessing: an offering for sin for our righteousness: he was disfigured to fashion us: he died for our life. Inasmuch, that by him roughness is smoothed; anger appeased; darkness enlightened; unrighteousness justified; weakness strengthened; discomfort comforted; sin bridled; despite contemned; fear boldened; debt paid; labour eased; sadness made glad; mishap good hap; hardness easiness; disorder ordered; division united; ignominy made noble; rebellion subdued; menacing menaced; ambush discovered; assaults assailed; violence oppressed; battle beaten; war foughten; vengeance punished; torment tormented; damnation damned; depth drowned; hell chained; death dead; mortality immortal; and, to be short, mercy hath swallowed all misery, and bounty hath overcome all evil." J. P.

SPRING-TIME THOUGHTS.

CREATION around wears that freshness which we suppose it had when it came from the hands of its Maker. The earth, by an annual miracle, rises again, as from her grave, into life and beauty. The most degraded of barbarous tribes prepare some rude solemnity to express the renewal of their joy and praise. In obedience to this pleasing instinct of religion, let us gather up the reflections which this season suggests.

Spring exhibits the *power* of God. This power is seen. Lately, the earth lay almost in chaotic desolation; now it is lit up in glory and in promise. The word, *let it be*, has again gone forth, and the resources of nature are developed, to sustain, console, and enrapture man.

Spring exhibits the *goodness* of God. In no hours of existence are the traces of his love so powerfully marked upon nature, as in the present. It is, in a peculiar manner, the season of happiness. The vegetable world is bursting into life to promise man health and joy. The animal creation is exulting. Myriads of seen and unseen beings are rising from every element, displaying the goodness of God as they sport in their new born existence. All are filled with animation and prodigal of joy. While every scene delights the eye and gratifies the heart, shall we not feel that God is good?

Spring is an *emblem of the Gospel*, as it reminds us of the darkness and gloom by which it was preceded. It was the winter of humanity, uncheered by any effulgence from heaven. The Son of God came to bring light; and he has spread moral verdure over a cold waste. His gospel is the day-spring from on high—it is the morning spread upon the mountains—it is the sun of truth shining upon those who sat in darkness. The moral desert has rejoiced, and the flowers of faith and hope have blown, warmed into life by the sun of righteousness.

The Spring reminds us of *innocence*. It is the *youth* of the year we are witnessing. It reminds us of the innocence in which we are created, and which the gospel charges us to retain in all its freshness and fragrance. It is the time of *hope*. All preparations aim at the harvest; and our probation should be introductory to celestial bliss. It is the time of *industry*. Nature is unwearied in her efforts for man's good. Shall we not learn to be up and diligent? Every thing is answering the purposes of its existence except the idle man. Unless we sow the good seed of piety, temperance,

faithfulness, industry, and kindness, we cannot reap the fruits of heaven.

Spring reminds us of our *resurrection*. The seeds that were cast into the ground, have resumed the body which pleased the Creator. We will inquire no more—how are the dead raised up, and with what bodies do they come?

My dear friends—while nature at this season is ever speaking to you, receive the lesson she so beautifully imparts, and remember, that a blighted spring makes a barren year, and that the vernal flowers, however beautiful and gay, are intended by nature, only as preparatives to the autumnal fruits.—*Brooks*.

Juvenile Department.

THE FROZEN LAKE WITH THE HOT SPRINGS.—I once lived by a large lake. Running out from one side of the land was a sort of peninsula, on which were the ruins of an old druidical temple. On a still summer day the ruins of the temple, the herbage, and houses around the lake, were all reflected on its silvery surface as in a mirror. The road to the adjoining town wound round the side of the lake. Had the lake been dried up, from where I lived, by going across its bed instead of along the road, two miles' distance might have been saved. In winter the lake was frozen over. I have seen the ice upon it from eight to ten inches thick. Immediately after it was frozen, when the sun shone upon its smooth glassy surface, it looked like burnished silver. By and by the snow fell upon the ice, and then you could not discover the difference between the lake and the land. Both were clothed with winter's beautiful snowy mantle.

Now, as the road to the town was nearer across the lake than along the road, when the lake was frozen, to shorten the distance, the people often crossed the lake instead of walking along the road. But in the bottom of the lake there were springs—some of them hot—and the welling up of these springs melted the ice immediately above them, until the ice was sometimes not half an inch in thickness. The unhappy person, who, in crossing, happened to walk over above a spring, was almost sure to sink, and be lost. Now, all this was known, and yet persons, year after year, risked the loss of life for the sake of shortening their journey a couple of miles. Sometimes persons seeing travellers on the lake would warn them of their danger, and advise them to return, but, as when they had gone some distance on the lake, to return would have made their journey longer than if they had taken the king's road from the beginning, it was seldom they could be persuaded to retrace their steps. Turning they also thought would lead others to suppose they were afraid.

Now I thought this lake might be used as a peg on which to hang a moral for the young readers of this Journal.

1. There ought always to be a proportion between the good sought, and the risk incurred in its pursuit. The risk incurred here was life. The good to be attained was saving half an hour's walk. In such a case there was no proportion between the risk incurred and the good to be attained. My young readers, *always* consider whether there be a proportion between the risk which you incur, and the good which you expect to attain. As this is good as a general principle, it is pre-eminently so with regard to intoxicating drinks. The risk incurred by the use of intoxicating liquors is that of becoming a drunkard,—that is, of losing trade, health, and respectability, ruining one's family, and after making life in this world thoroughly miserable, exposing the soul to endless perdition in a future state. The good to be attained is the gratifica-

tion afforded to the taste by intoxicating liquors, and the comfortable feeling produced by it. Was ever such a risk incurred for such a gain? The men that risked their lives in crossing the lake risked neither their character nor their souls. But if they acted foolishly, what shall be said of the man who, by the use of intoxicating liquors, incurs the risk of becoming a drunkard?

2. These springs were all over the lake. Some near its margin on this side, some in the middle, and some close to the farther side. Because a man had escaped the springs at the margin of the lake, or even in the middle, he could not thence augur certainly that he would reach the shore in safety. Now it is similar with intemperance. The wells through which the person who uses intoxicating liquors may sink into the lake of drunkenness and ruin, are all over the lake on which he journeys. Some become drunkards in youth,—they sink into the wells at once, some in middle life, and some not till age. The quantity of drink which at one time will not intoxicate will do so at another. The drinker lives always on the lake of intoxication, and, however long he may manage to escape the wells of drunkenness, he may sink in them at any hour and be lost.

Let not those, then, who are on this lake boast of their past escapes! There are wells on the far side of the lake as well as on the near. But, above all, we say to the young, go not on this lake,—keep the solid land of abstinence. There is safety *here*. There is danger *there*.

3. I have mentioned that some are prevented from turning back by the dread of being thought cowards. Now, it is thus also often with those who go upon the lake of intemperance,—they are afraid of the charge of cowardice, if they turn back. But remember that bravery is not to be estimated by the readiness shown to expose life. The suicide is not termed brave. A brave action must have an adequate cause. To expose life to save the life of another, may be viewed as bravery. To expose life to save a beautiful shell, or to procure a pretty flower, is not bravery, but folly. The folly increases as the risk increases, and as the good diminishes.

Now, let any one upon this lake, who is afraid of turning back lest a fellow-drinker should view him as a coward, think whether being influenced by so mean and unworthy a motive to expose himself to danger so imminent and awful, is not *becoming actually* what he *fears to be thought*—a coward, and that in the face of the most contemptible enemy. And remember that he you fear may soon sink in some of the wells on the lake of intemperance over which he is cheering you, and if you go forward you may sink to shame together. Fear this!

4. We noticed that most persons who travelled on the lake, when mid-way over, wished they had not gone by the lake, but kept the road. To turn back, however, when they had gone so far, would have made their journey longer than if they had kept the king's highway from the beginning. Though this was the only safe course, many who wished that they had not entered on the lake, still continued their journey upon it. Now, those that enter on the drinking of intoxicating liquors, feel much in the same way. Most of them regret (and many of them with tears,) that ever they entered upon that road.

Now, our object in addressing this paper to the young is to make them acquainted with the evils to be met on the lake, and to induce them to keep the road.

Men are not born on the lake of intemperance. In their journey through life their road runs often alongside of this lake, and many are tempted to go upon it. Some of the readers of this paper may be in this posi-

tion at present. We affectionately entreat such, as they regard their temporal or eternal welfare, not to enter there. Death and hell lie in that path.

5. Perhaps, also, the moderate drinker may, from the frozen lake, learn the injurious effects which his own position exercises upon the community. The shortening of the way is an inducement to cross the lake. The accidents known to have occurred upon it deter from this. Suppose an individual nearing the side of the lake, and pondering in his mind whether he shall keep the road, or cross the lake, sees before him entering upon the lake, or walking over it, a person of known worth, this determines him. He enters upon the lake cautiously and hesitatingly, but soon sinks to rise no more. Even if he crosses in safety, his example influences others who will imitate him, some of whom will be lost. Similar, we aver, is the influence of the person who uses intoxicating drinks on the rising race. The guilt in such a case must be divided, by Him who judgeth righteously between the individual who immediately preceded the man who drinks, and the person or persons who preceded that individual, (and whose example influenced him,) and the party lost himself. But no one who presents an example which leads others wrong can be blameless. It is one of the awful attributes of humanity, that we are not only responsible for our own personal acts, but for the influence which these acts may legitimately exercise on those who behold them. Nor can those who injure others by their example always know the evil which they commit. Because they do not know all who personally, or through the medium of others, are acquainted with their conduct. Even after death this influence, to some extent, will continue; for those we have influenced will influence others, one generation after another till time ends.

"So, then, every one of us shall give account of himself to God. Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way."—*Adviser*.

WHO FILLS THE JAIL?—Not very long ago, two little boys, who were at the school together, were talking about what their fathers did. It is very wrong to charge little boys with what their parents do, unless, as is often the case, they are proud to tell about it. The one boy began to reprove the other saying, "Your father keeps people in jail!" The little boy's father was governor of a prison, and the little fellow, whose father kept a spirit shop, thought he might quite well despise the son of a jailer. What was the reply, think you?—"Ay," said the little fellow, "my father keeps people in jail, but whose father is it that puts them there?—it's your father." The little son of the spirit-dealer could not at first see how this was, but the other showed him. He said, "Your father gives people drink that makes them mad, and then they commit crimes, and they are put in jail, and my father must keep them there when your father has got them." Such was something like the conversation. Now, dear children, I have already said that it is *wrong* to reprove each other because of what your parents may do; but I wish to teach you another lesson from this anecdote, and it is this:—Do not you grow up with the notion that it is *respectable* to keep a public-house, and *disrespectable* to be a jailer. Do not grow up with the false notion that even the hangman is worse than he who gave the murderer the drink that made him mad, and so excited him to crime. It is of the very greatest importance that the young should be trained in the understanding of truth in this respect—always ask yourselves, Why are jails needed? Why are people needing to be imprisoned and banished, and even hanged? What lies at the root? What is the cause

of all this? *Who fills the jail?* You will thus discover the real evils that curse our fair world, and instead of growing up like many before you, to be deceived with strong drink, and those who give, or sell, or make it, you will grow up detesting it, even more than you would detest the hangman himself. By this wholesome knowledge you will be saved from one dreadful danger, and you will have many blessings which you might never otherwise enjoy. Think of Jesus—follow Him, and you will see that your life should be spent in continually doing good, and in avoiding and discouraging all that fills the jail.—*Adviser.*

FINAL RESULTS OF THE GOSPEL.

ALL that has yet been effected by the Gospel, is but preparatory to its future achievements—the beginning of its ultimate and universal triumphs. Inspiration has expressly assured us, that it shall continue to extend its operations, and to multiply its victories, until it has filled the whole earth with the knowledge of the Lord, as the waters cover the sea. In the providence of God, every obstacle to its onward course shall disappear. The supineness and indifference of its professors—the human additions which weaken and disfigure it—the empty formalism, the wide-spread errors, the ecclesiastical hierarchies, which arrogate its name, while they are traitors to its cause—together with every form of secular opposition—shall all be removed. Bright and uncontaminated, as it first sprang into life from the lips of its Divine Originator, it shall go forth among all the kindreds of men, over every sea, and island, and continent—bearing with it all its boundless treasures of mercy—annihilating all idolatry and false religion—overthrowing every species of oppression and tyranny—conforming all opinions, customs, and institutions to its own heavenly standard—subduing all hearts to its gentle sway—and converting this long polluted and sin-burdened globe into a mighty censer, which, as it rolls round in the hands of the great High Priest, shall send up to him, from all its regenerated children, the pure offering of love, and the sweet incense of praise. Then shall it have done its “perfect work.” Then shall dawn the Jubilee of the creation. Then shall the differing tribes of mankind, cemented by the golden bond of Christianity, become one family; and over the vast sisterhood of nations, dove-like Peace shall wave her sunny wings. Then shall the last vestige of the curse be effaced. And then shall be heard, loud and joyous, as the hymn of angels at the birth of our world, the anthem of that world recovered—“Now is come salvation and the kingdom of our God;” while Heaven, catching the rapturous strain, shall respond to earth, “Alleluia, for the Lord God omnipotent reigneth.”—*Geo. B. Ide.*

LIFE TO CHRIST.

CHRISTIANS desire to live to Christ—resolve and solemnly covenant to live to Him; but do not realize that He requires holiness of heart and life in His followers. The failure of a divided life is the result. The natural life tends to earth and earthly things, and every spiritual duty then requires an effort. The soul, laden with remaining corruptions, strives in vain to rise. But when life to Christ, in distinction from self, comes to be perfect, absorbing every power, occupying every moment, sin will have no more place in the soul. Its redeemed energies bend themselves in holy delight to do the bidding of the Saviour. Whatever attempts to usurp His place in the heart is promptly rejected. Nothing grieves him so much as rebellion against the will of Christ. “The one altogether lovely, the chief among ten thousand,” he keeps His glory in view,

and only lives to worship, adore, and love, and serve Him. And this is the object of the Saviour’s death. “He gave himself for the church, that he might sanctify and cleanse it, with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.” Oh! that all could know the glorious holiness of this life to Christ! How free it is from every impurity—how devoted to truth—how lovingly obedient. When shall the church, the whole church, present this living spectacle of perfect devotion to the glory of Christ?—*Peck.*

There is a report in the Daily Papers, that the Austrian Diet has, by a considerable majority, *voted the Abolition of Capital Punishment.*

I TAKE it to be as true of the intellectual as of the natural creation, that it profits not a man if he gain the whole world, and lose his own soul. Let not, therefore, philosophy take up your life, so as not to leave us leisure to prepare for death. We may visit Athens, but we must dwell at Jerusalem; we may take some turns on Parnassus, but should more frequently mount Calvary; and we must never so busy ourselves about the “many things” as to forget the “one thing needful,” the part which cannot be taken from us.—*Boyle.*

Births.

TENTH MONTH, 1848.

19th. At Philadelphia, Pennsylvania, MARY, wife of William Baxter, a son; who was named Thomas Wickett.

TWELFTH MONTH, 1848.

23d. At Bloomfield Retreat, near Dublin, MARGARET, wife of John Moss, superintendent, a daughter; who was named Jane.

FIRST MONTH, 1849.

17th. At 45, Rutland-square, Dublin, ELIZABETH, wife of John Barrington, a son; who was named Edward.

21th. At Tottenham, MARY, wife of Henry Cove, a daughter; who was named Sarah Elizabeth.

26th. At Cockermouth, ISABELLA, wife of John Walker, a daughter; who was named Elizabeth Fallows.

SECOND MONTH, 1849.

4th. At Calder-bridge, near Garstang, ELIZABETH R., wife of Richard Jackson, a son; who was named John Thomas.

22d. At 161, Gallowgate, Glasgow, MARGARET, wife of William Smeal, a daughter; who was named Margaret Jane.

Marriages.

TWELFTH MONTH, 1848.

13th. At Bradford, CHRISTOPHER DALE, jun., of Carlton, near Rawden, to HANNAH, daughter of the late Edward Bilton, of Bolton.

FIRST MONTH, 1849.

18th. At Cork, HUMPHREY MANDERS GOULDING, to HANNAH, daughter of the late Benjamin Haughton, all of that place.

25th. At Manchester, JOHN WEAN, jun., of Dublin, to LOUISA ADAMSON, late of that city.

SECOND MONTH, 1849.

7th. At Leeds, JOHN DYSON, corn miller, to SARAH LINSLEY, both of that place.

Deaths.

ELEVENTH MONTH, 1848.

13th. At Philadelphia, Pennsylvania, aged 32, MARY, wife of William Baxter, Grocer of Keighley, Yorkshire, and daughter of the late Thomas Wickett, of Bradford.

TWELFTH MONTH, 1848.

21th. SARAH PHILIPS, of Dublin, an elder; aged 86. (See B. F., No. 12, Vol. VI.)

It appears from the memoranda of this beloved Friend, that from her youth she was at times favoured to feel “the reproofs of instruction;” and though much removed from the care and notice of Friends, she was firmly attached to the principles we profess. Ere she reached the meridian of life, having yielded to the sanctifying Power of Divine Grace, she became a useful member of the Society.

The kindness of her manners, and her Christian example, endeared her to an extensive circle of friends and acquaintances; and her affectionate interest in the welfare of youth, had a beneficial influence on their minds.

To the necessities of the indigent, she contributed largely; and to the afflicted of all classes, she was a sympathizing friend.

Our dear Friend retained her faculties clear to the end, and a liveliness in the best things was evident to all around her.

The evening of life passed quietly away, and, as "a shock of corn fully ripe," she waited to be gathered into the heavenly garner, trusting in the mercy of her Saviour, in whom her hopes had long been centred.

25th. THOMAS WICKETT, son of William and Mary Baxter, of Philadelphia, Pennsylvania, aged about 2 months.

FIRST MONTH, 1849.

13th. At Warrington, aged 69, ELIZABETH, widow of the late James Woodend.

15th. At Cork, aged 51, THOMAS HARRY DEAVES.

14th. At Wellington, Somerset, JOSEPH PRIDEAUX, aged 63.

18th. In her 71st year, JUDITH WALLER, widow, of Plaistow, Essex.

27th. At Fishbourne, near Chichester, in her 12th year, MARY ANNA, only child of Nathan and Rachel Smith.

29th. At Everton, near Liverpool, aged 5 months, HENRY, son of William S. and Maria Robinson.

SECOND MONTH, 1849.

2d. At Grappenhall, near Warrington, aged 62, RALPH NEILD; an elder.

Soon after this dear Friend had left the house, he was found dead at the foot of a short ladder, which was reared against an outbuilding on the premises; the time, about noon. There being no appearance of contusions on the body, he was supposed to have died from a stroke of apoplexy. He was a much beloved father in the church, and one, it is believed, who loved his fellow-men "with a pure heart fervently." His manners were simple, and unaffected; his character much resembling that of Nathaniel—"an Israelite indeed, in whom was no guile."

His funeral took place at Warrington, on the 6th, and was attended by many Friends. A sweet savour and deep solemnity were felt to prevail throughout the day. "Blessed are the dead who die in the Lord."

... At March, Cambridgeshire, JAMES LINFORD, aged 71. He was the last of three brothers, who first met together with others for the purpose of Divine worship, after the manner of Friends, at a private house in the occupation of one of them, about 40 years ago. He was a man of inoffensive character, and his close was peaceful.

7th. At his residence, Christianstown, Kildare, Ireland, JAMES FORBES, an elder; in his 64th year.

From early life, this dear Friend evinced his attachment to the Society, by his exemplary life and Christian deportment. His benevolence to the neighbouring poor was conspicuous, and his social virtues won the love and respect of all classes.

Through Divine Grace, he was enabled patiently to bear a very protracted and suffering illness; and in resignation to the will of his Heavenly Father, he quietly passed away, we reverently believe, to join the redeemed of all generations, whose robes have been washed and made white in the blood of the Lamb.

Extracted from the *Dublin Evening Mail*:—

"February 7th.—Deeply and sincerely mourned, at his residence, Christianstown, Kildare, James Forbes, Esq.; he was an eminent member of the Society of Friends, and, by the integrity of his character, the kindness of his disposition, his benevolence to the poor, and his many Christian virtues, had won the respect and affection of the community at large of all persuasions."

... At Southwick, near Brighton, GELIELMA, third daughter of Edward and Benjamin Lucas, aged about 17.

10th. At Croydon, ELIZABETH, widow of the late William Candler, in her 75th year.

... At Tottenham, RACHEL STACEY.

15th. At Wellington, Somerset, aged 82, JAMES PARSONS; an elder.

16th. MATHILDA, wife of Samuel Lucas, of Mitchin, aged 42.

18th. ELIZABETH WERTCH, of Stepney Causeway, London, aged 80.

19th. At Woodbridge, Suffolk, very suddenly, BERNARD BARTON, aged about 66.

This dear Friend was well known in the Society, and by his writings in the literary world at large. He had, for some considerable time, been indisposed; which, it was thought, arose from disease of the heart. He appeared, however, previous to the attack which terminated his life, to have been as well, or at least not more unwell than usual. The attack came on between eight and nine o'clock in the evening, and in less than an hour, he expired!

21st. At Pemberton, near Wigan, in the county of Lancaster, aged 3 years, MARY ELIZABETH, daughter of Henry B. and Mary Whitburn.

22d. At Newport, SOPHIA CAROLINE NAPPER, aged 28.

She had for some years valuably filled the office of principal teacher at Friends' Girls' School, at Croydon, in the welfare of which she felt a deep and lively interest; and although suffering from cough and indisposition, she left at the vacation, anticipating the resuming of her duties with renovated strength.

She visited her mother and relatives at Newport, who with her friends, were much concerned to see symptoms of a pulmonary nature, which had been making progress, and which did not yield to change and relaxation.

On the re-opening of the School, she returned to Croydon for a short time, to make some arrangements which she thought desirable; and whilst there, the medical attendant of the School was consulted, also a physician, who both took an unfavourable view of her case, and the former thought she should be made acquainted with the critical state of her health. On receiving the information, she remarked, that "the prospect of leaving this world was no trial to her." She afterwards returned home, and varied as were the changes in the suffering of the frail tabernacle, her mind was sweetly staid in resignation to the Divine will, whether for life or death; and on allusion being made to the dark valley of the shadow of death, she replied, "no dear, not dark,—light, light, all the way through."

Whilst able to get up a portion of the day, she looked over and disposed of many things, and sent several mementos to her distant friends, also gave directions respecting her funeral, &c.

She was a bright example of patience, under suffering and great debility; often expressing her thankfulness for the mercies extended to her; and one day when very weak, she sweetly whispered to her sister, "although my tongue cannot praise the Lord, yet my heart can and does, morning and night, and all day long."

She was favoured to retain her faculties to the close; she passed off very sweetly, and her relatives have consolingly to believe, that, through the blessed mediation of our dear Lord and Saviour, her robes are washed and made white in his precious blood; and that she has joined the happy number in ascribing "Salvation to our God who sitteth upon the throne, and unto the Lamb," Rev. vii. 10.

TO CORRESPONDENTS.

J.W.; J.H.; E.M.; H.C.; J.G.; W.L.; J.R.; J.S., Jr.; J.S.; H.S.; W.N.; R.G.; J.C.; A.B.; H.F.L.; J.S.L.; J.D.S.; M.S.M.; B.M.; E.M.; A.C.; J.F.; G.W.; J.T.; M.P.; P.R.; T.A.; H.B.; R.H.; C.B.; H.C.; G.S.; T.R.; R.J.; A.W.; and W.R., are received.

Also, T. B. Smithies, on Loss of Life in Mines; Instructive Narratives for the Young; The Sun, of 14th current; Kent Herald, of 22nd; Meeting of Members of United Kingdom Temperance and General Provident Institution; Last Days of Hannah Lindley; The Jersey Penny Record; On a Congress of Nations; The Scottish Press, and Carlow Sentinel, of the 17th current; Hogg's Instructor, Part XI.; Monthly Illustrations of American Slavery, No. 26; Herald of Peace, for 2nd Month; and Statistical Inquiry into the Condition of the People of Colour, in the City and Districts of Philadelphia.

R. N.—Too late.

J. C. of M.—The suggestion he kindly offers has been repeatedly under consideration; but we are not quite satisfied that its adoption would be advantageous.

E. B.—We shall attend to her request.

J. C.—His account is anticipated, by a much larger one on the same subject. See *British Friend*, Vol. III. p. 33.

I. W.—His account was superseded by another.

E. C.—To make the distinction he refers to, would appear invidious. We have always avoided it.

J. H. of C.—His letter and remittance are to hand; for which we are obliged.

H. S.—We thank him for the correspondence; and will consider of its insertion.

To CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied with the name and address of the author.

To AGENTS.—Our friends who kindly serve us in this capacity, are particularly requested to observe, that Notices of Births, Marriages, Deaths, Advertisements, and Movements of Ministering Friends, require, in order to insure insertion, to be in our hands BEFORE the 28th or 29th of each month.

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ELIZABETH FRY'S MEMOIRS.

THE Memoir of this celebrated woman, prepared by two of her daughters, is a book full of materials for thought and instruction, and I have believed that the columns of "*The Friend*" would be well appropriated to some of the reflections which the perusal of the work has suggested. There have been few biographies which contain a more full and faithful exhibition of character. We see Elizabeth Fry before us, as she was, in her intercourse with her father's family and her children—in her public career as a philanthropist, and a member of the Society of Friends, and in the daily record of her private thoughts; and however the filial solicitude and fondness of the biographers may have heightened some of the traits of her character, and thrown a shade over others, there is a transparency in the colouring of the portrait, which allows us to trace its real outlines. That Elizabeth Fry was one of the most distinguished women of her age, and that her name will be permanently recorded in history, as a principal and efficient agent in that great system of improvement in prison discipline, and in the treatment and instruction of the English poor, which has marked the present times, must be freely confessed. Her position in social life as the favourite member of a large and wealthy family,—sharing in all those refinements of polished elegance which distinguish the gentry of England above every other class of people at home or abroad,—the great personal reputation and the warm attachment to each other of the members of that family, made her life one almost unvaried course of worldly sunshine and happiness. She added likewise to talents of no common order all the warm affections, the quick susceptibility, the desire to please, the gentleness, vivacity and pliability which constitute the strength and the weakness of the female character, and which made her a thorough woman. She was, moreover, early awakened to a sense of religious duty, and the impressions thus received changed the whole course of her life. We ought not to suspect the sincerity of her attachment to the Society of Friends, yet there can be no doubt that the influences by which she was all her life long surrounded, had qualified in many respects her belief in, and her apprehension of its principles, and that the system to which she was attached and which she sincerely sought to uphold, was modified in some important particulars from the Quakerism of George Fox and of the Apologist. Nor ought this to be wondered at; for some of her most confidential and intimate associates were Episcopal and Dissenting clergymen, with whom she had free communion, and professed much unity on religious subjects. Her most beloved sisters were Episcopalians.—the husbands of a sister, and of a daughter, were clergymen of that persuasion. Her career as a philanthropist brought her into constant intercourse with the wealthy and the powerful of this world, so that her public journeys, especially on the continent and in the latter part of her life, seemed almost like triumphal processions. The effect of all these causes was no doubt to lessen in her eyes the importance of many of the peculiar testimonies of our Society; and although

she retained her attachment to most of its great leading principles, more especially to its spirit of universal benevolence; yet the co-labourers with her in the works of public utility to which she had devoted herself—that band among whom she was so prominent—may be said almost to have taken the place in her affections of the Society of her birth and early adoption. In forming a just estimate of the religious character of such an individual, occupying the station which she did as a Friend, we are therefore thrown back upon first principles, and have to take into consideration the ground and nature of those testimonies which our Society has always borne, and which separate it so widely from other Christian professors.

And first with respect to the true worship and ministry, and to our testimony against a hireling priesthood. "The seasons of the true worship," says Isaac Penington, "stand in the will of God. They are gifts, and the time of them stands in the will of the Giver. Prayer is a gift. A man cannot pray when he will; but he is to watch and to wait, when the Father will kindle in him living breathings towards Himself. So the word of God (whether of exhortation or instruction) is a gift which is to be waited for, and then to be given forth in the life and strength of that Spirit which causeth it to spring. Indeed it is a hard matter either to speak the word of the Lord or to hear the word of the Lord. A man may easily speak what he invents, and another man may easily hear and judge of such words; but to speak the word of life, requires the tongue of the learned in the language of God's Spirit; and to hear the word of life requires a quickened ear; and to know the times and seasons of the Spirit, requires both being begotten of the Spirit and being acquainted with it." This deep and experienced Christian then proceeds to point out how the worship of God came to be transformed from the living power unto dead and formal ways. "The enemy hath done this," says he, "by God's permission. The Lord was pleased to suffer him thus far to prevail against the Truth; even to get into the form of it, and then to beget men into the form and then deny and turn against the power." "The formal way of religion," he adds, "will never be overturned, nor the power of religion find place in the earth, but there will be still countenancing of formal ways of worship, and turning heel against the power and life of the Spirit, until Antichrist's time come to an end, and the Lord consume him by the Spirit of his mouth, and destroy him by the brightness of his coming." "This then," says he in another place, "is the way of worshipping in the true Light: divers living stones meeting together, every one retiring in spirit into the living name, into the power which begat them, they all meet in one and the same place, in one and the same power, in one and the same Fountain of life; and here they bow down to the Father of life, offering up living sacrifices unto him, and receiving the bread and water of life from him, and feeding in the rich pastures of his infinite fulness. In the holy city, in the living temple which is built by God, of the Stone which all other

builders refuse, is the place of worship of the living God, where the true Jews meet to offer up their spirits, souls, and bodies, a living sacrifice to the Father of life; and where they meet with such a glorious presence and power of the Father as none but the true Jews were ever acquainted with." With what deep indignation and abhorrence such a people regarded the false and lifeless forms of worship out of which they had been called, the profligacy and shameless ignorance of the mercenary priests of that age who profaned the high calling of the minister of the Gospel, is shown in almost all their writings. Now although the great inconsistency of the lives of many of those hiring priests,—their total and manifest unfitness for the office which they assumed and profaned, was an aggravation of their guilt and presumption; we must never lose sight of the fact, that the sacred functions of a minister of the Gospel can only be fitly performed by him whom the Holy Spirit anoints with power from on high, and that the most exemplary life, charity to all mankind, the most critical knowledge of the Scriptures, an impressive and powerful eloquence, one and all of them, do not render the man-anointed or the self-made preacher one whit more a true minister of the Gospel, than were the persecuting priests against whom the early Friends lifted up their voice of warning and rebuke. And here we think has been the error into which many among us who have known better things have fallen. The more diffused intelligence of our own times,—the greater decorum of modern manners,—and the wider spread of religious knowledge, have banished the race of drinking and swearing and fox-hunting parsons, and brought about a grave propriety of conduct which is essential to the possession of any influence whatever on the part of the priest. There is no doubt that many of the clergymen of all religious denominations are men of sincere piety according to their own persuasion, anxious to turn men from the evil of their ways, and exerting over others much influence for good. Yet these men, almost without an exception, minister in their own time, prepare week by week the didactic lecture or eloquent exhortation which they read, or pronounce without notes, from the pulpits, pray as the clock strikes, and go through all the forms of worshipping the Almighty by prescribed formulas. They may be the most eloquent of rhetoricians, the most persuasive of pleaders, the most cogent of reasoners; they may in private life be exemplary in the performance of all their social duties; yet if there is any truth in Quakerism, the rightly authorized preaching of the Gospel, has an awakening and contriting power to which these with all their efforts can never reach. For the Head of the Church chooses whom he will—at times the humble, the ignorant, or one of few and broken words, to be the bearer of his warnings, rebukes, and consolations to the church, and to individuals; and not merely anoints and qualifies the minister, but prepares and fits to receive it the hearer to whom the message is sent. Far from me and from my friends be the presumptuous thought, that the Almighty never blesses the well meant and sincere efforts of the ministers of other religious persuasions with the aid of his Holy Spirit. But the system in which they have been trained and by which they live, is radically and essentially wrong; and however they may occasionally be made to feel that times and seasons are not at their command, yet if they go on preparing and delivering at set periods their prayers and their sermons, it cannot be otherwise than that their preaching and praying are of their own invention, and not in the appointment and anointing of the Head of the church. After making all the exceptions that can in reason be required in favour of individuals, still the system remains; and as long as that system lasts, it

will train up mere formalists as preachers, it will make mere formal hearers of the preaching, and will substitute a mere outward compliance with ceremonies, a mere recital of formulas, for the life of practical religion in professing Christians. And the more fair-seeming and goodly the ministers trained up in this false system are, the greater is the danger to our own members, and especially to our preachers, of an intimate friendship and co-operation with them in private life, and in works of public utility and Christian benevolence. And the danger consists in this,—that witnessing their amiable virtues—having a common feeling in the benevolent plans which they are engaged in—we may allow these feelings an undue influence in judging of them as ministers of the Gospel. The spirit of discernment may thus be gradually weakened, so as not merely to lower the standard of our own profession, and blind us to the radical errors of this system of worshipping in man's will, and praying at set times; but the gift which may have been bestowed upon the individuals may be withdrawn, and instead of a ministry which stands in the power and demonstration of the Spirit, there may be only left the form without the substance.

It is clear that this influence of the close intimacy in which Elizabeth Fry lived with the clergymen and dissenting ministers who were connected by marriage with some of her nearest relations, or who were associates with her in her works of philanthropy, is to be traced throughout these volumes. It is clear that though she thought it right for herself to continue a Friend, she felt the ties of membership to be a restraint upon her disposition to co-operate and unite with the benevolent and pious of all denominations. Her reflections upon the circumstance of her son Joseph's resigning his membership in the Society, exhibit the state of her mind on this subject. "No outward names are in reality of much importance in my view; nor do I think very much of membership with any outward sect or body of Christians; my feeling is, that if we are but living members of the church of Christ, this is the only membership essential to salvation." "Belonging to any particular body of Christians has, I see, its disadvantages as well as advantages; it often brings into the bondage of man, rather than being purely and simply bound to the law of Christ; though I am fully sensible of its many comforts, advantages, and privileges."

Several passages of the same tendency are scattered throughout these volumes:—they show conclusively how much her course of life had lessened her attachment to her own Society, and especially to those testimonies which render the path of the strict and consistent Friend, a strait and narrow one. That this wide intercourse with the world had even obscured her perceptions on points of doctrine of the highest importance, is manifest from the manner in which she notices the controversy which ended in the separation of Isaac Crewdson and his Beaconite followers. "Sixth Month 5th, 1833.—Yesterday we finished the Yearly Meeting, as far as women have to do with it. I think, as respects the Society, it has been an important time; there is much stirring among Friends, arising from a considerable number taking apparently a *much higher evangelical ground* than has generally been taken by the Society, bordering I apprehend in a few on Calvinism. This has caused a strong alarm to some, far beyond, I believe, what is needful, so great, however, as to produce something of two sects amongst us, and at times an uncomfortable feeling. Still harmony has prevailed, and through all real Gospel truth appears to me to be spreading amongst us." "Sixth Month 10th, 1834.—Since I last wrote I have got through the Yearly Meeting, which I attended nearly through-

out. There appeared to me much more apparent love and unity than last year, still it is a serious and shaking time, and *some of the leaders of our tribes think they differ in some points of doctrine, but I believe it is more in word than reality*; and as they love the Lord Jesus, if they have wandered a little they will be brought back. I was a good deal engaged, having to take a quiet view, *neither on one side nor the other*, but seeing the good of both; but I have a great fear of being too forward, a thing I very much dislike and disapprove."

The quotations with which the preceding article concluded, bear the date of Sixth Month, 1833 and 1834, and it was about the close of the latter year that Isaac Crewdson published "The Beacon." That work, under cover of an attack upon the leading heresy of Elias Hicks, attempted to confound it with the doctrine of the universal and saving Light, as laid down in the Apology; and the author betrayed, in so doing, a confusion of ideas; which seems to show that he could not have understood the views of Barclay and the primitive Friends. The subsequent career of Isaac Crewdson and his associates, proved that the points on which at that time they avowed their dissent from the Society, were only indications of the progress already made in the new road which they were travelling, and which finally ended in their adopting many of the rites and ceremonies of other religious societies.

That Elizabeth Fry was not fully acquainted with the sentiments advanced by Isaac Crewdson and his friends, is scarcely possible; that she could only see in what was occurring around her, the taking of a much higher evangelical ground than had generally been taken by the Society—bordering, as she apprehended, in a few on Calvinism—a supposed difference of opinion more in word than reality, among the leaders of the tribes, in which she took neither one side nor the other,—leads irresistibly to the conclusion, that her own opinions inclined her towards those who had given rise to the controversy to which she alludes, and who were not long in giving decisive evidence of their entire alienation from the Society and its principles. That Elizabeth Fry was herself far from being entirely at one with Friends, is acknowledged more than once; and that her conduct was far from consistent in respect to her support of several of our testimonies, is obvious on the most cursory perusal of her journal.

The following extracts speak for themselves as regards the system which she pursued with her children; the consequences of which were what could have been readily foretold:—

1829. "Something has occurred which has brought me into conflict of mind; how far to restrain young people in their pleasures, and how far to leave them at liberty. The longer I live the more difficult do I see education to be; more particularly, as it respects the religious restraints that we put upon our children; to do enough and not too much, is a most delicate and important point. I begin seriously to doubt, whether as it respects the peculiar scruples of Friends, it is not better, quite to leave sober-minded young persons to judge for themselves. Then the question arises, when does this age arrive? I have such a fear that in so much mixing religion with those things which are not delectable, we may turn them from the thing itself. I see, feel, and know, that where these scruples are adopted from principle, they bring a blessing with them; but where they are only adopted out of conformity with the views of others, I have very serious doubts whether they are not a stumbling-block."—Vol. 2, p. 109.

Fourth Month 26th, 1830. "My arrival at home was clouded by a party to which my children were invited, and rather wished to go. We had some pains

about it;—my path is a very peculiar one, and as to bringing my family up consistent Friends a most difficult one. My husband not going hand in hand with me in some of these things, my children in no common degree disliking *the cross of the minor testimonies* of Friends, and from deeply sorrowful circumstances, often having had their faith in them tried; also their being exposed unavoidably to much association with those who do not see these things needful, renders it out of my power to press my own opinions beyond a certain point. I believe it best and most expedient for them in small things and great to be Friends; it has been to me a blessed path, and my belief is that it would be so to them, if conscientiously walked in; but it is not I who can give them grace to do it, and if their not walking more consistently brings reproach upon me, even amongst those nearest to me—I must bear it. I cannot deny that much as I love the principle—earnestly as I desire to uphold it, *bitter experience* has proved to me that *Friends do rest too much on externals*; and that valuable, indeed jewels of the first water, as there are many amongst them, yet there are also serious evils in our Society and amongst its members. Evils which often make my heart mourn, and have led me earnestly to desire, that we might dwell less on externals, and more on the spiritual work: then I believe we should be as a people less in bonds, and partake more of the glorious liberty of the children of God." ii. p. 120.

How wholesome and pertinent upon this subject of the early restraint of children, is the language of the London Discipline:—

"Forasmuch as a true Christian practice and every branch of it, is the fruit and effect of the inward sanctification of the heart by the Spirit of Christ, for which we are frequently to wait on him, in all humility and lowliness of mind; we tenderly advise, that everything tending to obstruct or divert the minds of children, or those of more advanced years, from this good exercise, may be carefully avoided and taken out of the way. And it being evident that the glory and vanity of the world, and the pleasures and diversions of it, are of this nature and tendency; we therefore advise that all parents and masters, in the first place, be good examples to their children and families, in an humble circumspect walking, and with all plainness of habit and speech which is agreeable to the cross of Christ, the example of our ancient Friends, and the frequent advices of this meeting; and also that they be very careful not to indulge their children in the use and practice of things contrary thereto.

"For we are sensible, that by such habits, of how little moment soever some may think them, the tender minds of children while very young, being lifted up and drawn aside from the simplicity of Truth, a foundation is early laid for those undue liberties, so justly complained of; for a love and delight in such things, imprudently indulged at first, grows up with them, and becomes strengthened more and more into confirmed habits; and thus *some have become enemies to the cross of Christ, and forsaken and opposed the way of Truth*; which possibly might have been prevented by parents doing their duty, in being good examples and not cherishing the seeds of vanity and folly in their children, but on the contrary prudently discouraging every appearance of evil in them; which necessary duty we earnestly recommend to their serious consideration and practice. 1735."

The consequence of her thus yielding the reins of government over her children was the forming of connections in marriage, which separated most of them from the Society. The conflict between her indulgent affections as a mother, and her feelings of religious duty as a consistent Friend; and the strait into which

she was brought when her conduct, thus tending in two opposite directions, had to be conformed to one or the other, is strikingly shown on the occasion of the marriage of her second daughter to an Episcopalian:—

Seventh Month 5th, 1821. "I have been favoured to return home in peace, and what is more, with the very consoling hope and belief that I have done right in leaving ——— at Runeton, to judge for herself in this most important affair; I cannot help thinking, that in tender mercy, a kind Providence has permitted it, and that it will be for good should it take place. I have indeed had some awful plunges and deep wadings about it, but have never in any of them believed it right to alter our determination respecting our dearest ———,"

Eighth Month 29th. "My beloved daughter ———, was married last fifth day, at Runeton, by my brother-in-law, Francis Cunningham; great as the trial certainly has been, and is, to my natural feelings, of her leaving the Society of Friends, yet I am of opinion that whatever she may eventually settle into, we have done right in not preventing this connection; for my secret belief is, that it is for good, and a providential opening for her; though I am fully alive to the pains and disadvantages attending her marrying out of the Society of Friends."

On the occasion of one of these marriages, she writes in her diary:—"I disapprove the rule of our Society that disowns persons for allowing a child to marry one not a Friend—it is a most undue and unchristian restraint, as far as I can judge of it." ii. p. 151.

So likewise in reference to the same subject she says in 1834:—"With respect to my dear L.'s engagement of marriage, I have apprehended that the hand of the Lord is in it; and oh! saith my soul, may it prove so. The pain of her leaving the Society, and the steps attending it, have begun to the wounding of my spirit; for though I do not set much value on outward membership in any visible church, yet it has its pains, at times great pains to me, and I am ready to say in my heart, How is it? When I have one after another of my family thus brought before our meeting, it has its trials and humiliations. It would be to me a pleasanter, and I think a more satisfactory thing, if the discipline of our Society had not so much of the inquisitorial in it, and did not interfere in some things that I believe no religious body has a right to take a part in; it leads, I think, to undesirable results." ii. p. 202.

That it was not merely on the subject of marriage that she dissented from the Society is evident, from the following among many passages:—

Sixth Month 2d, 1832. "We have just concluded the Yearly Meeting. It has been in some respects a marked one, and I hope an instructive one. We had much advice, particularly from one Friend, upon the subject of Christian faith; holding up much more decidedly to our view the doctrine of the Atonement, showing that our actuating motive in all things must be faith in Him who suffered for us, and love for Him who first loved us. In this I quite agree, but I felt with her as well as with some, that they strain the point of all our minor testimonies being kept to, as a necessary proof of this love. I fully believe that many of us are called thus to prove our love; but I also believe there are some, if not many among us, to whom this does not apply, and that we cannot therefore lay down the rule for others." ii. p. 155.

Such sentiments would, if carried into practice by our Society, soon sap its foundations, and lay waste its defenses; and they betray a laxity of principle of which she herself appears to have been conscious:—"These public events," she says on one occasion, "bring me into care about myself, and a fear lest,

like Ephraim, I should be mixed among the people, and lose my strength." ii. p. 453.

"I find in most things in the Religious Society I belong to—in charities—in education—I am so much disposed from inclination and early habit, to take enlarged liberal ground, that perhaps watchfulness is needed, lest Christian principle degenerate into laxity," &c. ii. p. 214.

That her friends were much dissatisfied with some parts of her conduct, is very evident: on one occasion she says she felt as if a cloud hung over her in their view, and speaks of being hurt by the want of what she considers true kindness and liberality in those to whom she wished to be most kind.

At another time she writes:—"——— cast reflections upon me for my 'incorrigible love of the church,' as she considered it." ii. p. 214.

There are several passages throughout the two volumes which betray incidentally and almost unconsciously to herself, the same uneasiness on the part of the more experienced and consistent members of the Society.

The distinction made by Elizabeth Fry between the greater and minor testimonies of Friends, and the undue importance which, in her opinion, the Society attaches to the latter, are points which involve principles of primary importance, and which therefore claim a serious consideration.

"Though it be frequently objected," says William Penn, "that we seek to set up outward forms of preciseness, and that it is but as a green ribbon, the badge of the party to be better known, I do declare in the fear of Almighty God, that these are but the imaginations and vain constructions of men, who have not had that sense, which the Lord hath given us, of what arises from the right and wrong root in man. And when such censurers of our simplicity shall be inwardly touched and awakened, by the mighty power of God, and see things as they are in their proper natures and seeds, they will then know their own burden, and easily acquit us without the imputation of folly or hypocrisy herein.

"To such as say that we strain at small things, which becomes not people of so fair pretensions to liberty and freedom of spirit, I answer with meekness, truth, and sobriety; first, nothing is small which God makes matter of conscience to do or to leave undone.

"Many a pang and throe have we had; our heaven seemed to melt away, and our earth to be removed out of its place; and we were like men, as the apostle said, 'upon whom the ends of the world were come.' God knows it was so in that day; the brightness of his coming to our souls discovered, and the breath of his mouth destroyed, every plant he had not planted in us. He was a swift witness against every evil thought and every unfruitful work; and blessed be his name, we were not offended in him nor at his righteous judgments. Now it was, that a grand inquest came upon our whole life; every word, thought, and deed was brought to judgment, the root examined, and its tendency considered. 'The lust of the eye, the lust of the flesh, and the pride of life,' were opened to our view; the mystery of iniquity in us. By knowing the evil leaven, and its divers evil effects in ourselves, how it had wrought, and what it had done, we came to have a sense and knowledge of the states of others, and what we could not, nay, dare not live and continue in ourselves, as being manifested to proceed from an evil principle in the time of man's degeneracy, we could not comply with in others. I say, and that in the fear and presence of the all-seeing just God, the honours and respect of the world, among other things, became burdensome to us; we saw they had no being in Paradise, that they grew in the night time, and came from an evil root;

and that they only delighted a vain and ill mind, and that much pride and folly were in them."—*No Cross, No Crown, Part I., chap. ix., s. 7, 8, 5.*

Have, indeed, the founders and the fathers of our Society, and all its most eminent and devoted servants from that day to this, been mistaken in their views; or are we to attribute the opinions of Elizabeth Fry to her own imperfect obedience to the Divine requirements, and to her inadequate apprehension of some of the great truths of Christianity laid down in the foregoing passages?

There can be no diversity of faith among all true Christian believers, upon those cardinal points of revelation, the divinity of our Lord and Saviour Jesus Christ; the blessed purpose and effects of his sufferings and death; of the sacrifice which he offered up for the sins of the world; and of his priesthood for ever, as the Mediator and Intercessor for fallen man.

But grand and swelling sentiments about the depravity of man—his abject and undone condition—and the mercies of God in Christ Jesus—are not of themselves the essence of religion, and no more constitute a man a practical Christian, than the spending of one's life in the closet in reading books on agriculture, can make a good farmer.

The restoration of the gift of the Holy Spirit, which had been forfeited by the fall, was the purchase for man of that sacrifice; and it is only as men live under its influences, and come to be subjected to its dominion, that they have any lot or part in the blessed promises of the Gospel.

The most momentous of all questions for man is, therefore, how he is to come under this guidance, and thereby partake of these promises. Is it mainly and principally by the perusal of the Holy Scriptures, by seeking to form sound opinions and cherish serious emotions concerning all the great subjects treated of in them? Or is it not rather submission to the manifestation of the Light of Christ, that in-speaking Word which reproves for sin, cleanses the heart, and declares unto every one of us the way in which we should walk, that can alone prepare both the understanding and the heart for appreciating the truths recorded in Scripture, and form the only solid foundation on which to build up the Christian virtues? That from which we are saved by the redemption which is in Christ Jesus, is the sin and corruption of our fallen nature, our evil passions, the lusts of the flesh, the love of the world, and the pride of life. Living faith in Him can root out all these from the innermost recesses of the heart; but it must be a faith which manifests itself by simple unquestioning obedience to the requisitions of the Holy Spirit, and not a nominal faith or mere belief in Scripture, which may, and sometimes does, co-exist with a disregarding of the day of small things, and a turning aside from the still small voice within. There is a state of mind which loves to expatiate at large in grand and specious plans of benevolence and philanthropy, and rest satisfied with meditating and discoursing upon the means provided in Infinite Mercy for man's salvation, without seeking to bring them home to their practical application in the secret of the heart.

Genuine religion, "that life of God in the soul of man," as it has to do with the every day concerns of life, with repressing the germs of every evil passion and propensity, is, from the very nature of the case, concerned with *small things*. It is a warfare against the felt temptations within, against the besetting sin, that is only then successfully waged, when every appearance of evil is watched and repressed, when the inner ear is strictly attentive to the voice of the Holy Spirit, and the whole man obedient to its divine requisitions. Religion is a living plant in the heart; and as the flower and the fruit can never bloom and mature

but in the slow and regular process of natural growth, by the circulation and nourishment of the sap in the formation of vessel, and cell, and leaf, and root, and branch, and flower; so the steadfast obedience to manifested duty—the never-ceasing struggle against our sinful propensities—all those nameless and innumerable, because small and hourly, acts of self-restraint and humility which go to make up the Christian life—all these are the essential conditions of attaining to deep religious experience. There is no other road to the kingdom of Heaven than this, of submission to the Light and Power of Christ. In this view of the subject, nothing that has to do with the performance of duty is trifling or unimportant. Be the requisition of the Divine Guide what it may, an act of simple obedience as to the appetites or the passions—as to language, or dress, or companionship—until it is submitted to, or the disobedience repented of, all growth in religion is at an end.

Among the subtlest of the devices of the grand adversary, is the way in which he strives to arrest, in every stage of its progress, this formation of the true Christian character.

He may persuade us that, inasmuch as we were led by a call of duty to the denial of the vain customs and manners of the world, this plainness and severity of life is a sufficient attainment, and so render us dry and empty formalists. Or he may close our eyes to our besetting sin, whether it be the love of money, or of praise, or of power; the indulgence of appetite or passion, and conceal its indulgence from others and from ourselves, by the warmth of our zeal and profession on all other points of conduct; nay, he covers them over with the mask of virtue, or defends them under the plea of necessity.

It is in this way, by the attention of the mind being diverted from the one thing needful—by the eye of the soul being blinded to its own sinfulness and weaknesses, and by disobedience in the day of small things, that the growth of hollow pretence and specious appearances of religion has so overspread Christendom; and it is against the inroads of this spirit into the bosom of our own Society that all true Quakers are bound, in the humbling sense of their own weaknesses and shortcomings, earnestly and unceasingly to maintain the watch.

At the early age of 18, Elizabeth Gurney made the following note in her diary: "This day finished with a dance. If I could make a rule never to give way to vanity, excitement, or flirting, I do not think I should object to dancing; but it always leads me into some one of these faults; indeed, I never remember dancing without feeling one, if not a little of all three, and sometimes a great deal. *But as my giving it up would hurt many, it should be one of those things I part with most carefully,*" i. 84. This simple confession of the girl reveals the character of the woman. Her wish to please, her fear of giving offence, led captive, her whole life long, her better judgment, and betrayed her into inconsistencies, of which she sometimes displays a consciousness, and at other times an unconsciousness, alike "curious" and instructive. She let in the reasoner, instead of simply obeying the inward manifestation of duty, and thus lost ground, and failed to attain to that deep religious experience, and to that spiritual knowledge, which she would otherwise have reached. Many of the passages already quoted illustrate this remark, and it would be easy to extend the quotations. A few will explain what is alluded to. She is speaking in 1811 of some clergymen with whom she associated, and says, "From a great fear of hurting others, I feel, though I believe it is not very apparent, a bowing to their opinions and not openly professing my own, which tries me," i. 187. So in 1816

—“To have a clergyman a brother is very different from having one a friend; a much closer tie and a still stronger call for the preserving sweet unity of spirit, *to meet him as far as we can, to offend as little as possible by our scruples*; and yet, for the sake of others, as well as ourselves, faithfully to maintain our ground, and to keep very close to that which can alone direct right,” i. 272.

On the occasion of the marriage of one of her children, she expresses her sorrow and surprise that they should thus leave the Society of her choice. “I feel it a time of much discouragement; when cast in the way of Friends, kind as they are to me, feeling as if a cloud hung over me in their view. I am at times ready to be astonished, after having so loved their principles and made many sacrifices for them, that all these things should be,” i. 438.

The following extract will, in the opinion of most Friends, assist in explaining why all these things were. So, at least it seems, thought her biographers. “In June, 1816, her children went to Pakefield for the benefit of sea air, where they were under the care of their aunt, Mrs. Francis Cunningham. Their parents followed them, and for a short period remained with them. It was a new position for her to be the guest of an active, devoted clergyman, and that clergyman her brother-in-law. She remained some weeks in Norfolk, and at last returned without her four elder children. Mr. and Mrs. Fry had determined upon passing the ensuing winter in London, a situation in many respects so disadvantageous for her daughters, that she left them with her loved and valued relatives. *She deeply felt their being thrown amongst those who were not Friends, but the advantages of the wise care and oversight of her sister Rachel Gurney; and the privilege of associating with the brother who invited them to be his guests, overcame her objections, and she agreed to an arrangement which appears to have given the complexion to their future lives, and more or less directly to have influenced every member of the family.*” Vol. i., p. 271.

All the members of the family to whom she thus committed the training of her four eldest daughters [children] were zealous Episcopalians. Can it be wondered at that these daughters, as she herself fourteen years afterwards says, disliked in no common degree the cross of the minor testimonies of Friends? The consequences also to herself of thus giving way to her affectionate nature, and her desire to please others, were what might have been anticipated—a relaxing of the strictness of her early scruples, a mixing up of religious convictions with her natural benevolent impulses, and a reasoning away of the simple impressions of duty. (1822). “I have desired to be watchful over personal indulgences, as my fatiguing life, and often delicate health, has given me a liberty in these things, that now as I am better I desire to curtail as far as is right for me; but I find I do not serve a hard Master, nor one that would lead me into any extremes, for sometimes, when in my own will, for appearance sake, economy, &c., I have wished to leave off indulgences, I have not felt easy with it, and as far as I know, the right thing in my heart has warranted my using a sufficient supply of what I require, though, of course, limited by Christian moderation. But I may thankfully acknowledge my present needs being unusually small. I think I certainly feel my bounds enlarged a little, as Job Scott* expressed himself near his end,

* The passage from Job Scott's Journal, to which allusion is here made, is the following: “Perhaps I never saw a time before when all things not criminal were so nearly alike to me in point of any disturbance of the mind. I do not know but that when awake and capable of contemplation, I nearly rejoice and give thanks in all.” These remarks occur near

whatever is not criminal appears nearly alike to me, (or words to that effect). That which I believe the Spirit of Truth led me into continues dear, and valuable, and confirmed, though I do not certainly now feel small things of so much importance as when they were peculiarly the seasonable and called-for sacrifices, as I fully believe they were; such as dress, food, and perhaps some other things; in speech I think I have in no degree altered, *never having seen it in my place to conform to all the idiom of some Friends*. The only thing that I know of the least alteration in, is in calling places after saints; I think I now and then do it, and as far as I remember used not to do so. I am rather doubtful as to the scruple being now called for, as the word saints has so much lost its original meaning, and simply describes the place; but I certainly could not conscientiously call my poor fellow-mortals, saints; we know too little of each other, and have I believe no right to such titles, either on earth or after we are gone,” i. 440.

The following passages, selected almost at random, are striking instances of her want of firmness and consistency in maintaining the testimonies of Friends, if not of her lukewarmness in their cause. It would, indeed, seem that whatever was not criminal in her estimation appeared nearly alike to her. After giving an account of having attended the wedding of an old family servant, at Rochester, in 1826, she writes: “As soon as the meeting was over, a gentleman came to beg me to attend a Bible meeting about to be held, which I afterwards understood was a naval and military one. On which account some dear Friends doubted the propriety of our going; *but my heart was full of zeal*. I felt clear, that of all people, as promoters of peace, we should show ourselves willing and glad to aid them in such an object, as *the most likely means of advancing that day*, when they shall beat their swords into ploughshares and their spears into pruning hooks. Lord Bexley, who came to attend the meeting, called upon me twice at the T.'s to beg me to go. I made up my mind to do so, and was delighted to see so many naval officers, particularly young men, coming forward to espouse so great and good a cause. I feared for myself being in any degree *exhilarated in spirits by the kindness and marked attention shown me, and by the honour conferred on me*; wholly unworthy as I am of being instrumental in encouraging others in works of righteousness,” ii. 16.

How clearly does the foregoing passage betray the deterioration which was taking place in the writer's character, and which becomes more and more apparent as the applause and admiration of the world set in upon her like a flood!

The visits of Elizabeth Fry to the officers and ships of war, fitted out for the Niger expedition, was another of those instances in which her zeal for the accomplishment of a favourite end hurried her into actions that must have given serious uneasiness to more experienced and consistent Friends. We give a few extracts to show the character of this intercourse. “3d Month, 12th, 1831.—A few days ago, I went to meet the gentlemen going to Africa in the Niger expedition, several naval officers [naming them], and many others. After our luncheon, my dear brother Buxton asked me if *I wished for a pause*, when, almost without my consent, there was silence. I had not a word on my mind before, although deeply concerned for them. I, however, then felt enabled to recommend all to keep a very single eye to their Lord; not to depend on the arm of flesh, but continually to look upwards; not to be discouraged at any difficulties or opposition, for I had

the close of his journal, and were written in his last illness, when his mind was weaned from the world. Certainly they were not meant to have the application made of them above.

found it good to meet with these things, because they led us more constantly to Christ, as our help, our refuge, and our guide. There was a very solemn feeling over us, and *I think much unity of spirit felt.*"

"4th Month, 4th.—On the afternoon of last First-day we went to the Wilberforce ship, my dear brother Buxton, my brother Gurney, and several of our young people. After a while we all met together in a great hulk, as there was not a suitable room in the ship. *First, a considerable portion of the Church service was read.* [The chaplain of the ship was present]. Then Captain B. Allen opened the way for any present to speak; my brother Buxton rose and addressed all present, officers and crew: we then sat in silence a while, when I arose and ministered. [She then gives a short account of her communication]. I had some advice for the officers, and afterwards knelt down and had a very solemn time in prayer. My brother Samuel spoke very acceptably, and then gave them all a text book, and we parted in love," ii. 403.

In an account of a journey along the southern coast of England, the following passage occurs:—"There was one day she often referred to with pleasure, when, with the Coast Guard Captain of the District, in his cutter, they visited some of the stations, crossing Cawsand Bay, and landing at a romantic spot, where one of them is placed. At the Breakwater, on their return, they were met by several naval officers, their cutters or yachts, meanwhile, sailing about that beautiful harbour. The contrasts in her life were great. This was rather a fresh variety: walking up and down the Breakwater, *with her daughter, surrounded by naval officers of various ranks and different ages*, but the one great aim of her life not forgotten. The conversation between the Quakeress and these sons of storm and strife, was of benefitting seamen, raising their moral condition, and the best methods of inculcating habits of piety and virtue." ii. 226. Truly the contrasts in her life were great! Was Elizabeth Fry, in 1835, at the mature age of 55, yachting about Cawsand Bay, with groups of naval officers—the same Elizabeth Fry, who could, in 1810, write in her diary, "Indeed I awfully feel my conduct with regard to others, as well as to myself; *for it appears strange for those to preach who do not practise.* Oh! for a double watch over thought, word and deed!" i. 171. What became on these occasions of the testimony which she was bound to bear, as one occupying the station of a minister in the Society of Friends, against a hireling ministry, and against war? On this latter point she was betrayed into still wider departures from a consistent conduct.

In 1842, when she was 62 years old, the following passages occur in her diary:—"Upton, 3d Month 15th. My son and daughter C., and several of their children, are staying here; little Gurney C. just *going into the navy.* It really oppresses me in spirit, I so perfectly object to war on Christian principles; it is so awful in its devastating effects, naturally, morally and spiritually."

"4th Month 17th. I feel the prospect seriously of our dear grandchild's going to sea; he leaves us to-morrow! it is no light matter. May our God through His tender mercy, bring good out of this apparent evil. I have exceedingly regretted his going, but *I am now more reconciled.* Oh! Lord, hear!—and be near I pray thee to all my children and friends, as their helper and keeper, and to my dear little grandson in this *his most serious going out.* I ask thy protecting care over him, and if it be thy will, make him feel the *dangers, temptations, and difficulties* of the line he has chosen, that he may never be one to promote war, but rather peace on earth."

"24th, First-day. We commended our dear little

grandson in faith to the keeping of his God, this day week in the evening, ourselves, my brother Gurney and some of his family, his father, mother and brothers. I read first a solemn portion in the Proverbs, most applicable to him and his state. I spoke to him and prayed for him," ii. 452.

Now all this would have been very natural and becoming in one who believed war to be a very great evil "naturally, morally and spiritually, but still a necessary evil, a line subject to unusual dangers, temptations and difficulties,"—but a Quaker—one who thinks war to be utterly abhorrent from the spirit of Christianity—who believes all war to be a positive violation of the Divine law, who would sooner die than fight,—how could such an one become in any way "more reconciled" to his going, or ask for a fellow creature about to devote his life to this Moloch, the protecting care of the Prince of peace? Substitute murder and robbery in the place of war—for they are the true meaning of the word—and the answer is plain. All the professional life of that grandson was to be employed in training him for the more skilful destruction of his fellow men—for a career of habitual and open violation of a Divine law. As such there can be perhaps little doubt Elizabeth Fry herself regarded it. Yet such were her weak compliances with the opinions and feelings of those by whom she had surrounded herself, that she could so far give her countenance to the system as to ask in a religious opportunity the Divine favour and blessing upon one about to make war the great business of his life.

It is consoling and refreshing to contrast with these sad evidences of departure from the simplicity and purity of our faith, the testimony borne by our ancient Friends to the restraining power of the Truth. "I was young and now am old," said that valiant and faithful elder, Joseph Pike—"My dear and blessed Lord was mercifully pleased to reach unto and to visit my soul in my young days, and it was the day of my first love and espousals to him, which I shall never forget while I continue in his love. Oh! the brokenness and tenderness of spirit that was upon my soul in that day! How I loved the Lord, his Truth and faithful people! Oh! the zeal that was in my soul for him! The tender concern that was on my spirit that I might not grieve or offend him in any thing, and that I might not do any thing against the Truth, but all the little I could do for it! My soul remembers these things at this instant, the sense thereof being renewed upon my spirit in great humility and thankfulness to the Lord. Then was I fearful and careful how I did eat, how I did drink, how I was clothed in plainness of apparel, what I spake, how I spake, and that my words might be few and savoury; what company I kept and what fear was in me, lest I might be hurt with the company and conversation of the world! for I found by keeping their company unnecessarily, and with delight, it was like pitch that defileth. The blessed light of my dear Lord did in that day let me see these things with many more, needless to enumerate, that would be hurtful to me if I delighted in, or used them to please or gratify a carnal mind out of the cross of Christ.

"But if I should be asked in old age, How is it with thee? hast thou not since found there is more liberty in the Truth than in that day which, by thy own account, was a time of childhood or youth? Dost thou not now fear that thou wast then over nice and tender, and more fearful and careful than Truth did really require, as not having had time and experience, nor yet judgment to discern between things? I say if I should thus be asked, I could answer in much sincerity, thus: Since my childhood I have no doubt witnessed various states and conditions, and in humility and great thankfulness, can say my time has afforded me

larger experience and a greater growth in the Lord's holy Truth than in that day. But yet this I testify for the Lord, which I have found by my own experience, that what the holy Truth led me into in that day and let me see when I was young, it leads me into the same now in my old age. Truth is the same as it was in the beginning; it changes not, neither does it wax old; and if any find a decay, or in other words, think it gives more liberty than in the beginning, I can testify from my own experience that *liberty is not of or from the Lord*, but it is of and from man, who is departed more or less in measure from the Lord. Truth, I say again, waxes not old, though the body may grow weaker and weaker, and may outwardly decay, yet those who keep to the Truth in old age grow stronger and stronger in the Lord and in the power of his might; their zeal waxes not old or cold. They find that though the Truth gives the liberty to eat and drink in moderation and with a due regard to that hand from whom it comes, yet it gives no more liberty than in the beginning to eat and drink to please and gratify a voluptuous mind. Their tongues are no more their own than in the beginning: Truth then required our words to be few and savoury, and it doth the very same now. Truth gives no more liberty in wearing fine or gay apparel to please a vain or curious mind; it led into plainness then, and it doth the very same now; it then led out of company-keeping with the world, and frequenting ale-houses and taverns unnecessarily, it doth the same now; with many more things I could enumerate. These things have been my experience both in youth and old age; and if any shall plead or argue for other things, and that Truth doth now give a greater latitude or liberty than in the beginning, I can declare and testify for the Lord and from my own experience, that I have never found any such liberty in the Truth."

That Elizabeth Fry had frequent misgivings about her course of life, and was aware of the danger of the temptations to which she yielded, is most apparent. In 1826 she writes, "I have also had some doubts whether our peculiar views in many little things, much in the cross to young people, do not in measure turn them from religion itself; on the other hand, I see in others how imperceptibly the standard lowers when these minor scruples are given up," ii. 14. Alas! that her vision had not been clearer when she turned inward her gaze! "May I never mistake," she writes in 1828, "my *natural ease and liberty of mind* for the perfect freedom of the service of Christ; *for in nothing am I more changed* than in this, I feel such liberty (though not for any thing wrong I trust) to enjoy the things even of this life, and *am less anxiously scrupulous about some smaller matters*. May I make no ill use of this liberty, but seek to watch and pray that I may use without abusing it." ii. 74.

The following extract will show what need she had of struggling against these changes in her character, arising chiefly from giving way to her natural ease and liberty. In the 1st Month, 1839, she obtained a minute from the Morning Meeting, to pay a religious visit to France. She did not set off on this journey for two months, and the interval appears to have been occupied by the *preparations for a very large fair*, got up and superintended by her, for the relief of the funds of the British Society on Prisons. What incongruities and contradictions are crowded together in the passages which follow! "Before leaving home, we were much occupied by a very large sale for the British Society, held in Crosby Hall. I felt it an exercising time lest any should be exposed to temptation by it; and I see that there are two sides to the question respecting these sales, as there is an exposure in them that may prove injurious to some. However, I think I saw in this instance many favourable results, and particularly

in the kind and capital help my children gave me in it, and the way in which it occupied them. One day I had 15 children and several grandchildren helping me to sell. *A sweet and Christian spirit appeared to reign in the room.*" There were more than a thousand pounds obtained by it, clear of all expenses, which will be a great help to the British Society. The marks of kindness shown me by numbers, in the things sent to the sale, were very encouraging to me. My brothers and sisters, my nephews and nieces, were also very kind, aiding me in various ways." ii. 314.

Three years afterwards she tried the experiment of a fair a second time, not quite so successfully it would appear as the first. The passages in her diary which describe the transaction, are strangely pieced in with those which relate to her grandson's going into the navy. "Two very diverse interests," say her biographers, "very shortly followed; the departure of a grandson for the China seas, in H.M.S. Agincourt, and the preparations for a sale for the benefit of the funds of the British Ladies' Society."—"4th Month, 17th. This week we have a very large sale at the Mansion-house for the British Society. Although, on the whole, I approve these sales, there are many difficulties attached to them. I earnestly desire and pray that through the tender mercy of my God no harm may come of it; but in whatsoever we do, the cause of truth and righteousness may be exalted."—"On 3d, 4th, and 5th day we were fully occupied, principally by the sale. It was very largely attended; quantities of things were given and sent to us; extraordinary kindness shown to us by numbers, and the lord mayor and lady mayoress, treating us with almost unbounded hospitality and kindness. One day they gave dinner and luncheon to 300 persons, and I should think nearly as many another day or days. We sold things to the amount of about £1300, and still many things were left on hand. When I consider the great trouble, the enormous expense, the time taken up, the obligation we put ourselves under to so many persons, and the fatigue of body, I think I can never patronize another sale. However, *in mercy I was carried through* without suffering. I think I was rather humbled than exalted by the great kindness I received; but the Lord only knows my real estate, and to Him alone can I go to have my heart kept humble, watchful, and faithful. These public events *bring me into care about myself, and a fear*, lest, like Ephraim, I should be mixed among the people and lose my strength." ii. 452.

"Day after day," says a shrewd and pleasant writer, "as I walked the streets of vanity, my manners and my deportment became more and more like those of its inhabitants. The place began to seem like home." To what, let us ask, did Elizabeth Fry's exercise, lest any should be exposed to temptation by these fairs, amount? What was it worth? She saw the danger, and rushed into it with 15 children, and several grandchildren. She rushed into it, earnestly desiring and praying through the tender mercy of her God that no harm might come of it, when it was in her own power to have avoided all harm by staying at home and having nothing to do with it. And then again, how strange are her sources of consolation! She saw in this instance many favourable results, particularly in the kind and capital help her children gave her, and the way in which it occupied them—that is to say, in their greater exposure to all the temptations and injuries against which she says she "earnestly desired and prayed to be preserved!" Where the concern went no deeper than this, the anchor of religious duty did not touch bottom, and the bark was drifting down the stream when the mariner was flattering herself that it was safely moored!

A sweet and Christian spirit, she says, *appeared to*

reign in the room!" "It gratified me to learn," says the pleasant writer already quoted, "that there is no longer any want of harmony between the towns-people and pilgrims," &c. What could be more out of character than for a minister in the Society of Friends to get up and superintend a large fair, and to dress up the old rooms of Crosby Hall with tapestry and *armorial bearings*? and this too on the eve of performing as a religious duty, a visit for which the London Morning Meeting of Ministers and Elders had given her a minute of approbation? Elizabeth Fry did not believe these bazaar sales to be wrong when "conducted in a sober quiet manner." The sobriety and quietness, the "sweet and Christian spirit" of a crowd of the most fashionable men and women in London! These fairs it is well known to all who have observed their character, are like the extraordinary levies made by states when the usual sources of revenue are exhausted. Persons engaged in some enterprize for a plausible and useful purpose, find that their funds are low, that the society is in debt, that its old friends have stopped giving, that no more money can be squeezed out, and that unless by some new contrivance fresh funds can be raised, there must be a collapse. In such an exigency, no doubt, a bazaar sale was the happy invention of some fair patroness of benevolence. If we cannot interest the public by the usefulness and necessity of our enterprize, by the strong claims upon its benevolence which we have put forth, we will set other springs in action. Those who will not give from charity, may open their purses when charity is backed by vanity, or selfishness, or fashionable applause, or beauty behind the counter. We will have an exhibition and a sale of beautiful pieces of fancy work, of ornamented trifles, and of objects of more or less utility. We will press all our young and most attractive female friends into the service of preparing articles for the bazaar. Some will buy them from ostentation, some to win favour with the fair, some because the articles please their fancy, and others because they are ashamed to seem penurious before a crowd. We will ourselves become the sellers at these booths, for we can ask whatever prices we please, and none will venture to cheapen them. Thus were these man-traps set and baited, and wonderful was their success. From that time Bazaar sales became the fashionable elixir for renovating the life of a decaying charity, and persons who should have been ashamed of such charlatanism, for it was unworthy of them, stooped to administer it.

"Upton Lane, 7th Month 7th, 1840. We had the French ambassador and a large party to dinner here yesterday; these occasions are serious to me. *The query comes home, how far the expensive dinner is right to give, and further, whether good results from it, and whether if death was approaching we should thus spend our time;*" [serious and solemn questions indeed—but how easily does she reason away her better feelings!] "on the other hand, after the extraordinary kindness shown us in France, and even by the French government, some mark of attention was due from us. Also, to show hospitality to strangers is right and Christian, and in some measure to receive them as they are accustomed to live, does not appear wrong." ii. 401. In the 1st Month, 1842, Elizabeth Fry was invited to the lord mayor's dinner at the Mansion-house. This was an entertainment given by the mayor, Sir John Pirie, to the ministry, and she thus describes it in a letter to her sister Buxton. "With respect to my Mansion-house visit, it appeared laid upon me to go, therefore I went; also at the most earnest wish of the lord mayor and lady mayoress. I was wonderfully strengthened bodily and mentally, and I believe I was in my right place there, though an odd one for me. I sat between Prince Albert and Sir Robert Peel, at

dinner, and a most interesting time we had; our conversation on very numerous important subjects. The prince, ministers, bishops, citizens, church, Quakers, &c., &c., all surrounding one table, and such a feeling of harmony over us all. It was a very remarkable occasion; I hardly ever had such kindness and respect shown me; it was really humbling and affecting to me, and yet sweet to see such various persons, who I had worked with for years past, shewing such genuine kindness and esteem, so far beyond my most unworthy deserts." ii. 447.

Truly it was an *odd place* for a Quaker preacher. A dinner given at the mansion house by the lord mayor of London, to the highest and proudest nobility and gentry in the kingdom, must have been an exhibition of pomp and grandeur such as is not often exceeded. The German Prince Pueckler Muskau attended a lord mayor's dinner at Guildhall, in 1829, where, if there was a greater crowd and more riotous merriment, there could not, it is likely, have been more pomp and splendour. "It lasted," says he, "full six hours, and 600 people were present. The tables were set parallel from the top to the bottom of the hall, with the exception of one which was placed across it at the top. At this the lord mayor himself and his most distinguished guests were seated. The 'coup d'œil' from hence was imposing; the vast hall and its lofty columns, the tables extending further than the eye could reach, and the huge mirrors behind them, so that they seemed prolonged to infinity. The brilliant illumination turned night into day; and two bands of music, in a balcony at the end of the hall opposite to us played during the toasts, which were all of a national character. At every toast which the lord mayor gave, a sort of master of the ceremonies, decorated with a silver chain, who stood behind his chair, called aloud, 'My lords and gentlemen, fill your glasses!'" — *Tour in England*, p. 155.

There is also in the *London Metropolitan Magazine* for 1842, an account of the lord mayor's dinner at Guildhall in that year, which shows that "the new-made mayor's unwieldy state," was not less a fit subject of satire in the nineteenth than in the eighteenth century. It was upon the eve of attending such a dinner party as this, though no doubt smaller and more select, as being at the Mansion-house, that she wrote in her journal:—"14th. As the time approaches, I much feel this prospect. Gracious Lord, for thine own name's sake, keep me from doing anything in this, or any other thing, that is not right in thy sight; and if right, be with me thyself in it, clothing me with the beautiful garments of thy righteousness and thy salvation, touching my tongue as with a live coal from thy altar, so to speak the truth to those around me, that it may tend to good and edification. Grant me wisdom from above to do all in wisdom and discretion." ii. 445. What a strange and inconsistent medley does the whole transaction exhibit! It is clear that she had misgivings about the propriety of being one of such a gay assemblage. Yet she prefers a prayer couched in awful language for the aid of the Almighty on the occasion. She talked at the dinner with Sir James Graham about the Patronage Society, with Lord Aberdeen about foreign politics, with Lord Stanley about the penal colonies, with Prince Albert about the religious education of his children and things in general, and with Sir Robert Peel on the prison subject. To one and all of these personages she had free access in private to enforce her views at times and seasons beyond all comparison more suitable and more becoming her station and her sex, than the one she thus chose. How indeed could she expect to make any deep and lasting impression on these men amidst the fumes of wine, the din of music, the shouting forth of toasts, and all that

Babel of confused noises inseparable from such an occasion! Can we avoid the conclusion that part of her inducements were "also the most earnest wish of the lord mayor and lady mayoress," and the anticipation of the distinction that would be paid her, and which was more than realized, in the kindness and respect shown her by ministers of state and members of parliament, by barons and bishops, by earls and dukes, and royal princes.

As might have been expected, her friends were taken by surprise, and did not conceal their astonishment at this extraordinary movement. "23d. I find that the newspaper report of the dinner at the Mansion-house has excited some anxiety at my being there, from the toasts, the music, &c.; it is thought I set a bad example by it, and that it may induce others to go to such dinners, and that my being present may appear like approving the toasts. I quite wish to be open to hear all sides, and to be instructed, and if I have erred in going, to do so no more, should such an occasion occur again. At the same time, I felt so much quietness and peace when there and afterwards, and until I heard the sentiments of others, that I fear being now too much cast down or tried by these remarks." She soon recovered from this depression, for the next First-day she again partook of an entertainment at the Mansion-house, whither she was invited by his desire, to meet the King of Prussia. Her account of this visit is highly characteristic. "First Month 29th. To-morrow the King of Prussia has appointed me to meet him at luncheon at the Mansion-house. I have rather felt its being the Sabbath; but as all is to be conducted in a quiet, suitable, and most orderly manner, consistent with the day, I am quite easy to go. May my most holy, merciful Lord be near to me as my helper, my keeper, and my counsellor."* "30th, First day. We had much deeply interesting conversation on various important subjects of mutual interest. We spoke of the christening. I dwelt on its pomp as undesirable, &c.; then upon Episcopacy and its dangers; on prisons; on the marriage of the Princess Mary of Prussia; on the Sabbath. I entreated the lord mayor to have no toasts, to which he acceded, and the king approved; but it was no light or easy matter. I rejoice to believe my efforts were right. I told the king my objection to anything of the kind being allowed by the lord mayor on that day, indeed I expressed my disapprobation of them altogether. I may at the end of this weighty day return thanks to my most gracious Lord and Master, who has granted me his help and the sweet feeling of his love." ii. 449.

The next day the king paid that famous visit to Newgate which has so often been described, in the course of which he knelt by her side in prayer; he then returned with her to Upton, where he dined or took luncheon—as the English call these mid-day dinners—with her family; received an address from a deputation of Friends, and ended by spending the evening at Drury-lane Theatre. The position occupied by Elizabeth Fry at this period of her life was such as perhaps no woman in the middle ranks of life ever before

reached by such means. In her visit to the continent the preceding year, she had been received by the kings of Belgium, Denmark, and Prussia, almost as an equal and a friend, with the most distinguished respect and kindness. Let us hear her description of her visit to the King of Denmark:—"Imagine me, the king on one side and the queen on the other, and only my poor French to depend upon." After describing the dinner, she adds, "*The fashion was to touch glasses, no drinking healths; the king and queen touched my glass on both sides; when dinner was over we all rose and went out together.*" ii. 426. The real statement of this little incident no doubt would have read, "*The fashion was to touch glasses—this being their mode of drinking healths;*" and so when the king and queen had touched her glass, an extreme mark of royal condescension, and they all drank the wine together, they pledged each other's healths according to the most refined fashion of Denmark. The discerning reader cannot fail to perceive how the manners and maxims of that gay and fashionable world with which Elizabeth Fry had allowed herself to mingle, had tinged her character, and how frequently, too, misgivings as to their influence crossed and disturbed her own mind. Twenty years before, when all this adulation was new to her, and her children were just of an age to be carried captive by the outward splendour of those who courted their mother's society, she consulted on this subject the brother whom she styles, in language the exaggeration of which is inexcusable, "her prophet, her priest, and often the upholder of her soul;"* and she received in reply such a letter as probably no minister in the Society of Friends ever before wrote. Let us hear the narrative in the language of her daughters:—

"Among other anxieties, Mrs. Fry was often doubtful whether the variety of association, arising from her public engagements, was beneficial to herself and her children. To her brother Joseph John Gurney, whose opinion she highly valued, she applied for counsel; his reply exists, and marks the view which he took of her peculiar circumstances and calling:—

"Earlham, 31st of 12th Month, 1819.

"My Dearest Sister,—I am so closely occupied, that I find it by no means easy to snatch half-an-hour to answer thy letter. My deliberate opinion is, that thy introduction to the great ones of the earth is in the ordering of Divine Providence; and this decides the question at once—as to thy being endangered by it, I think nothing of it. With regard to the dear girls, (the eldest was now in her nineteenth year,) though it is not exactly what one would have chosen, we must trust that it is for the best; if they are but kept humble, knowledge will do them no harm!" i. 389.

Let us pause awhile over the advice thus given to Elizabeth Fry; for it has been widely spread among

* Respecting this luncheon, so quiet and orderly, and consistent with the day, we have information from another quarter, which shows that it was a splendid dinner. "The party at the Mansion-house was comparatively small, by desire of the king being limited to thirty-four distinguished personages, including His Royal Highness the Duke of Cambridge. The order of the sitting of his lordship's guests on that occasion was remarkable; at the cross table sat to the right hand of the lord mayor, His Majesty the King of Prussia and Mrs. Fry, and to the left the lady mayoress and the Duke of Cambridge; and the entertainment thus provided was altogether worthy of Sir John Pirie as chief magistrate of the metropolis of Great Britain."—*Timson's Memoirs of Elizabeth Fry.*

* Lest the reader should doubt the accuracy of this quotation, the whole passage, full of affectionate yet unwarrantable exaggeration, and most characteristic of her warm family attachments, is subjoined. It was written in 1827, shortly after the death of her sister Rachel. "Of my very many outward blessings, the brothers and sisters that I yet have are among the greatest. C—, with her simple, powerful, noble, yet humble and devoted mind. R—, with her diligence, excellence, cheerfulness, vivacity, willingness, and power to serve many. H—, with her chastened, refined, tender, humble, and powerful character. Louisa, with her uncommon ability, talent, expansive generosity, and true sympathy and kindness. S—, my rock; always my friend, and my companion; more or less my guide, my counsellor, and my comforter. His stable mind, his living faith, his Christian practice, rejoice me often. Joseph, the fruitful vine, whose branches hang over the wall, my prophet, priest, and sympathizer, and often the upholder of my soul. D—, his uprightness, integrity, power, and sympathy, and son-like as well as brother-like attentions to me, invaluable; he has sweetened many of my bitter cups."—Vol. ii. p. 65.

our members by the book under review, and may influence the course of many. Her brother tells her that her introduction to the great ones of the earth is, in his deliberate opinion, in the ordering of Divine Providence, and that this decides the question at once.

The question so promptly decided evidently was, whether it was proper in her to cultivate the acquaintance and friendship of the nobility and gentry to whom her active exertions at Newgate and elsewhere had introduced her; and the substance of his decision is, that as it is in the ordering of Divine Providence that she has been brought into such society, it is her proper sphere in life, and he thinks nothing of any dangers that may be supposed to attend it.

It is evident from her own confessions in her diary, that the dangers which she apprehended were, lest she should be betrayed into conduct inconsistent with her profession, and thus cause uneasiness to her friends, lest she should become influenced by a worldly spirit—by the love of display and of fashionable life, and lest her children also should thus by her means be drawn away from the simplicity of the Truth. Yet all these salutary doubts and difficulties in her mind are smoothed away by the suggestion, that it is in the ordering of Divine Providence. That Divine Providence permitted it, as he does other dangers and temptations to overtake us for our trial and refinement, there can be no doubt. But that her brother, on the occasion of being solicited for his advice, should not have given her one word of caution and warning as to the dangers of her exalted position, and of these worldly honours, but on the contrary, should have quieted her own apprehensions of their evil influences, seems to indicate that he was himself imperfectly grounded in some of the greatest of those truths which lie at the foundation of Quakerism. Yet he was at this time in the thirty-second year of his age, and had been an acknowledged minister in the Society for more than a year; so that he was in the station of a master in Israel, who should have known of these things.

Let us for a moment suppose that John Woolman had been called upon for his advice on such a subject. We can gather from his writings what that advice would probably have been. Would it not have run in some such a way as this?—

“First, my dear Friends, dwell in humility, and take heed that no views of outward gain get too deep hold of you, that so your eyes being single to the Lord you may be preserved in the way of safety. Where people let loose their minds after the love of outward things, and are more engaged in seeking the friendships of this world, than to be inwardly acquainted with the way of true peace; such walk in a vain shadow, while the true comfort of life is wanting; their examples are often hurtful to others; and their treasures thus collected do many times prove dangerous snares to their children.” p. 69.

The testimony borne by that ancient faithful minister, John Smith, of Marlborough, was, that “he had been a member of the Society upwards of sixty years, and well remembered that in those early days, Friends were a plain lowly-minded people, and that there was much tenderness and contrition in their meetings. . . . that at the end of forty years, many of them were grown very rich, and made a specious appearance in the world; and marks of outward wealth and greatness appeared on some in our meetings of ministers and elders; and as these things became more and more prevalent, so the powerful overshadowings of the Holy Ghost were less manifest in the Society—that there had been a continued increase of these ways of life even until now; and that the weakness which hath now so overspread the Society, and the barrenness manifest amongst us, is matter of much sorrow.” p. 172.

“The natural man loveth eloquence, and many love to hear eloquent orations; and, if there is not a careful attention to the gift, those who have once laboured in the pure Gospel ministry, growing weary of suffering, and ashamed of appearing weak, may kindle a fire, compass themselves about with sparks, and walk in the light, not of Christ, who is under suffering, but of that fire which they, going from the gift, have kindled; and that, in hearers which are gone from the meek suffering state into the worldly wisdom, may be warmed with this fire, and speak highly of these labours. That which is of God gathers to God, and that which is of the world is owned by the world.” p. 243.

George Fox, in an epistle, writes thus:—“Friends, stand in the eternal power of God, witnesses against the pomps and vanities of this world.” p. 403.

Had Elizabeth Fry consulted that very remarkable letter of Joseph Pike to her great grandfather, she would have found instruction and warning most applicable to her situation, and to the scenes on which she was about to enter. Much as has been already quoted from it, there remains a passage too pertinent to this subject to be omitted:—

“As I have at first written of the inward work of the Holy Spirit, and next what it leads to outwardly, as to conversation, &c., it is further upon my mind to add a little more relating to outward means, which the Lord in his wisdom has also seen meet to afford his people, as conducive to their good and to the great end of their salvation; in which I will be as brief as I can, and therefore will begin with preaching. As saith the Apostle, by the foolishness of preaching, it pleased the Lord to save those that believe. Here preaching by the Holy Ghost is a means to salvation. Well, then, the true preachers ministering from the Holy Spirit, are, as we know oftentimes, led to declare and warn the Lord's people against pride, covetousness, and eagerly pursuing the world, to the hurt of their souls, against the finery and vanity of apparel, against drunkenness and evil company, against loose walking and conversation. These things, with abundance more such like, the Holy Spirit, by the true ministers of Christ, strikes at and testifies against, as contrary to the Lord and the dictates of his Holy Spirit within, as well as greatly hurtful to such as give way to them. And as the Holy Spirit strikes at these things in public ministry, so also doth the same Spirit in all true members of the church of Christ in discipline. Thus it appears very plain to me, that true discipline is but true preaching put in practice, and as under the law a Jew was not to suffer sin upon his brother without reproof, so, much more under the Gospel. When the ministry has not proved effectual to reclaim disorderly walking, or such as use lawful things unlawfully, or to their hurt; the overseers of the flock, whom Christ hath made so, and who have first taken heed to themselves, and being gifted for discipline, by the same Spirit that those in the ministry are for preaching, seeing hurt and damage likely to attend any of the flock, are constrained in spirit in the love of God, and cannot but advise, exhort, and admonish, or reprove such, according to the nature of the case, and bring things particularly to the person,—Thou art the man or woman who wears this, does this or the other thing, that the Spirit of Truth led out of in the beginning, and the same Spirit testifies against now, through the true ministers of Christ. This dealing with particulars, I have oftentimes seen to be of great advantage and help to such as have been honest-hearted, though in some respects they have missed it. But the libertines can scarcely bear or endure this plain dealing—they never love it while in that spirit—they must and will be left to their liberty

and freedom, so it be not evil, as they call it; they tell us they see no damage or hurt to Truth or themselves in wearing this or the other fine or fashionable thing—they see no hurt in keeping company with the world's people, though they have no immediate business at ale-houses or taverns, so they be not overcome with drink: no hurt in exercising their talents, wits, or parts, provided they do not speak anything that is wicked. Nay, some have said, they have served Truth in such company, in being able to vindicate the principles of Truth and putting to silence opposers, with more such like things. They will further tell us, they have a measure of the same Spirit, by which they have freedom to do these things, and a great many more, which those who truly walk in the Light see are contrary to it, and hurtful to themselves; and that their pretended freedom and liberty is but bondage." *Life of Joseph Pike, Friends' Library, vol. 2. p. 403.*

How different from the simple and humble yet severe and lofty wisdom of Joseph Pike and John Woolman, is the spirit of Joseph John Gurney's letter to his sister. Is it not evident that the distinction she had won, gratified him as a man and a brother, and that it was this feeling which blinded him as to the real character of her new associates, made him think nothing of the dangers of her new career, and would not allow him to inquire whether, for the sake of her children, she ought not to have shrunk from the contagious example of the gay and fashionable acquaintances that were gathering around them?

We select as they occur, in running over the second volume, the following passages, exhibiting the very slight hold which the sentiments and example of consistent Friends had upon the conduct of Elizabeth Fry. She appears sometimes to have joined, in private opportunities, with the modes of worship in use among other societies, and to have thus countenanced practices and principles directly in opposition to those incumbent upon her as a minister in the Society of Friends to uphold. She thus records the marriage of one of her daughters: "Upton, 11th Month 5th, 1832, Last 4th day my dearest H— was married to W.C.S. The morning was bright, the different families collected, of course I was not present at the ceremony. The bride and bridegroom went to Ham House to take leave of their dear party; they then came home and we soon sat down to breakfast, about thirty in number. There appeared a serious and yet cheerful feeling over us. I felt prayer for them, but saw no opportunity vocally to express it. As we arose to leave the table, W. Streatfield, vicar of East Ham (the clergyman who had married the parties, and whose son was the bridegroom) returned thanks for the blessings received—[in other words said grace] when quite unexpectedly to myself, there was such a solemn silence, as if all were arrested, that I was enabled vocally to ask a blessing upon them," &c. ii. 164. After this marriage she paid a visit to her sister Cunningham, who was the wife of an Episcopalian minister, and who thus speaks of her visit. "On Sunday my dearest sister being at Pakefield with the Friends, induced my remaining all day there. She drank tea with me at the Hawtreys. Mr. Hawtreys and she had some animated and delightful conversation, before we went down to the lecture in the schoolroom; dearest Betsy accompanied us and some of the other Friends joined us. After the usual singing and prayer, Mr. Hawtreys read very impressively the latter part of the 3d chapter of Ephesians; we then had silence, after which she arose and beautifully addressed the meeting," &c. ii. 165. In 1836 she was called to France by an accident which had happened to her husband and daughter in riding. After her return she writes: "William and I went one day to St. Omer and stayed

till the next. *I was much interested in attending High Mass, but here I thought I saw something of the work of true religion under what appeared to me the rubbish of superstition and show. But I also thought that much of the same thing remained among Protestants. I long to see true religion in its purity spread more and more to the glory of God and the peace of men.*" ii. 260. In 1839, she again visited, with a Minute from her Monthly Meeting, the Continent, accompanied by J. F., her husband, and daughter. They arrived at Geneva in the 7th Month, and she thus describes an incident of that visit. "We had one of the most beautiful entertainments I ever saw, given by Colonel Troughin at a lovely place a few miles from Geneva, the fine snowy mountains about us, the lake within sight. In an avenue in the midst of a fine wood, we had a handsome repast to which about 100 persons sat down. The gentleman who gave it is a devoted Christian, a man of large property, and this blessing sanctified by grace. I visited a delightful institution for the sick of his establishment and on his grounds. To return to our entertainment, *grace was very solemnly said before our meal, and very beautiful hymn-singing afterwards.* Then we withdrew into the house, where I believe the anointing was poured forth upon me to speak the truth in love and power." ii. 363. In 1840, she writes: "Our beloved daughter L— was confined on 4th day. The babe, a lovely girl, breathed for twenty-four hours, and then died. They had the child named and baptized. *I happened to be present, and certainly some of the prayers were very solemn and such as I could truly unite with;* but part of the ceremony appeared to me superstitious, and having a strong savour of the dark ages of the church." ii. 374. "We held the Truth," says William Penn, "in the Spirit of it, and not in our own spirits; or after our own will and affections. They were bowed and brought into subjection, insomuch that it was visible to them that knew us; we did not think ourselves at our own disposal, to go where we list, or say or do what we list, or when we list. Our liberty stood in the liberty of the Spirit of Truth; and no pleasure, no profits, no fear, no favour could draw us from this retired, strict, and watchful frame." This retired, strict, and watchful frame of mind, has always been, and from the very nature of their principles must always be, the characteristic of the true Quaker. "The glory of this day," says he in the same place, "and foundation of the hope that has not made us ashamed since we were a people, you know is that blessed principle of light and life of Christ, which we profess and direct people to as the great instrument and agent of man's conversion to God; it was by this we were first touched, and effectually enlightened, as to our inward state; which put us upon the consideration of our latter end, causing us to set the Lord before our eyes and to number our days, that we might apply our hearts unto wisdom. In that day we judged not after the sight of the eye, or after the hearing of the ear; but according to the light and sense this blessed principle gave us, we judged and acted in reference to things and persons, ourselves and others, yea towards God our Maker. *For being quickened by it in our inward man, we could easily discern the difference of things, and feel what was right, and what was wrong, and what was fit and what was not both in reference to religion and civil concerns. That being the ground of the fellowship of all saints, it was in that our fellowship stood.*"—Preface to *George Fox's Journal*.

Being called by that Holy Spirit to the pure and spiritual worship of the Almighty, Friends have always felt it to be a part of that call to bear a consistent testimony against all worship performed in the will of

man, and at set times, against a man-made and hireling ministry — so that they could not countenance what they deemed to be one of the great corruptions of Christianity, by attending such places of worship or joining in fellowship with such acts of ministry and worship as are not according to the pure and holy practice into which they felt themselves called. And the rule holds good with all the testimonies against evil things which they have been required to bear. That thorough consistency of conduct which the Society regards as a paramount religious duty, is part and parcel, everywhere, and at all times, of genuine Christianity; for that which the truly awakened mind sees in the light of Christ to be wrong, the same light makes manifest that he is to separate himself from, and in no way to touch or taste or handle. Unquestioning obedience to these pointings is the fruit of the Spirit, the mark of discipleship, the badge of the fellowship of the saints.

True Christian unity, the love of the brethren, that love and unity which are queried of in our discipline, are inseparable from this consistent and humble walking according to manifested duty; and the profession of love will be but as a tinkling cymbal, unless those that profess it see eye to eye upon this great rule of faith and practice. Those who thus live up to that which the light of Christ manifests in the heart, under whatever name and profession they may be, are members of the church of Christ, and our Society has ever recognised them as such. But inasmuch as we believe no other people has made this thorough consistency of life and conduct so essential a part of their doctrine and discipline as the Society of Friends, or has so restored the principles and practices of the true and primitive church; inasmuch too, as the Society was founded by, and consisted of those who saw eye to eye on this great theme, and knew that the sense of religious duty must of necessity be the animating principle of the whole life day by day, and hour by hour, of the members of the true church, and whose great concern was so to live and so to walk—we feel that a Society thus gathered and constituted may apply to its living members the blessed hopes and promises of the Gospel, belonging to that spiritual Israel of which the chosen people were the type. Not that we have ever supposed mere membership in our Society to give even the shadow of any such high claim; or that we would exclude from the fold of the chosen people, the spiritual Israel, any, of whatsoever denomination, who, faithful to the light vouchsafed, thus live and practise; but that there has been revealed to us as a people, a better knowledge of the worship which is acceptable to the Almighty, a higher and purer standard of conduct, a bolder and more unflinching testimony, embodied in practice, against the spirit of the world, selfishness, pride, injustice, and hypocrisy, than any people of modern times have held.

That we are not now the people we once were, must be freely confessed; yet great as has at various times and in various places, since the brightness of our early rising, been our defection from the Truth to which our forefathers were gathered—we have ever as a body recognized that Truth; and there have always been living members in the Society, who have kept and lived up to the primitive faith. The sacred fire from heaven upon the altar has never been extinguished, faint and expiring as has seemed at times to be the flame. *Restoration* and not *improvement* should be the aim and watchword of such a people; for to them all *improvement* which is not *restoration* is false and delusive. This defection from consistent practice has ever been felt as a weight and burden upon the living members of the church, and upon the ministry in particular, and has greatly stood in the way of the discharge of

those duties which, as a Christian people, we owe to a world estranged from the true knowledge of God. And whenever the Head of the church has been pleased afresh to visit his people, the first duty has been felt to be the searching of the camp for the unclean and forbidden thing, the purifying of our own practice, the bringing of us back to a greater conformity to primitive simplicity; and these times of restoration have always been times of increasing vigour in the discipline and increasing brightness in the ministry—times in which messengers have again and again been raised up and sent forth from amongst us to preach, in the power and demonstration of the Spirit, the way of life and salvation.

If these remarks are correct, and their truth will hardly be questioned, they throw light on the real character of the sentiments expressed in the extracts which follow, sentiments (we are constrained to add) which betray the writer's want of depth and discrimination, both as to the subjects themselves of which she is treating, and as to the ground taken by our Society in these respects. "6th Month 3d, 1831.—The Yearly Meeting concluded this day week. I was highly comforted by the good spirit manifested in it by numbers. I think I never was so much satisfied by the ground Friends took; leading us to maintain what we consider our testimonies upon a scriptural and Christian ground, rather than because our forefathers maintained them. My opinion is that nothing is so likely to cause our Society to remain a living and spiritual body, as its being willing to *stand open to improvement*; because, it is to be supposed, that as the church generally emerges out of the dark state it was brought into, its light will shine brighter and brighter, and we as a part of it, shall partake of this dispensation." ii. 138. "12th Month 17th, 1836.—We had a very interesting Quarterly Meeting yesterday, though the ministry of our dear Friend — tried me much in points, more particularly her applying to us as a people, those blessed hopes and promises that I apprehend *belong simply* to the living church of Christ, gathered out of all administrations and nations. I doubt not the living members of our body, from their first rise, have been in many instances bright and shining lights in their day, and have peculiarly had to uphold the simple, pure spirituality of gospel truth; but I see no authority for our supposing ourselves to be more of a chosen people, the select few, than all who are redeemed by the blood of the Lamb; though I think our calling a high and important one in the militant church of Christ." ii. 262.

The several visits of Elizabeth Fry to France and Germany in her capacity of a minister of the Society of Friends, furnish subjects for serious reflection. Her "line of service" was, to say the least of it, "peculiar;" and we may perhaps trace in the changes which had taken place on the Continent, some of the causes of this "peculiarity." The darkness of superstition and bigotry on the one hand, and of infidelity on the other, in which a large portion of Europe was involved, together with the restrictions placed upon other forms of worship than those allowed by law, and the difficulty of procuring suitable interpreters, have very much confined the religious services of English and American Friends, travelling there, to labouring with the few who are in profession with us in France and Germany, and to private interviews with such religious persons as were open to receive them. They travelled, as it were, in the first faint twilight, amidst surrounding darkness, and able to distinguish but few objects, yet, assured that the dawn was at hand. The calamities which attended the wars of the first French Revolution greatly increased the number of seeking religious minds throughout Europe, and there is no

reason to doubt that the overruling Hand was turning to his purpose of chastising and humbling the nations, the agitations and confusions of the times. There had not probably, since the days of George Fox, been so great an opening for the religious services of Friends on the Continent as at this period. Serious and reflecting men, sick at heart of sceptical philosophy on the one hand, and of priestly bigotry and superstition on the other, were seeking to know for themselves the substance and reality of religion. They were thus peculiarly fitted for receiving the message of the inward Teacher, of the perfect equality of all in the Divine sight, of the emptiness of all forms and ceremonies, of religion being the life's business of every man, and that it is a daily and hourly walking with God, through faith in the Redeemer of men, in all purity and humility and doing of good. And there can be no reason to doubt that this message of Quakerism was truly and faithfully delivered during those stormy times by the various ministering Friends who visited the Continent, and that it was received with joy into the hearts of many. We fully believe that these visits, quietly and unobtrusively as they were paid, had some share in sowing the seeds of those more spiritual views of religion, which were fast ripening into harvest as the storms thickened and burst over all Europe amidst the last fearful shocks of that great earthquake.

The change wrought in the heart of the emperor Alexander, during the awful calamities of the French invasion, when all seemed for a time to be lost, was a change wrought in an equal or greater degree in the hearts of hundreds and thousands of all ranks and conditions, during those times when all things were shaken, and hope and peace seemed alike to have fled from the earth. The confession made by the Czar to Thomas Shillitoe, would, we doubt not, have found an echo in many a breast. "Before I became acquainted with your religious Society and its principles, I frequently, from my early life, felt something in myself, which at times gave me clearly to see that I stood in need of a further knowledge of Divine things, than I was then in possession of; which I could not then account for, nor did I know where to look for that which would prove availing to my help in this matter, until I became acquainted with some of your Society and with its principles. This I have since considered to be the greatest of all the outward blessings the Almighty has bestowed upon me; because hereby I became fully satisfied in my own mind, that that which had thus followed me, though I was ignorant of what it meant, was that same Divine Power, inwardly revealed, which your religious Society have from their commencement professed to be actuated by in their daily walks through life; whereby my attention became turned with increasing earnestness to seek after more of an acquaintance with it in my own soul. I bless the Lord that he thus continues to condescend to send his true Gospel ministers, to keep me in remembrance of this day of his merciful awakening to my soul."

A deep sense of an Almighty overruling Power, and of the merciful deliverance they had experienced, and which they attributed to Him that ruleth in the affairs of men, seemed at that time to be the pervading feeling of serious minds throughout Europe, and in a remarkable manner especially of many of the kings and princes, who had thus wonderfully been delivered from the power of a foreign enemy. The long and prosperous peace which followed, even where it did not efface these salutary impressions, had at least this effect upon many minds. The engrossing cares of life, and of the things of this world, diverted them from the strict self-scrutiny, in the light of Christ, which is essential to progress in the Christian path.

The plans of benevolence and of public utility which began to occupy the minds of the rulers, must have diverted their attention, where there was not sufficient religious depth, from their own condition. Philanthropy became the theme and the study of courtiers; it was manifest that the awakening influences of the Holy Spirit in the hearts of men in high station, were in great danger of passing to the surface and being dissipated in mere religious sentimentalism.

Throughout these changing and eventful times, the mission of the true ministers of our Society seems to have been to strengthen that which was weak, namely the dependence on the Divine Teacher as the true source of all spiritual strength. What a close watchfulness did they manifest, lest any precept or example of theirs should weaken in the minds of the people the force of this great testimony! and how strong was their confidence, notwithstanding their path was so narrow and obscure, that they were in the service of their Divine Master, and that the light of the true Gospel day was soon again to shine upon the nations!

In the year 1790, George Dillwyn and Sarah Grubb visited the Continent the second time together, and performed an extensive journey through Germany and France. The following extracts from the published journal of the latter show the manner in which they were led along, amidst darkness and discouragements. "Between Dunkirk and Rotterdam we had divers opportunities of disseminating the knowledge of the principles of Truth, by the distribution of books, and some conferences in a private way; but had no public meeting, though our minds were in several places brought under a considerable weight of exercise; which seemed to answer no more end than the people's walking round the walls of Jericho, and were it not that we are convinced, even from outward observation, that the Lord is at work in the kingdoms of men, and making a way for his own seed, we might conclude that the fortifications which this world's spirit hath erected even in Holland will hardly ever be taken down."

"Soon after our friends were gone we concluded to pay a visit to a family of Amsterdam (with whom we were acquainted when there before) who now reside at their country house about half way from that city to Utrecht; and accordingly set off and arrived about five, and were received more like near relations united on the best grounds, than as people of another nation and profession. We also met here two women of considerable account on a visit; to one of them particularly our minds were nearly drawn, and the little instruction which was in our power to communicate, from the exercise of our mind, broken French, and the use of the Scriptures (to particular passages of which we directed them as they occurred) was received with a religious sensibility which greatly united us and which words cannot fully set forth. Though we often lament our ignorance of the language of this people, and its attendant inconveniences, yet I was never more convinced of the influence of Truth qualifying to speak to one another in our own tongues, though utterly incapable in any other language than that of the Spirit; for in the present case we were not sensible of either us or the Cause suffering under our apparent disadvantages. We cannot always judge why we are so led, and why so destitute of some outward accommodations to the service, which human prudence would naturally point out; but I may acknowledge that on this account I never was more contented and supported in a humble trust that the good and Almighty hand is with us in 'these mortifying labours.'"

"From Munster we came to Pymont, which we reached the 23d of 7th month. Here our minds were soon comforted in the belief that there is a seed in

these parts, which however hidden from the world, and the many churches professing the Christian name, are pressing after an establishment on the right foundation. Our minds were greatly favoured with peaceful serenity and a steady reliance on Providential care; so that instead of difficulties depressing, they rather animated our spirits to press forward toward the fulfilling of our allotted portion of travail and exercise, and to bear up one another according to our ability, through all. Nevertheless there have been seasons when Satan did not fail to suggest to the weakness of my mind, that we were running in vain. But to the humbling encouragement of us all, after we arrived at Pymont, and particularly in the second meeting there, among a simple hearted, seeking people, we were convinced that it was not so, and that Infinite Kindness would also preserve us from labouring in vain. It was an opportunity wherein (to the praise of the Grace which we depend upon) we may say, that for a time 'the Seed reigned over all.' Visitors and visited experienced it to be a season of uncommon contrition, and during the extension of the holy Wing our spirits seemed gathered into perfect unity; so efficacious is Divine life and love."

"During our stay at Pymont we had many meetings, some of which were uncommonly contriving opportunities, wherein the doubts of these people seemed to subside, and the virtue of Truth to sweeten and refresh their weary spirits. In many respects they are weak, and yet so sincerely desirous to obtain 'the one thing needful,' that we entertain a hope that some of them will increase in steadfastness to what they know to be right. Our minds are often involved in discouragement and conflict: the weakness of our frames and perhaps the prospect of the unfinished part of the work, may be the occasion of these. But let us remember, that till they are overcome by the power of victorious faith, it is our seed time rather than harvest, and therefore we are called upon by merciful and heart-solacing intimations, to sow in hope. Whether any apparent fruits ever appear from this journey, we seem comfortably satisfied at times that it will not be lost in the unlimited family of the one universal Parent; and if we are but favoured to keep the word of his patience so as to hold out to the end, and return without condemnation, it will not be lost to us."

"I hope we have been preserved thus far from drawing the inward attention of those whom we have visited to ourselves, or attaching them in the affectionate part to any representation of good. The secret sympathetic exercise which we have felt on their account, and in company with them hath, I do believe, brought us all at times to the renewed discovery of the everlasting Foundation; and we have a hope that some of these will acceptably build thereon. We appear very strange to many here, but so different to a few who are acquainted with the Truth, that the distinction of countries seems almost lost, and proves the cementing virtue of religion. At Hertford we were visited by two religious men, who come under the description of those called Friends in these parts; and they were encouraged to faithfulness. Our men also visited a lawyer, who, being discontented with the usual ceremonies of religion, &c., keeps much to himself. Next morning as we were at breakfast, purposing to depart, there came two men from different parts, who had walked many miles through the rain to meet us. One of these men, sometime ago, refused to be married by the priest, in which and in other things he bore a steady testimony, under persecution, against a hireling ministry. The openness, kindness, and solidity of his manners and countenance, were pleasant to us; and being evidently acquainted with silent waiting we had a solemn instructive opportunity together."

"From Hertford we proceeded to Bilefield, a town where, and in its neighbourhood, there are many religious people, and particularly agreeable as to the outward: but it was a visit attended with as deep baptism and continual travail of spirit as we have experienced in any place that we have been in; which with the providential openings, and strength to visit the precious seed in the needful time, tended to convince us that we were in the way of our duty; a most cheering evidence in this dreary wilderness, and a full reward for all our little toils." Having an invitation to meet a small company at this place they went. "By the time we got there they were about twenty in number. We soon settled down into a silence truly solemn, which lasted a considerable time without interruption of any kind; and when the channel of instrumental ministry opened, the precious life mercifully continued, and our parting was under its tendering impressions. This circumstance of dropping in with a people of whom we had no intelligence, and with whom we contracted no further acquaintance, with the sensible feeling of Divine care over those who are as sheep having no shepherd, affords altogether a sweet and pleasant reflection; accompanied by this encouraging truth, that 'the Lord can make a way where there seems to be no way!' O that He may graciously continue thus to favour us!"

"In many places we found a people who were discontented and weary with the mere profession of Christianity, and the deadness of those forms and ceremonies with which it is encumbered; and who were convinced of the sufficiency of the heavenly Principle. These having been mercifully visited with a lively sense of the spirituality of true religion, received us in the name of disciples, and rejoiced in being directed to the Christian's rest. This true Sabbath was, however, imperfectly understood by many of them, for want of ceasing, when they met together in little companies, from all activity of their own, and depending singly on the quickening virtue of Truth to qualify them for, and lead them into, such services as are most acceptable and most consistent with the duty of true spiritual believers. Some of these people appeared to be so near this great point, as soon to discover and acknowledge it; but their increasing testimony thereto will, if rightly borne, prove the closest trial which they have yet met with. We are indeed convinced, beyond all shadow of doubt, that there is a choice heritage in Germany, and other parts of the continent, who are gradually retiring to the true sheep-fold; but at present they are, like the disciples, secreted in an inner chamber for fear of the Jews. Our visit to this people, though attended with a degree of suffering, hath been productive of solid peace."

In the year 1794, John Pemberton paid a religious visit to Holland and Germany, sailing direct from Philadelphia to Amsterdam. He travelled as far as Pymont, where his feeble constitution sunk beneath the effects of a severe cold, and he died in the 63th year of his age. The impressive testimony of the Friends of Pymont, describes clearly and briefly the character of his services among them. "He was often led in a manner unusual in these parts, to go into unknown houses, and after an awful pause, to distribute wholesome doctrine, counsel, and advice among them. This manner as it were like in the Apostles' days, to break the bread from house to house, seemed sometimes at first to surprise the people; but when, after a short while, their minds were overshadowed by that invisible power which accompanied his words, and the witness of Truth in them was reached, tears were often beheld to flow; and at parting, the unknown were observed to take leave of him as if well acquainted, in a tender and affecting manner."

"His arrival at Pymont was on the 12th of Ninth month, and his stay amongst us about four months; during which time he was mostly very poorly in health, but nevertheless almost daily occupied in the service of Truth; for as his bodily health permitted him, he not only attended punctually our public and monthly meetings, and visited Friends in their families, but had also many private opportunities, and several public meetings with the towns-people, which were very numerous, and wherein he was enabled to preach the free Gospel of Christ with Divine authority; so that not only at times the whole assembly seemed to be clothed with an awful reverence, but also the hearts of many were moved, and the witness for God in them reached by his living testimony. At such opportunities, he seemed, to the admiration of those who knew his weak constitution, not to feel his bodily weakness at all, usually lifting up his voice as a strong youth, to testify of the great love of God towards mankind.

"It was his principal concern to turn people from darkness to light, and from the power of Satan to God; endeavouring to show, that God has given a measure of his Spirit, light or grace to all men, as a talent which he has placed in their hearts.

"His ministry was in plainness of speech and attended with Divine authority; for his words, whether they contained comfort, exhortation, or reproof, reached the inward states of those whom it concerned; and he has often spoken, both in our meetings and at other opportunities, so exactly to the state of individuals that there was no doubt left, that he was led by the unerring Spirit of Truth; and more especially in his particular service among us, as fellow-professors of the same principles of that unchangeable Truth, for the promotion of which he spent his life.

"The solemn reverence of his waiting spirit appeared so manifest in his countenance, that others who beheld him, were thereby invited to stillness: and such as had a desire of hearing words, were taught by his example to turn their minds inward, to the measure of grace in themselves; showing that it is infinitely better to keep silent before the Lord, than to utter words that are not accompanied with the life-giving and baptizing power of the Spirit; which must needs enliven them if it be truly profitable."—*Friends' Lib.*, vi., p. 379.

Can there be found elsewhere a more exquisite delineation of the ideal of a faithful minister of the Gospel, than these honest-hearted Friends of Pymont have thus given? In the year 1796, George Dillwyn visited the Continent a third time, accompanied by David Sands and William Savery. The printed journal of the latter in the first volume of the Friends' Library, contains a narrative of this journey, which shows that their principal concern was to visit and strengthen the Friends in Germany and France; and to seek out persons who, being dissatisfied with the lifeless forms and ceremonies of the prevailing systems, had separated themselves therefrom, lived a retired life, and met together in a manner approaching to that of Friends. To these and to a few enlightened and spiritual individuals of all denominations who sought their society, their labours were chiefly confined, and their message to all was the same. "We gave them some books, and recommended their close attention to the further manifestation of the true Light, which they had acknowledged for their true Guide and Teacher; and to bear their testimony faithfully, thus would the Lord prosper them, and make them in his holy hand as eyes to the blind, and as a city set upon a hill," page 375. The visit of Richard Jordan in 1801 to the Friends of Pymont and Minden, in Germany, and of Congenies and Nismes, in the south of France, was of a similar character; and so, as far as we have learned, were all the visits of ministering Friends to the Continent,

during the calamitous period of the wars of the French Revolution. With the single exception of William Savery, who spoke German with ease, all these Friends were under the necessity of employing an interpreter, both in public and private, which greatly added to the difficulty of conveying in suitable terms the message of life and salvation, which they had to preach. Yet they were not without many seasons of consolation, in which they felt that there was a hidden precious seed scattered throughout the countries they had visited, "measurably gathered both from the superstitious and the vain world; and seeking a foundation whereon they may rest the soles of their feet." And we doubt not, that in reviewing the manner in which they had been led along, they could acknowledge with Sarah Grubb the "comfortable belief, that, through the creating and converting Word of Omnipotence, the pure seed of Divine Life was visited with greater efficacy than the discouragements which we were under, allowed us to know at the time."

In 1822 and 1824, eight and ten years after the general pacification of Europe, Thomas Shillitoe twice visited the Continent. There are few more instructive narratives than that which he has left, of the manner in which he was led along in this service. A man of feeble frame and weak nerves, advanced in years, and ignorant of any but his mother tongue, mean and humble in his exterior as to his dress and person, unlearned in all the world's ways, and in all that the world esteems learning; he traversed the Continent from Christiana to Geneva, and from Nismes to Petersburg, without guide or companion, or interpreter, except such as his good Master provided him with from time to time, as he pursued step by step his well pondered way. "He found not, like the Friends at whose journeys we have glanced, merely humble and obscure individuals, with here and there a person of somewhat higher rank and more influence, willing to receive him—but an open door in the stately mansions of noblemen, and in the palaces of kings. Yet how single was his eye kept to the one great object of his errand—the preaching as the Spirit gave him utterance, of the way of life and salvation! At Amsterdam he was urged to visit a palace and gallery of fine paintings, and refused, because it would ill become him who professed to be sent on such an embassy, so to spend his time. At Petersburg he apprehended it to be required of him to choose the most public places for his daily walks. "I was thankful," says he, "that I was made willing to be gazed at." "On my way home I was met by one of my countrymen, who has taken a kind part in endeavouring to better the state of the prisons, and the condition of the prisoners, who was on his way to make his usual visit to these abodes of human misery, and who kindly invited me to accompany him there. I was not a little tried on the occasion, feeling myself under the necessity, as heretofore, of refusing his kind offer, as my time for such visits did not appear to be fully come. I returned home, well satisfied that my friend's importunity to go with him did not prevail. Oh, the need I feel, and in a particular manner, since my feet have been set in this city, to know every inch of ground I travel on measured, before one step is taken in the line of apprehended duty."—*Friends' Library*, iii., p. 313.

"My situation may be said to resemble the owl in the desert, the pelican in the wilderness, and the sparrow alone on the housetop; for I passed days and days, and hardly exchanged a word with any one, except when I went out to meeting, or asked the family I was residing with for my common necessities; for the way did not open in my own mind to hold converse much with them on other subjects. Why it is so with me I have no right to query; my Divine Master knows

there is cause for it, or he would not lay me under this restraint."—*Ibid*, p. 317.

Even after the last of those memorable visits "in the name of the Most High," to the most powerful absolute monarch on earth, he thus writes: "Being conveyed back to my lodgings, and taking my seat in my apartment, it was with great difficulty I could refrain from proclaiming aloud my feelings of gratitude to Almighty God. For a while I felt like one lost in admiration; but afterwards the retrospect of what had fallen from my lips caused me to tremble; but in due time Divine Goodness in mercy condescended to pour into my heart such a portion of the wine of consolation, as he best knew I was able to bear; for I soon became sensible a care was now necessary that I might be enabled to withstand the wiles of Satan, as ever it was when my mind was under exercise for the service which I had thus been mercifully enabled to accomplish."—*Ibid*, p. 331.

After his return home he writes: "I found it indispensably necessary to endeavour to keep in the lowly valley; lest the dew, which I was favoured to witness resting on my mind, should be suddenly dissipated, through my too freely conversing on my religious movements on the Continent, or by reason of worldly matters," &c.—*Ibid*, p. 339.

Similar to these have always been the exercises and the trials of the true ministers of the Gospel. They are not sent forth as the agents of this or the other plan of philanthropic benevolence, however useful in its place and plausible in its character, but to preach as the Spirit gives them utterance the way of life and salvation. Their mission continues to be what George Fox declares his to have been. "I was to bring people off from their own ways, to Christ the new and living way; from their churches which men had made and gathered, to the church in God, the general assembly written in heaven, which Christ is the head of; and off from the world's teachers made by men, to learn of Christ who is the Way, the Truth, and the Life; of whom the Father said, 'this is my beloved Son, hear ye him;' and off from all the world's worships to know the Spirit of Truth in the inward parts, and to be led thereby, that in it they might worship the Father of spirits, who seeks such to worship him; which Spirit they that worshipped not in, knew not what they worshipped." "I was to bring people off from Jewish ceremonies, from heathenish fables, from men's inventions, and windy doctrines, by which they blowed the people about, this way and the other way, from sect to sect; and from all their beggarly rudiments, with their schools and colleges for making ministers of Christ, who are indeed ministers of their own making but not of Christ's; and from all their images, crosses, and sprinkling of infants, with their holy days (so called), and all their vain traditions, which they had got up since the Apostles' days, which the Lord's power was against. In the dread and authority thereof was I moved to declare against them all, and against all that preached, and not freely, as such who had not received freely from Christ."—*G. Fox's Journal*, I., p. 112.

"Have a care of the world and its spirit," said Samuel Fothergill in a letter to a friend; "its friendships are at enmity with, and destructive of that lamb-like, innocent life, which inherits all things."

Let us now, in contrast with the passages quoted before, recur to the life of Elizabeth Fry for the description of her visits to the Continent; and although several striking passages relating to them have already been given, much remains that cannot fail to surprise and distress the rightly concerned members of our Society. We quote, in what follows, the language of her biographers: "Mrs. Fry had not returned the certificate which she had received from the meetings of Friends for her continental journey in 1839. She

had, when she asked for it, some expectation of prolonging her travels in Germany, but her objects in France occupied so much more time than she had anticipated, that she was under the necessity of returning to England. But she did not abandon the idea, and the time seemed now approaching when she might again leave home with satisfaction. Her brother, Samuel Gurney, his daughter Elizabeth, and her friend William Allen, with his niece Lucy Bradshaw, accompanied her." ii. 373.

"At Brussels the party had an audience with the king, who held out both his hands," says Elizabeth Fry, "to receive me with real kindness, and appeared quite pleased to see me again." William Allen thus describes the interview: "Elizabeth J. Fry's concern respecting prisons, was, of course, the first object, and when her paper of observations upon them was read, I explained my views with respect to the *employment of the poor, education, &c.*, and gave him some pamphlets, which he received most kindly. Elizabeth Fry asked leave to introduce Samuel Gurney's daughter Elizabeth, and my Luey, to which he most pleasantly agreed, and they accordingly came in. Samuel Gurney pressed the *cause of slavery* upon the king's attention. This interview was very gratifying."—*Life of William Allen*, ii., p. 438.

Her niece writes concerning it: "Yesterday began with a full tide of business. They were to see the king at 12 o'clock. My aunt looked beautifully," &c. ii. 379. In a letter from Amsterdam to one of her children, dated 3d Month 19th, 1840, she speaks of drinking tea with a converted Jew, where she met numbers of the Pietists. "He read the 14th chapter of John in French. I spoke, and gave a little advice on Christian love and unity; then the Jew spoke, and another Jew prayed, and afterwards William Allen. The serious, the sweet, the good, and the ludicrous, were curiously mixed up together. Yesterday was very full; first company, breakfast and reading, then preparation for two meetings, one for prisons in the afternoon, and one in the evening for philanthropic objects, &c.; at 3 o'clock about 20 gentlemen came to discuss with us the state of the prisons in Holland, an excellent meeting. *Your uncle is clever in his speeches and real knowledge of the subject. I receive blessing and thanks from many far too much; our visit appears most seasonable here, so much wanting to be done in the prisons and other things.* 5th day morning. We went to our Friends' meeting; when we arrived, the numbers round the door were so great, that we doubted whether we could get in; however, way was soon made for us, and we found a large and highly respectable congregation needing no interpreter. We had certainly a flowing meeting in every sense. I think the cup flowed over with Christian love. I believe it has been a most unusual thing the way in which hearts have been opened towards us. *I then went off to the prison to launch the committee of ladies in visiting it, several gentlemen also with me. I had just time to come home, rest, and dress, and set off to a dinner at our friend Van der Hope's, where there are the most exquisite paintings by the Dutch masters. I think I never saw any so much to my taste!*" ii. 384.

At Utrecht, after a busy and fatiguing day, 82 persons collected in the evening at her hotel. "My heart was almost ready to sink; however, we began by a capital speech of my brother's, on slavery, showing them the importance of liberating the slaves in their colonies; then John Mollet spoke in French; afterwards my poor self, *first upon prisons, with all appertaining*, then their schools, little or no Scripture being allowed in the public ones; about this I spoke most strongly. We ended with Scripture reading and exhortation; there was great attention paid, and much love shown us."

From Berlin her niece writes: "Our dear aunt's first evening for philanthropic purposes took place on the 13th. There is a splendid room in the hotel capable of containing 200 persons, where we have our *reunions*. At one end is raised a low platform; on this platform sat my aunt, William Allen, Lucy Bradshaw, papa, and professor Tholuck (a very noted scholar) as interpreter. A very fine company of the higher classes filled more than half the room." William Allen shall describe the rest. "Many persons were invited to the hotel this evening, *in order that we might explain to them the nature of the philanthropic exertions made in England, for the abolition of slavery, the improvement of prison discipline, &c., and to encourage our friends to unite in associations for benevolent purposes.* A large company assembled, amongst whom were many of the higher nobility. It was my office to open the business, which I did in English, Professor Tholuck interpreting for me. I stated the object for which this company had been invited, *adverted to some of the leading subjects which had claimed attention in our own country, and enforced the benefit of co-operation, and the strength there is in unity.* Dear Elizabeth Fry then in a very instructive manner, gave an interesting statement of the progress of the prison cause; dwelling upon those points which are of the greatest importance in *the treatment of prisoners, and mentioning some circumstances which had come under her notice in her travels on the Continent.* Samuel Gurney, in a manly, appropriate, and concise address, gave some information on the subject of *slavery,*" &c.—*William Allen's Life*. ii. p. 459.

Let us go on with our quotations from the letter of her niece. "The princess William has been very desirous to give her sanction, as far as possible, to the ladies' committee for visiting the prisons that my aunt has been forming; and to show her approbation, had invited the committee to meet her at her palace. So imagine about 20 ladies assembling here at our hotel, at half-past 12 o'clock to-day, beautifully dressed; and further, fancy us all driving off and arriving at the palace. The princess had also asked some of her friends, so we must have been about 40. Such a party of ladies, and only our friend Count Gröben to interpret. The princess received us most kindly, and conducting us herself to the top of the room, we talked some time whilst waiting the arrival of other members of the royal family. The ladies walking about the suite of rooms and taking chocolate for about half-an-hour, waiting for the crown princess, who soon arrived. The princess Charles was also there, and the crown prince himself soon afterwards entered; I could not but long for a painter's eye to have carried away the scene. All of us seated in that beautiful room, our aunt in the middle of the sofa, the crown prince and princess, and the princess Charles on her right. The princess William, princess Marie, and the princess Czartoryski on the left. Count Gröben sitting near her to interpret, the Countess Bohlen and Dernath by her. I was sitting by the Countess Schlieffen, a delightful person, who is much interested in all our proceedings. A table was placed before our aunt, with pens, ink, and paper, like other committees, with the various rules that aunt and I had drawn up, and the Countess Bohlen had translated into German, and which she read to the assembly; our aunt then gave a clear, concise account of the societies in England," commencing every fresh sentence with, "If the prince and princesses will permit." When business was over, my aunt mentioned some texts which she asked leave to read. A German Bible was handed to Count Gröben, the text in Isaiah having been pointed out that our good aunt had wished for, 'Is not this the fast which I have chosen,' &c. The count read it, after which our aunt

said, 'Will the prince and princesses allow a short time for prayer?' They all bowed assent, and stood, while she knelt down and offered one of her touching, heartfelt prayers for them." &c. ii. 391. The extracts given above are no exaggerated picture of this and her other journeys on the Continent, in this particular, that wherever they went, travelling still in the character of ministers of the Society of Friends, their first care appears to have been, to adopt the language of the Edinburgh Review, "to preach the cause" of the British and Foreign School and Bible, the Prison Discipline and Anti-Slavery Societies; and the mission and message of the true Quaker were, it must be admitted, merged in the advancement of the interests of these modern philanthropic enterprises.

The winding up of the journey was of a piece with the manner in which it was conducted. In the diary of William Allen we find the following entry: "12th Month 5th, 1840. Received a gold medal from the king of Prussia, who, in a letter addressed to 'Mrs. Elizabeth Fry, Mr. William Allen, and Mr. Samuel Gurney,' returns his best thanks for our kind letter," (they had addressed one to him seven months before while he was still crown prince) "united with the sincere wish," he says, "that the three golden homage medals inclosed hereby, may afford you some pleasure, and be a constant remembrance of me."

To this letter William Allen wrote an answer, in which he says, (*see William Allen's Life*, ii. 505 and 506,) "The tokens of thy kind remembrance of my two friends and me, as expressed in the letter that accompanied the *homage medals*, which thou ordered to be delivered to us, were very cordial to our feelings, and we gratefully receive them, not merely as coming from a king whom we honour and love, but from one whom we rejoice in being permitted to consider as a Christian friend." Comment on this is needless! but we cannot help thinking, how John Woolman, or Thomas Scattergood, or Richard Jordan, would have treated the proffer of a *golden homage medal* as an acknowledgment of the value entertained of his Gospel labours.

Let us here pause before the singular spectacle which this narrative furnishes. Is there not reason to conclude that the operation of that Divine Power, which is able to subject all the thoughts and purposes of the heart, and to break in pieces the strong will of the natural man, was at times checked and arrested in the case of Elizabeth Fry, by the influences which surrounded her? that her obedience to what she felt to be the Divine requisitions was often reasoned away, and that the result was a want of depth in religious experience and of faithfulness to manifested duty, which would, had she attained them, have preserved her from the inconsistencies into which, as we have seen, she was betrayed? That her manner of life and her associations were incompatible with the strait and narrow path becoming a minister of the Gospel, and that she had, on various occasions, acted inconsistently with our testimonies on the subjects of war, ministry and worship, is most clear. We know little of the concern which this inconsistency must have caused in the minds of many of her friends; for it was no doubt privately and confidentially communicated by them to her and to each other, and as it was not meant for, so it did not reach, the public ear. But there are intimations scattered throughout her journal which prove its existence, and show how much it annoyed her. It must, indeed, have greatly embarrassed an honest and consistent elder or overseer, or member of a committee to deal with an offender, how to reply to the argument that might have been raised from her example. It would be a solitary instance of the kind if that example had not been imitated, and

her laxity of practice as a Quaker had not found many admirers. Of what avail could the weak defences of the discipline have been in those points, in which she, the lioness of the forest, passed through them and over them at her will, and none dared more than whisper his alarm?

Of the manner in which many of her personal friends treated the doubts entertained of her consistency, the following letter is probably a fair example:—"Thou desirest me to tell thee what I think of dear Elizabeth J. Fry's dining at the Mansion-house. I can only say, that it has never appeared to me right to judge her conduct in this matter, without hearing her reasons for so doing, as I fear some have done. There is no doubt she considered the subject before accepting the invitation, and apprehended it would be in the way of her duty to accept it,—and here, I think, we may leave it. Her line of service has long been peculiar, and He whom she desires to serve has kept her in many perils and in many adversities too. *I do not envy those whose zeal on this occasion has outrun their charity,* but would rather desire that we may all be kept in our individual spheres of duty, in true watchfulness and humility; looking singly unto Him who can preserve those who fear Him, in whatever circumstances He may be pleased to call them into."—*Memoirs of Maria Fox*, p. 405.

Now what does this letter amount to, but this—that as Elizabeth Fry's line of service had long been peculiar, and as no doubt was to be entertained of her having acted deliberately, her conduct was not to be called in question; and to do so, without hearing her reasons, was to let one's zeal outrun one's charity! Would not the same reasoning close all examination into the conduct of any, whatever they might choose to do, provided they alleged that it was in the line of their duty? Does it not foreclose all right of examination, and stamp all who cannot approve of her conduct as deficient in charity? For how could any explanation of hers change the plain facts of her inconsistency in this case with her profession?

This vague and general charge of deficient charity and excessive zeal preferred against those who presumed to think her inconsistent and censurable, has become the common refuge, in these times, of those who find it difficult to refute such objections. And it is urged in so many ways, and with such high claims of apostolic authority, that it is worth while to examine what it means, and what it is worth. True it is, that the love of the brethren is the badge of the Christian; that it was by this that all men were to know who were His disciples—that they loved one another—that great as are hope and faith, the greatest of the three is charity, without which the gift of prophecy, and understanding of all mysteries and all knowledge, are as nothing. Yet the apostle who pronounced this praise of charity, was he who withstood Peter to his face, and was unsparing in his condemnation of error, and sought diligently whithersoever he journeyed to put away wrong things and wrong doers out of the church. The charity which he inculcated—the love which the Redeemer enjoined—were no weak compliance with error, but pre-supposed a being built up in the Truth on the eternal, unchangeable foundation!

There is, to be sure, a love of all mankind, a charity for the frailties and errors of others, which are great Christian virtues; but their effects are not to link us in with evil practices and wrong opinions, but so far to lead us into sympathy with the wanderers, as to understand their condition, to trace their misconduct to its origin, in order wisely to administer counsel and aid for recalling them to the paths of virtue.

And the Christian disciple often meets a fellow-pilgrim, in whom, however little he may know of his

creed or his opinions, there is manifest a degree of sincerity and simplicity, humility and faith, which, like as face answereth face in a glass, calls forth mutual love and sympathy and brotherhood. But along with the love and sympathy thus felt towards all true Christians, and the charity due to all mankind, and which become greater as the ties that bind us become closer, there are blended duties of another kind between those who are one in church-membership; duties which ought clearly to be understood, and faithfully performed.

Robert Barclay, in his excellent treatise on the Anarchy of the Ranters, establishes beyond contradiction the true principles of church government. "The power and authority, order and government we speak of, is such as a church, meeting, gathering, or assembly, claims toward those that have or do declare themselves members: who own, believe, and profess the same doctrines and principles of faith with us, and go under the same distinction, and denomination; *whose escapes, faults, and errors, may by our adversaries justly be imputed to us, if not seasonably, and Christianly reproved, reclaimed, or condemned.* For we are not so foolish as to concern ourselves with those who are not of us." "In short, if we must preserve and keep those that are come to own the Truth, by the same means they were gathered and brought into it, we must not cease to be plain with them, and tell them when they are wrong; and by sound doctrine both exhort and convince gainsayers. If the apostles of Christ of old, and the preachers of the everlasting Gospel in this day, had told all people, however wrong they found them in their faith and principles, our charity and love is such we dare not judge you, nor separate from you; but let us all live in love together, and every one enjoy his own opinion, and all will be well; how should the nations have been, or what way now can they be, brought to truth and righteousness? Would not the devil love this doctrine well, by which darkness and ignorance, error and confusion, might still continue in the earth unreprieved and uncondemned? If it was needful, then, for the apostles in the days of old, to reprove, &c., if God has gathered a people by this means into the belief of one and the same Truth, must not they that turn and depart from it, be admonished, reproved, and condemned, (yea, rather than those that are not yet come to the Truth,) because they crucify afresh unto themselves the Lord of glory, and put him to open shame?"

"It is the life of Christianity," says Robert Barclay, "taking place in the heart, that makes a Christian; and so it is a number of such being alive, joined together in the life of Christianity, that make a church of Christ; nothing makes a church but the gathering of several true Christians into one body." Apology, prop. x. sec. 10. Now that religious concern and exercise which the church has over its members, to preserve them in purity of life and conversation, and in soundness of doctrine, and which it embodies in rules of discipline and articles of faith, is the joint and united concern and exercise of its living members; and must have originated in the breasts of individuals, who coming together in their capacity as a church, do, under the influence and guidance of the Great Head, give an authoritative expression thereto, in the form of laws for the government of the body. It is only the church, that is, the living members in their gathered assembly, that can rightly enact discipline and exercise authority over evil doers. Yet, on the other hand, to the *living* religiously concerned members, as well as to those invested with authority, as officers of the church, belongs the duty, in the spirit of the apostolic exhortation, of counselling, rebuking, and warning those who err, and those whom they may perceive to be in danger of erring. The whole structure of our

system of church government, implies this duty of watchfulness one over another. The discipline enjoins it, and recognizes the injunctions of our Saviour in Matt. 18th chapter, as the foundation of our church order in settling differences and dealing with offenders. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

There are, however, cases in which it is clear that this order of proceeding cannot be practised by all who have a right to speak in the matter, and in which its being rigidly insisted upon as the only one which our discipline permits, would leave essential duties to the church and the brethren unfulfilled.

The most prominent of these is the inculcation of unsound doctrines and practices, either by preaching or by the publication of books; such books, for example, as the Memoirs of Elizabeth Fry, in which the life of an acknowledged minister is narrated principally from her own private diary, and her example held up for our admiration and imitation. That every one has an undoubted right freely and fully to examine and to judge on these cases, and that there is no ground for the charge of want of charity and breach of gospel order in so doing—unless the criticism is pushed beyond the mark of fairness and justice—can, we think, be made manifest. And if, in attempting to do so, we take a wider range than seems at first sight to be applicable to the case in view, the importance of recurring to first principles, and of establishing our conclusions beyond the reach of cavil, will be our justification.

And first, of the preaching of unsound doctrine. *This is an offence against the Church*; and the Church through its appointed agents should not fail to observe the injunction of our Saviour, that is, it must by its elders see the offender alone, *establish the facts*, and if he neglect to hear them, his case must be brought in the usual order of the discipline before the proper meeting. But it has also other duties to perform. The offence has been a public one, the unsound doctrine has been preached, perhaps, before multitudes at various times; and the Truth must be cleared, not merely by private labour with, and final disownment of the offender, unless he publicly condemn and retract his offence; but it may, in extreme cases, be necessary to disclaim the false doctrine, and caution the members against receiving it. That official action on the part of meetings has not yet taken place, is no excuse for the inaction of those who feel it laid upon them to protest against error and to arrest its progress. And not only is there nothing in the discipline of the Society of Friends to discountenance this opposition to erroneous doctrine, but the duty of those who have detected it to expose and condemn it arises from the very nature of the case; for how can the inroads of error be checked, if they whose place in the Society gives authority to their opinions either palliate and excuse it, or pass it by? Nor is there any reasonable plea for branding those who thus act, as slanderers and defamers. If they can sustain the allegation of unsound doctrine, which they have made, *the truth of the charge is their vindication*. They make it at their peril; for if they cannot sustain it, and will not in that event retract it, *they then become the offenders*. But to attempt to shut their mouths, *before they have failed to prove their allegations*, to meet these with vague common-places about the necessity of love and charity, and the danger of a censorious spirit, is to shun the question,

and to put to hazard some of the dearest interests of the Society. *Disprove the charge*, show that it has no foundation, and there and then is the place and the time for *reprimand*. But the gist of the whole matter, the point to be first settled, *is its truth or error*; and till this is allowed to be inquired into, and is disposed of, the honest and conscientious objector may well rest in the continued affirmance of the charge.

To assume in this stage of the business that he is an offender, guilty of slander and defamation, and out of the unity of the body, would be to introduce into the administration of our discipline offences of entirely a new character, opening the door to the most arbitrary proceedings; for it would be to allow men to *put their own constructions* upon the words and acts of another, and then to deal with him as an offender, not for what he had actually said and done—hearing his allegations and examining into their truth—but taking the *construction which others have given of his motives to be the facts of the case, and deciding accordingly*. To condemn men for *constructive slander and constructive defamation*, on no better grounds than this, is, in the name of *brotherly love*, to practise persecution.

Were the discipline of the Society administered in its integrity, erroneous doctrines and evil practices would be nipped in the bud, and the Society cleared from reproach, where it failed to convince and reform the offender. But cases may be imagined in which the enemy sowed tares while men slept; in which the wolf crept into the fold, through the criminal weakness of the shepherds. We may suppose a preacher, as in the case of Elias Hicks, unsound in doctrines, but of showy talents and winning manners, to have warped his personal friends and associates to his own views, and thus to have gained an influence at home, sufficient to procure for him a minute authorizing him to travel as an approved minister in unity with the Society of Friends. Granting the fact of the unsoundness, must that minute prevent us from going behind it—so to speak—and compel us to receive him and his doctrine? Neither granting nor denying it, yet knowing that fears are entertained on the subject by well concerned and exemplary Friends, are we in this case also to be barred by the minute from all examination into the fact? Had the discipline been faithfully administered from the beginning, the difficulty would never have occurred; and it is no doubt upon this presumption that the opinion sometimes expressed is founded, that all inquiry of the kind is out of the order of the Society. But are we to allow this unfaithfulness of one portion of the body, it may be of a single weak and small meeting, to extend itself over the whole Society, and to perpetuate its effects, by refusing to permit any other course of action than would have been pursued had there been no initial error? Had every department of the Society been, as the case occurred, true to its trust, his previous unsoundness—that part of his conduct which lies behind the certificate, and into which we are denied the right of examination—would have separated him from the Society, or kept him under care at home; and no question would occur as to a minister travelling with a minute, but as to his conduct whilst among us, the right to inquire into which has never been doubted.

That which is thus true of the preaching of unsound doctrines is more manifestly so of their promulgation by the press. For the writing of a treatise on faith and doctrine is an act of deliberate and matured thought, which no man of sense undertakes to do, unless he thinks he can instruct and enlighten his readers. The doctrines which the author thus puts forth are therefore to be received as his well-considered opinions; and not remaining like spoken discourse in the imperfect recollection of his hearers,—are conclusive as to his real belief. A published book is a discourse sent forth,

every new reader of which may be looked upon as a new hearer, to whom the author is afresh preaching his sermon, it may be, in a hundred places at once. What it contains of truth or error is continually propagated as its circulation extends, and lives, and preaches, and makes disciples, long after its author is numbered with the dead.

He who publishes a book, invites examination and criticism, and has no right to complain of the verdict which he thus solicits of an impartial public, however severe it may be. While the book remains unretracted and uncondemned by him, it must continue to be regarded as the fair exposition of the author's doctrines. Every individual has, therefore, a perfect right to the free expression of his opinions respecting it; and he who feels himself bound to the law and the testimony has not merely a right, but is impelled by solemn obligations, to express his disapprobation of what he finds to be untrue, and believes to be pernicious.

The Society whose members, in the exigencies which have been supposed, will not stand by its original principles as the paramount consideration, *is ripe for change.*

The duties which thus at times devolve upon faithful and consistent members, are of a stern and repulsive character; but they are not, on that account, the less imperative. Their firm fulfilment may separate those who are faithful to the cause, from long cherished friends, and bring upon them undeserved reproach and wanton calumny. They who are constrained thus to take a stand have especial need to examine, and re-examine, their hearts, to probe their motives to the quick, that so they may be sure that no secret or unworthy cause is influencing them. They have especial need to guard their words and their actions, that no reproach may come through their unwatchfulness and unfaithfulness upon the cause they have espoused. And if, in simple obedience to duty, they stand for the right and the true, and quit themselves like men, they may well, in their turn, administer a word of caution to those who, under the plea of peace and charity, are for softening down and smoothing over all these difficulties, and who look askance and with distrust on all who sound the alarm. Beware!—they may well say to them—lest while these very words of love and charity are on your lips, you think evil in your hearts of those who, for conscience sake, and the sake of the law and testimony, dare not hold their peace.

The passages which have been quoted from the life of Elizabeth Fry exhibit a fair picture of her want of consistency as a Friend, and show that, with all her fine natural faculties, her wide sympathies for the sufferings of her fellow-creatures, her great capacity for doing good, and for acquiring an ascendancy over others, the earnestness and fervour of her feelings,—she was not, in some important particulars, one with the Society of Friends. Let us then endeavour to trace the influences which so moulded her opinions; and to point out, so far as the book before us enables us to do it, the particulars in which her belief and practice differed from the Society, of which she was so conspicuous a member. The passages which follow are, we think, conclusive as to the first of these points.

In the year 1803, Elizabeth Fry was then twenty-eight years old—her eldest brother John lost his wife,—“their first affliction,” say her daughters, “since the loss of their mother.” “By the desire of their widowed brother, the sisters sought for him in his extreme affliction the visits and counsels of the Rev. Edward Edwards, lecturer of St. Margaret's, Lynn. This gentleman, an early friend of Venn, acquainted with Scott and Newton, and at the time we speak of in habits of intimacy with Mr. Simeon, of Cambridge, and other clergymen of similar sentiments, proved indeed a messenger of good to the Gurney family, who were all more or less awakened to the importance of

a religious life,—but were making their way through many difficulties and doubts,—not one of them established in any form or sect, excepting Elizabeth Fry; the others tending more or less to the Church of England or to Friends; but all anxious and alive to the subject. Mr. Edwards directed them in their affliction to the wisdom and mercy of the Hand that had smitten them; and as the time permitted them to turn their attention to controversial subjects, he supplied them with books, and assisted them in becoming acquainted with the differences existing in the Christian Church; and by leading them to study these subjects upon Scriptural grounds, enabled them to decide for themselves. It was not without pain that she, who had so decidedly chosen the path of Friends, saw others so dear to her as decidedly choosing another way, and uniting themselves with the Church of England; but as each one became established in his own course, some one way, some the other, *a wonderful union and communion sprang up among them; so that their bond in natural things was not stronger than that which united them as devoted worshippers of the Lord.*” i. 150.

In the year 1812, one of the family servants died after a lingering illness. Elizabeth Fry sat and watched by his bedside, and appears to have entered with deep feeling into his situation, “desiring to know,” she says, “whether I had any thing to do or say, as to his soul's welfare. I found neither feeling, faith, nor liberty, to say or do more than endeavour to turn his mind towards his Maker, but, I think, never more than once in anything of the anointing power.” Once only the day before his death, “the power and spirit of supplication arose to which she gave way,” &c. These are feelings which a Friend can readily understand, and to which she again recurs: “I could not have prayed, or found an answer to prayer, without an anointing from the Most High; it led me to feel it a blessing to be entrusted with this sacred and precious gift; though ministers may have much to pass through, and many crosses to take up, for their own good and that of others, yet it is a marvellous gift when the pure life stirs, operates, and brings down strong holds.” i. 215.

Alas! that she had not remained simply obedient to what she had thus known of the deep things of the kingdom!—It is to her daughters' comment upon this passage that we wish to call the attention of the reader:—“It will be difficult for those who knew Mrs. Fry only in later life, and her zealous endeavours to obtain for all within her reach religious instruction and the hearing or reading of the Bible, to comprehend her not affording a member of her own household, under serious protracted illness, more regular instruction on matters of such vast importance. The dispensation into which she had been brought, acting upon her timid nature, induced extreme fear of ‘running before she was sent,’ or ‘treading unbidden upon holy ground;’ when on the contrary, she believed that it was her Master's voice which called, there was neither place nor circumstance that could arrest her steps. After a time, it pleased Him, who was guiding his servant according to the purposes of his own will, by an increased acquaintance with human nature, *and more general association with all ranks of men*, to teach her that the Omnipotent works by outward providences and second causes, and that while the Holy Spirit can alone bless and fructify the seed, it is none the less the duty of man, *in simple obedience to the written word*, to use every opportunity in his power to sow the good seed, trusting to God to give the increase.” i. 217.

It will be observed that Elizabeth Fry's daughters in the foregoing extract, are speaking of what, as they suppose, it pleased the Almighty *after a time to teach her*, and this teaching was by means of *an increased acquaintance with human nature and a more general association with all ranks of men.* What was this

taught her was, that it was the duty of man "in simple obedience to the written word," to use every opportunity in his power to sow the good seed, trusting to God to give the increase. And this is held up as something she had not as yet learned; and is placed in contrast with her conduct at the deathbed of her servant; conduct, it is said, which those who knew her only in later life, would find it difficult to comprehend. And what was that conduct? Why—that she waited for "feeling, faith, and ability"—for the anointing power from her Divine Master before she could say or do anything to the dying man, as to his soul's welfare. It is clear that if her daughters' allegations are true, the change of which they speak was a change made at the expense of her Quakerism—at the expense of what all true Friends must ever regard as one of the greatest of our Christian testimonies.

Is there any evidence in the book itself to confirm these intimations of her daughters, that in the latter part of her life Elizabeth Fry no longer deemed it necessary always to wait for this anointing power, but that she "used every opportunity in her power of sowing the good seed," by which, as is clear from the context, her daughters mean the reading of the Bible and the imparting of regular instruction on its doctrines?

Far be it from us in any way to depreciate the value or discountenance the frequent and diligent perusal of the Holy Scriptures. The true disciple resorts to them for comfort and consolation, and for instruction in Divine things, which the Holy Spirit opens to his understanding, and seals upon his conscience. He believes that Holy Spirit itself, the inspeaking Word, to be the appointed guide of life, and he seeks to turn inward, and to dwell deep, that in the silence of all flesh, he may hear its Divine voice, and hearing, may obey. He cherishes therefore a righteous jealousy, lest any secondary means,—even the best of all outward means, the Scriptures themselves—should take the place of that inspeaking Word as the great and immediate Teacher, lest in any way his attention should be turned outward from obedience to manifested duty, in humble dependence on Divine aid, through the mercies of the Redeemer of men.

There can be no doubt that the views of our early Friends on this subject, have been misunderstood in modern times by some in membership with us, and that others have broadly and openly dissented from them.

Among the objections made to the "Beacon," was "the apparent limitation of the influence of the Spirit, to the great appointed channel of the Christian revelation;"* by which no doubt is meant, its being confined to those who have the benefit of the Holy Scriptures. This limitation is a consequence of the doctrine which regards the Bible as that which alone reveals the true character of sin, and as the great appointed instrument of effecting a change in the affections of fallen man. See Appeal for the Ancient Doctrines, p. 12, 17.

That Elizabeth Fry inculcated the same doctrine is more than once stated by her biographers. During her visit to Paris in 1839, "she was informed that the archbishop was annoyed at her proceedings; that he had expressed dissatisfaction at the alterations she had recommended in the St. Lazare Prison, and had gone so far as to speak with regret, if not displeasure, of the Baron de G——'s having accompanied her in her visits to the hospitals. But the secret of the archiepiscopal opposition lay not here, it was the more general knowledge of the Holy Scriptures which he dreaded. It was, that the reforms Mrs. Fry recommended were all based upon scriptural authority—that it was to those sacred writings she referred for rules of active obligation as the only source from whence to learn all that

is due from man to man; and above all this, that she lost no opportunity in all companies and on all occasions, where it could be done with propriety, to urge their perusal and general circulation." ii. 332.

During her last visit to Paris in 1843, she dined with the prime minister of France. "Thursday, at M. Guizot's, seated by their celebrated host, this dinner was felt by Mrs. Fry to be an occasion of great responsibility. She was encouraged by his courteous attention, unreservedly to speak to him on the subjects which had so long been near to her heart. It was no common ordeal for woman, weak even in her strength, to encounter reasoning powers and capabilities such as his; their motives for action arising probably from far different sources, but curiously meeting at the same point; hers from deep-rooted benevolence, directed by piety in its most spiritual form; his from reflection, observation, and statesman-like policy, guided by philanthropy based on philosophy and established conviction, yet, in the aggregate, the results were the same; an intense desire to benefit and exalt human nature, and arrest the progress of moral and social evil, and an equal interest in ascertaining the most likely methods of effecting the desired ends. They spoke of crime in its origin, its consequences, and the measures to be adopted for its prevention; of the treatment of criminals; of education and of scriptural instruction. Here Mrs. Fry unhesitatingly urged the diffusion of scriptural truth, and the universal circulation of the Scriptures, as the one means capable alone of controlling the power of sin, and shedding light upon the darkness of superstition and infidelity." ii. 477.

Elizabeth Fry's practice in reading the Scriptures and imparting instruction on its doctrines, was such, as naturally flowed from the sentiments which her daughters assert her to have entertained respecting them.

No one we think can read the passages which follow without being struck with her departure from the practice of Friends, without feeling how formal and how much a matter of course these readings of hers were in danger of becoming.

In 1838, Elizabeth Fry visited Scotland, with a Minute from her Monthly Meeting. The account of this visit is narrated by William Ball, a minister in the Society, who accompanied her. At Aberdeen she formed an association of women for visiting the prisons. Nearly two hundred assembled in the large assembly room at the hotel. "Between the formation of the association and proceeding to select the various officers, Elizabeth Fry read a psalm, spoke very nicely upon it to the ladies, and was then engaged in prayer." ii. p. 298.

7th Month, 4th, 1839, at Bagnères in France. "I also had a serious reading of the Holy Scriptures with many English who came to see us at our hotel and a time of prayer; but the openings for service were very small, which were a discouragement to me." ii. p. 360.

At Ghent, 3d Month, 3d, 1840. "We had flocks after us last evening, English and Belgians—I suppose about seventy; they appeared to be touched by our reading. I observe how much the English appear impressed on these occasions." ii. p. 377.

Upton, 1st Month, 11th, 1842. "We had an interesting visit from the Chevalier Bunsen (the Prussian minister) and his wife, in which I was enabled to relieve my mind, by speaking to him, on some weighty subjects, after a solemn Scripture reading and in prayer." ii. p. 446.

Paris, 1813. "The evening of the next day, they gathered round them a very singular party, about thirty persons of colour, chiefly from Hayti, the Isle of France, and Guadaloupe. The evening concluded with reading the Bible. Mrs. Fry addressed her auditory on the words of St. Peter, Acts 10th chap. 34 ver. &c." ii. p. 476.

Then came the dinner at the French minister's,

* Further particulars relating to the Beacon, comprising the correspondence between Isaac Crewdson and the Yearly Meeting's Committee, &c. Manchester, 1836. p. 20.

mentioned in a former part. "The following evening Mrs. Fry and her brother received at their hotel a large party of Greeks. Before the party separated Mr. Gurney read the account of St. Paul's visit to Athens; his comments on this portion of Holy Writ were luminous, powerful, and appropriate." ii. p. 477.

5th Month, 14th. "On 2d day about thirty pasteurs to breakfast, from different parts of France, a very interesting set of men. First we had a scripture reading. Joseph and myself had much to express to them at the time; a most weighty concern it was. My brother prayed and one of the pasteurs spoke." ii. p. 479.

It would seem from the many notices of this kind incidentally scattered through the book, that although in their public religious meetings held in places of worship, they did not deviate from the uniform practice of Friends, with regard to meetings for worship; yet that they were accustomed to have at the hotels where they lodged, evening meetings which were largely attended and which may well be called Bible meetings. The early part of the evening appears generally to have been spent in conversations on philanthropic subjects, and always to have closed with the reading of the scriptures, and a comment upon the passage, or a prayer, or sermon. The following is a more particular description of one of these evenings.

Dusseldorf, 5th Month, 1840. "In the evening we had a very large party to our reading and worship; I should think nearly a hundred persons. My Lord and Master only knows what such occasions are to me, weak in body, rather low in spirits—amongst perfect strangers to us—not being able to speak to them in their own language. To whom could I go? I could say, with God all things are possible, and so I found it. My brother Samuel read the 7th chapter of Matthew. One of the pastors read it in German. I soon spoke and unexpectedly had to enlarge much on the present and past state of Germany; how it was that more fruit had not been produced, considering the remarkable seed sown in years past; the query, what hindered its growth? I expressed my belief—first, that it arose from a lukewarm and indifferent spirit; secondly, from infidel principles creeping in under a specious form; thirdly, from too much superstition yet remaining; fourthly, and above all, from the love of the world, and the things of it, beyond the love of Christ. After showing the evil and its results,—the seed obstructed as in the parable of the sower, bringing no fruit to perfection; I endeavoured to point to the remedy—to look at home, and not to judge one another; to ask for help, protection, and direction; to walk in the narrow way; to be doers and not hearers of the word; and to devote ourselves to his service who had done so much for us. William Allen followed with a satisfactory sermon. I then prayed very earnestly for them, and afterwards exhorted on reading the scriptures, family worship, keeping the sabbath, &c., and ended with a blessing—the attention was excessive, the interpretation excellent, by my dear friend the pastor Fliedner; hearts much melted, and great unity expressed by numbers." ii. p. 396.

Now here was a public meeting for worship attended by more than a hundred persons, called and held by ministers of our religious Society, travelling with the unity and under the sanction of their Friends at home; and this meeting was opened by reading a chapter in the Bible. This no one can deny is an innovation upon the uniform practice of the Society—a practice springing from and indissolubly connected with, our doctrine respecting the true nature of Divine worship. And if it be alleged that the meeting was merely a collection of serious persons for religious conversation, who, before they parted, heard a chapter of the Bible and fell into silence, after which our Friends delivered

what they felt upon their minds; it may be admitted as most probable that the practice began in that way. But it is clear that during Elizabeth Fry's later visits to the Continent, these evening meetings beginning with philanthropic lectures or conversations, and ending in a time for worship, preceded by a scripture reading, had become a thing well understood by the people, and that they were resorted to much in the same manner as if they had been meetings for worship regularly appointed. We do not hesitate to call this an innovation on the usages of the Society, one which could not have continued to be practised without bringing in its train other and still more palpable deviations from our principles and practices. The following passage is given in the language of William Ball, the Friend who travelled with her to Scotland in 1838; taken in connection with the views and practices we have detailed, it seems to have a peculiar significance. "These journeys are, I trust, not lost time; we have two scripture readings daily in the carriage, and much instructive conversation; also abundant time for that which is so important, the private reading of the Holy Scriptures. This is very precious to dear Elizabeth Fry, and I have thought it a privilege to note her reverent 'marking and learning' of these sacred truths of Divine inspiration. Often does she lay down the book, close her eyes and wait upon Him who hath the key of David to open and seal the instruction of the sacred page. Truly it helps to explain how her 'profiting appears unto all,' when she is thus diligent and fervent, in meditating upon these things and giving herself wholly to them." ii. p. 206.

Far be it from us, as we have before said, in any degree to undervalue or discourage the reading of the Holy Scriptures. But Elizabeth Fry's doctrine that they were the one means capable alone of controlling sin, the only source from whence to learn all that is due from man to man, must have led her, insensibly perhaps to herself, but inevitably, to transfer in a greater or less degree, to the diligent study and reverential perusal of them, a dependence for that Divine illumination and guidance, which, according to the Society of Friends, are the immediate communications of the Holy Spirit.

If we compare with what has gone before the following passages from Dr. Ash's "Inquiry," &c., as quoted in the "Appeal for the Ancient Doctrines," &c., we cannot fail to perceive the similarity of the views entertained. "At the same time I must express my belief that from its [the Society of Friends] rise, there has existed among its members more or less of a defective apprehension of the circumstances under which spiritual gifts are now exercised in the church; by reason of which, the appointed connection between the exercise of ministry and the use of the Holy Scriptures, as the means provided for instructing the Church in divine truth, has not been in the general fully appreciated." p. 380.

"It is manifest that in whatever degree such a defective view of the subject prevailed, it could not fail to have a hurtful influence on the character of the ministry. By preventing the Scriptures from being distinctly regarded as the appointed source from which ministers are to derive their knowledge of the truths which they declare, it would almost necessarily interfere in some degree or other with such an use of them as this appointment demands." p. 380.

"Were the important principle more distinctly recognised, that the Holy Scriptures are the appointed means for conveying to the Church the knowledge of Divine truth, it would naturally lead to a more careful examination of their contents, and an increased disposition to make use of such helps, for ascertaining their true meaning, as are placed within our reach. In this way a more correct apprehension of some

matters of doctrine, and of the meaning of many parts of Scripture, would gradually pervade the body at large; and would extend to individuals whose circumstances or habits of mind necessarily disqualify them for much personal application to the study of the sacred volume. I must, however, be permitted to express my conviction, that the benefit to be expected from such a course cannot be fully obtained, without a greater degree of freedom from *undue deference* to the views and modes of expression adopted by our *early Friends*, than has hitherto been common amongst us." p. 333.

That Elizabeth Fry sought to free herself from what Dr. Ash terms "an undue deference to the views and modes of expression adopted by our early Friends," is apparent from several passages in these volumes. "I believe," says she, in speaking of her visit to Ireland in 1832, "in places there was rather a jealousy of me; I apprehend that my *believing it right, as much as possible, to avoid mysticism in my mode of expression*, is not fully understood by all Friends. I desire to be sound, simple, and clear, and not to clothe anything in a mysterious garb, even if with individuals it might give it more weight." ii. 160.

To "avoid mysticism," in her "mode of expression," and "not to clothe anything in a mysterious garb," are phrases full of meaning, when connected as they are in the above extract with an acknowledgement of the "jealousy" of her friends on that very account.

"Christian ministers," said the deeply experienced William Penn, "are to minister *what they receive*; this is Scripture: now that which we receive is not our own, less another man's, but the Lord's: so that we are not only not to steal from our neighbours, *but we are not to study nor to speak our own words*. If we are not to study what we are to say before magistrates for ourselves, *less are we to study what we are to say for and from God for the people*. We are to minister as the oracles of God; if so, then must we receive from Christ, God's great oracle, what we are to minister. And if we are to minister what we receive, then not what we study, collect and beat out of our own brains, for that is not the mind of Christ, but our own imaginations, and this will not profit the people."—*Primitive Christianity Revived*, chap. 10, sect. 2.

Such is and must for ever be the character of true Gospel ministry, and it is only as ministers thus preach and pray, ministering what they receive as the Spirit gives them utterance, and not fashioning their sermons according to a pattern of their own choice, studying and selecting their own *modes of expression*, that their preaching and praying can avail anything.

"I do not like," says Elizabeth Fry in another place, "the habit of that mysterious, ambiguous mode of expression in which Friends at times clothe their observations and their ministry." ii. 13.

Those peculiarities of language which she here styles ambiguous and mysterious, and which she seeks to drive into disuse, are the very expressions in which, as the Spirit gave them utterance, the baptized servants of the Lord unfolded the deep mysteries of the kingdom to the people. They are sanctioned by the authority of Scripture; they have been in use among us from the origin of the Society, and no one will now seek to discredit them who does not secretly, if not openly, distrust the doctrines of which they form the just and appropriate exposition. They may seem ambiguous, they *may* be mysterious to the dweller in the outer court; but there is no ambiguity, and no mysticism in them to him "who knows the sufficiency and glorious privilege of inward and spiritual teachings. And most certainly," adds William Penn, "as men grow in grace, and know the anointing of the Word in themselves, the dispensation will be less in words, (though in words,) and more in life; and preaching will in great measure be turned into praising, and the

worship of God *more into walking with than talking of God*: for that is worship indeed that bows to his will at all times, and in all places; the truest, highest worship man is capable of in this world."

Elizabeth Fry's constant round of engagements of all sorts, the whirl of philanthropic business which absorbed and oppressed her, inducing premature old age, were highly unfavourable to that growth in spiritual religion of which William Penn speaks in the above passage. Her self-complacency was evidently gratified and fed by the notice and applause which her labours attracted, and by the high station in social life which she had won for herself as the companion, adviser, and confessor of nobles, and statesmen, and monarchs. There are many "curious" instances of this scattered throughout the volumes; but we have no wish further to enlarge upon the subject. Our task is accomplished in having put the members of our Society on their guard against the influence of so seductive, because brilliant, an example, by showing its inconsistency with doctrines and testimonies most dear to us as a people.

Elizabeth Fry's was an unusual and splendid career, useful to mankind, and her name will be associated in history with those of Howard, and Clarkson, and Wilberforce. But she occupied a *false position* in being a minister and leader in the Society of Friends; *and it is that false position that our controversy is against*. Thinking *as she thought*, she should have avoided, if she placed any value upon consistency of conduct, a close union with, or at least a prominent station in, any religious Society.

Exeter Hall was the only place of meeting whose terms of union were wide enough to admit all with whom she felt fellowship—whose creed, being simply a world-embracing philanthropy, could satisfy her ardent sympathies for suffering humanity, by waging incessant war against injustice, oppression, and ignorance throughout the world—the further off, the fiercer.

She was, in truth, more closely united in taste, sentiment, and feeling, to that group of evangelical churchmen and philanthropists, so happily portrayed in the *Edinburgh Review* as "the men of Clapham," than to any of her own religious Society. The friends to whom she was bound the most closely were men of this stamp, Edward Edwards, Charles Simeon, Wilberforce, Fowell Buxton, and the Cunninghams; and should the eloquent historian of the "Claphamites" complete his unfinished sketch, he will have to record as the not unworthy successors and disciples of Thomas Clarkson, William Wilberforce, and George Stephen, of Zachary Macaulay, and Lord Teignmouth, the names of Chalmers, and Lushington, and Fowell Buxton, and associated with them, of Elizabeth Fry, Joseph John Gurney, and William Allen—the Quaker branch of "thesect of Clapham."

If there were times when the zeal which burnt so fiercely at Exeter Hall, spread its flame into places of a severer character, and tinged with its hues the proceedings of Devonshire House itself, it was a passing influence. The stiff gale of popular applause which had so shaken the turrets of Plough Court, and Plashet, and Earlham, will subside with the lapse of time, and free the Society from its enervating breath. If there were times when the peculiar "evangelical doctrines," as they are termed, of the men of Clapham, seemed to be insinuating themselves into the bosom of the Society, and to be spreading like an epidemic among some of its leaders, that too was to be a passing influence. A reaction was inevitable, and slowly but surely is it taking place, ancient principles will regain their ascendancy, and the modern, as from the necessity of the case it must, will yield to the ancient Quakerism.—*Reprinted from the Philadelphia Friend*.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.—JER. vi. 16.

No. III.

GLASGOW, 3RD MONTH, 31st, 1849.

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CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. III.

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VOL. VII.

ARE FRIENDS, AS A SOCIETY, INCREASING OR
DECREASING?

For THE BRITISH FRIEND.

No. III.

PREVIOUS to resuming the consideration of this query, I may remark, that it has given me pleasure to believe, that my introduction of it in two former essays, has been the means of attracting some attention; there having been communications from two correspondents in *The British Friend* for 1st Month, corroborating the views which I had advanced. While anxious not to be found darkening counsel by words without knowledge, the importance of our subject appears to me to be such, as amply to justify my once more returning to it—there being yet one other point on which I am desirous of offering a few remarks.

From pretty extensive observation, I am inclined to rank among the causes of the degenerate and decreasing state of our Society, a defect on the part of parents and guardians in respect to the education of those under their care. "Train up a child in the way he should go, and when he is old he will not depart from it." This exhortation of the wise man, has been variously interpreted. Some will have it, that his meaning is absolute, implying that a child has not been properly trained if he deviates from the right way. Others, again, will have the text simply to mean, that there is a strong probability of a child trained in the way he should go, not departing from it. Without seeking to discuss the merits of these interpretations, there can be no question as to the imperative nature of the obligation on parents and guardians, thus to train up children and others under their care. But as I have already indicated, I am firmly persuaded that the exhortation is much neglected among Friends, both by those who have joined the Society on the ground of conviction, and those who owe their membership to birthright. In both classes we should, *a priori*, look for the contrary. With the first named, it would be natural to expect, that the religious profession which they have so justly appreciated as to adopt in preference to all others, would be most sedulously inculcated on their children; while with regard to the birthright members, it would be not less natural to suppose, that if they had acquired by education such a preference for their profession as to induce them to continue in it, they could not think otherwise than this—that what had been good for themselves, must be good also for their families.

Now, though this, as I have said, is what, *a priori*, we might anticipate, it is not, I fear, in this case, in consonance with reality. Who that has had the least opportunity for observation, but must have been struck with the anomaly in the families of many in the foremost stations in the body—while the *heads* bear all the outward marks of the consistent Friend, the *branches* have often little or no appearance of belonging to the Society? I have called this disparity an *anomaly*; and such we must certainly admit it to be—or the parents belie themselves. If a consistent plain-

ness in apparel is the duty of parents, on what principle can they think this unnecessary in their children; so long at least as they *are* children, and dependent entirely upon their parents? I would not have it thought, from thus adducing inconsistency of dress, that I make a plain exterior the principal thing; but simply being an external, it is more open to observation, and seems certainly to justify the inference, that when in a little matter, as some reckon that of dress to be, there is such a glaring want of parental discipline and training, the inculcation of other matters not less incumbent is similarly neglected.

To weak, but tender and seeking minds, I feel persuaded the spectacle of such inconsistency has often proved a serious stumbling block.

By alluding to those in the highest stations, I by no means wish to exculpate others. It must, however, be obvious, that what is the duty of all, ought to be more conspicuously exemplified in those who teach, than in those who are taught; inasmuch as the master is supposed to know more than his scholar. Thou who teachest a man should act consistently; dost thou set a contrary example?

It has long been my settled conviction, in reference to this subject, that if Friends of all classes, in their capacity of heads of families, were more sensible of their responsibility in regard to the high religious profession which we as a society make, and duly appreciated that profession, much more attention would be manifested in carrying out that excellent system of "Moral Education" which the Society has instituted, and which is so explicitly laid down in Clarkson's "Portraiture." And here I would express a fear which I have long entertained, that this work is not so well known, nor held in that repute by such as do know of it, as should be the case. One thing is certain—the "Portraiture" once stood high in esteem. If it is now less thought of, the inference is, that Friends of the present day are not like those who lived half a century back. Accordingly, it gives me great pleasure to observe, that notwithstanding this excellent standard work is now to be had at a very reduced price, we are to have parts of it revived in the pages of *The British Friend*; which, I would hope, may not only be the means of increasing the circulation of the "Portraiture" itself, but of reminding, if not also informing Friends of what they ought to do, in the great work of the "Moral Education" of those committed to their trust.

Much as I am gratified at the prospect of our having new and cheap editions of Barclay's Apology, and of the Doctrines of Friends by Elisha Bates, I maintain that the "Portraiture" which the late venerated Thomas Clarkson has drawn of the Society of Friends, is calculated to serve a purpose for which neither of the other works mentioned is designed, whether as regards Friends themselves, or those who are strangers to their principles; inasmuch as the "Portraiture" not only gives us the *Faith* of the Society, but its History, Church Discipline, and Practice.

And now in conclusion, I would observe, that if ever

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we are to become a regenerated people, true representatives of those by whom primitive Christianity was so nobly revived and whose name we bear—and too many alas have only the name—that renovation will be indicated most indubitably by increased attention to the comprehensive requirements of that system of “Moral Education” which Clarkson, in his “Portraiture,” has so admirably expounded—in which, as well as in the whole work, he shows the Society of Friends as in a faithful mirror, what in consistency with their profession they ought to be. F.

ON A CONGRESS OF EUROPEAN NATIONS.

For THE BRITISH FRIEND.

A CORRESPONDENT hands us the following abridgement of William Penn's proposal for a COURT OF NATIONS—with a view to prevent war. Happy had it been for Christendom if the enlightened views of that great and good man had been adopted—though it is not yet too late. The essay at length may be read to advantage at the present time.

AN OUTLINE OF A PROJECT FOR A COURT OF NATIONS, TO REPRESENT ALL EUROPE. BY WILLIAM PENN. 1695.
IN TEN SECTIONS.

Sect. 1. William Penn thinks the man must be made of brass or stone whose bowels do not melt to behold the bloody wars in Hungary, Germany, Flanders, Ireland, and at sea, since 1688. Besides levying of taxes—the sufferings of the poor—and stoppage of industry.

Sect. 2. That as justice is a preserver, so it is a better procurer of peace than war. If we look over history, the aggressors were generally moved by ambition, the pride of conquest, and the greatness of dominion—more than right. That civil war seldom occurs when justice is preserved, wrongs redressed, and the people made comfortable.

Sect. 3. Good government is to prevent disorder and preserve justice and peace—thus we have Sessions, Terms, Assizes, and Parliaments—the author wishes to extend the principle to all Europe.

Sect. 4. He proposes that European Governments for the reasons that engaged men in Society, viz., “Love of Peace and Order,” should agree to meet by their stated deputies in a general diet, and there establish Rules of Justice for sovereign princes to observe one to another, and then to meet yearly, or once in two years, as they see cause; and that international disputes should be submitted to the diet, which cannot be settled by private embassy, and to award damages against the refractory state. To be sure Europe would quietly obtain the so much needed peace to her harassed inhabitants.

Sect. 5. There are three things upon which peace is broken, viz., to keep, to recover, or to add—the first and second will admit of negotiation, but the last will find no room in the imperial states—they are an impassable limit to ambition.

Sect. 6. But it is very fit to define what is right, or else we never know what is wrong.

Then the author treats on Titles arising from undoubted succession—election—marriage—purchase—and conquest, which last he holds as only questionable. (There is great wisdom in his remarks on these heads.)

Sect. 7. William Penn suggests ninety Judges or Members of the Parliament, yet if a larger number were preferred it might be adopted—and to meet first in a central city—afterwards as they may agree. [Britain need not fear any lack of influence in such a Congress, as it is probable the desire of her friend-

ship, and to participate in her trade and industry, would procure her friends in all nations.]

Sect. 8. Here this man of wisdom suggests regulations for the Imperial Sessions—particularly recommending the ballot box. He says this would check bribery if intended—for who would bribe when they may by the ballot lose their money. He thinks sovereigns would depute the wisest and noblest persons to represent them—and that liberty and rules of speech would be respected. He thinks also that Latin or French should be the language used—and that the latter would be most easy for men of quality.

Sect. 9. Treats of the objections to this European League:—That the strongest and richest states will not agree, or else may bribe the rest. The author observes that no state is stronger than all the rest, and for that reason the congress would be good: as to the last, if men of sense, honour, and substance be chosen—they will either scorn the baseness, or have wherewith to pay for the knavery.

Again it is said so much disuse of soldiering may lead to effeminaey. There can be no danger of effeminaey, for each sovereign may the more encourage labour and mechanical knowledge, as in Germany.

William Penn says, none will need keep up an army more than another, and certainly not in numbers to disconcert other states—which indeed would not be allowed.

Again, it is said the younger brothers of families will want employment:—he answers, by this plan there will be more merchants, and husbandmen, or ingenious naturalists, if governments do but encourage education, which, next to the immediate happiness of any country, ought to be their care and skill. For such as the youth of any country is bred, such is the next generation, and the government in good or bad hands.

Again, it is said that sovereign princes will not endure such a congress. This also may be a mistake, for they remain sovereigns at home as ever they were—their revenues undiminished. The war establishments may be reduced, but the amount may be employed to public advantage—the sovereigns are as they were, for none have sovereignty over each other. And if it be called a lessening of their power, it must only be because the great fish can no longer eat up the little ones.

Sect. 10. This chapter is on the benefits of such a diet. He says, let it not, I pray, be the least that it prevents the spilling so much human and Christian blood; for war being so offensive to God, and terrible and afflicting to man, must command our expedient beyond all objections. What can a man give in exchange for his life, as well as his soul? And although the chiefs of government are seldom personally exposed, yet it is their duty to be tender of the lives of their people—since beyond all doubt they are accountable to God for the blood that is spilt in their service. So that besides the loss of numberless lives—of importance to any government, the cries of so many widows, parents, and fatherless are prevented.

There is another manifest benefit which redounds to Christendom by this peaceable expedient—the reputation of Christianity will in some degree be recovered in sight of infidels; which, by many bloody and unjust wars of Christians, not only with them, but one with another, hath greatly impaired. For to the scandal of that holy profession, Christians, that glory in their Saviour's name, have long devoted the credit and dignity of it to their worldly passions—especially ambition and revenge.

Not only Christians against Christians, but the same sort of Christians have embued their hands in one another's blood—invoking and interesting all they

could the good and merciful God to prosper their arms to their brother's destruction. Yet their Saviour has told them he came to save, and not destroy the lives of men—to give and plant peace among men. Of all his titles this seems the most glorious as well as most comfortable for us—that of Prince of Peace. It is his nature, his office, his work, and the end and excellent blessing of his coming, who is both the maker and preserver of our peace with God. And it is very remarkable, that in all the New Testament he is but once called Lion, but frequently the Lamb of God; to denote to us his gentle, meek, and harmless nature; and that those who desire to be the disciples of his cross and kingdom (for they are inseparable) must be like him, as Paul, Peter, and John tell us.

Nor is it said the lamb shall lie down with the lion, but the lion shall lie down with the lamb. That is, war shall yield to peace, and the soldier turn hermit.

To be sure Christians should not be apt to strive, nor swift to anger against any body, and least with one another, and least of all for the uncertain and fading enjoyments of this lower world—and no quality is exempt from this doctrine.

Here is a wide field for the clergy of Europe to act their part in, who have so much the possession of princes and people too. May they recommend and labour this pacific means I offer! which will end blood, if not strife; and then reason, upon free debate, will be judge, and not the sword. So that right and peace, which are the desire and fruit of wise governments, and the choice blessings of any country, seem to succeed the establishment of this proposal.

Again, it saves money, both in prince and people, and thereby prevents those grudgings between them that are wont to follow the devouring expences of war; and enables them to perform public acts for learning, charity, manufactures, &c. the virtues of governments and ornaments of countries. Another advantage is, that the towns, cities, and countries that might be laid waste by war, are hereby preserved—a blessing that would be very well understood in Flanders and Hungary, and indeed upon all the borders of sovereignties, which are almost ever the stages of spoil and misery; of which the stories of England and Scotland do sufficiently inform us, without looking over the water.

The prayers, tears, treason, blood, and devastation, that war has cost Christendom, for these two last ages especially, must add to the credit of our proposal, and the blessing of the peace thereby humbly recommended.

In conclusion, William Penn remarks:—"That by the same rules of justice and prudence, by which parents and masters govern their families and magistrates their cities, and estates their republic, and princes and kings principalities and kingdoms—Europe may obtain and preserve peace among her sovereignties. For wars are the duels of princes; and as government in kingdoms and states prevents men being judges and executioners for themselves, overrules private passions as to injuries or revenge, and subjects the great as well as the small to the rule of justice, that power might not vanquish, or oppress right—so being soberly weighed, it will not be hard to frame or execute the design I have proposed.

"But I confess I do heartily wish, that the honour of proposing and effecting so great and good a design, might be owing to England of all the countries in Europe."—See William Penn's Works, vol. ii. 839—848. Edit. 1726.

In religion, it is better to stand still and wait for direction, than to proceed in uncertainty without it.—*Dillwyn.*

SOLILOQUY AT A RAILWAY STATION.

For THE BRITISH FRIEND.

THE hour for departure had fully come! The portal was closed! Some travellers, by the ability afforded, had been careful, and diligent, and mindful to have all things ready and in order. These had quietly reached the house appointed for their reception, in early time: others were just in time, but had almost missed of entrance: others, again, were too late, and consequently were excluded admission within the beautiful gates; for the warning bell had ceased, and the bars of adamant were closed. These were of the careless and the indifferent class, though now looking thoughtful and sad enough, at their irreparable disappointment; being made very sensible of their doleful condition; and their misery was heightened by the glimpses they caught, ever and anon, of the delighted company moving swiftly onwards to the joyful City, and themselves shut out! Ah, they *now* saw the value and importance of striving to enter in at "the strait gate."

Another class of human travellers had been so occupied in the markets and affairs of commerce, and in numerous speculations—in some instances even those of the glories and advantages belonging to the Railway Kingdom—that they also were too late!

The wassail bowl, the pleasure cup, the pipe and the dance, and the stultifying sop and fruit of the tree of knowledge, whose boughs were redolent with all manner of forbidden food, had left many in *Broadgate* beyond the appointed hour!

The day of life was over, during which travellers without number, of every grade, age, and condition, had wisely taken their departure for the better land; and by an invisible impulse, were winging their way to the City of the Great King. Gloom, darkness, sorrow, and dismay, shrouded the countenances of those who were "cast out;" no moon nor stars to them appearing. The final train was gone!

I said within myself, Alas for mortal man! What a lesson of instruction thou mayest gather here! Prepare to meet thy God, before the warning voice has ceased in thy conscience, and the solemn cry gone forth, that time to thee shall be no more!

OBSERVER.

REFLECTIONS ON THE RAILWAY.

For THE BRITISH FRIEND.

It is a grand purpose of the King of kings, to have a way to bring to Zion travellers of every nation, kindred, tongue, and people. The survey has been made; the work is going forward; and in its progression, every valley is exalted, every hill is made low, crooked paths are straightened, and rough places made plain. The messengers of "peace on earth, and goodwill to men," are moving from city to city, and from district to district, sometimes unfurling and displaying a banner because of the Truth; having on one side the motto—"Come and partake of the unsearchable riches of Christ;" and on the other—"Take up thy daily cross!" The moving Cause is not elementary, but the powerful expansive principle of Love divine. The servants employed are bound to it by a threefold cord, not easy to be broken, composed as it is of Faith, Hope, Charity. The great Captain of Salvation is sole director and manager. The trumpeters blow the gospel trumpet, and sound forth the mandate—"Ride on gloriously! Ride on gloriously! O thou King of saints!" The mothers in Israel are in the train, making melody in their hearts, and at times singing the song of Deborah: "Let all them that love thee, O Lord! be as the sun when he goeth forth in his might:" and the dear children, the little ones, their heavenly companions, will at times join in sweet and thrilling strains, saying—

"Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord." The great Captain will never leave the train, but conduct it in safety over the great swelling waves of Jordan, and through the dark valley of the shadow of death. They will come to Zion with singing, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints;" and everlasting joy will be upon their heads. B. J.

HINTS TO ABOLITIONISTS.

For THE BRITISH FRIEND.

It is a clear truth, that if all abstained from the use of articles produced by the labour of slaves, slavery would cease. Every one, therefore, who practises such abstinence, contributes his individual share in promoting the accomplishment of the great object. And not only does his abstinence operate thus directly; but it has an indirect beneficial influence, by drawing the attention of others to the subject, and thus exciting that kind of discussion which is so useful in the removal of evils.

At the time when the abolition of our own colonial slavery was the earnest object of many philanthropists, some individuals had a number of sugar basins, and other articles of China, manufactured at one of the Staffordshire potteries, with a design illustrative of slavery, and an appropriate motto, on each piece. These articles being constantly exhibited on the breakfast and tea-table, mantel-piece, &c., frequently introduced conversation on slavery, and the means of its extinction; and thus a visitor was sometimes induced to take an interest in a cause which had not before engaged his attention. Perhaps a similar plan might answer a good purpose, at the present time. The following is suggested for one suitable motto:—"The most effectual way of abolishing slavery is, as far as practicable, to use the produce of Free labour only."

But that which probably contributed more than any thing else, as a means under Providence, to procure the abolition of slavery in our own colonies, was the plan adopted by the Agency Committee of the Anti-Slavery Society, of employing several lecturers simultaneously to go through the country, and give information on the various branches of the subject. This produced such an amount of feeling in the public mind, as the advocates of slavery were unable to withstand; and the liberation of the slaves quickly followed. This great object was certainly attained by a very large pecuniary sacrifice, which many zealous abolitionists thought unnecessary, as well as unjust, towards the British people, who had already paid very heavy contributions for the support of the slave system, in the form of bounties, protecting duties, &c. Still the grand object was accomplished, and Great Britain wiped her hands from the horrible crime of *stealing a man and selling him*, as well as from that of *his being found in her hands*.

Would not a similar course, at the present time, be most availing? While the lecturers gave general information on the existing state of slavery, they might direct the attention of the public particularly to the effective support which this country gives to the whole system, by its large consumption of the produce of slave labour, and urge every one to abstain as much as possible from its use.

A great proportion of the people have hardly any idea of the present state of slavery in various parts of the world, and of the extent of the terrible sufferings connected with the African slave trade. Many others, after hearing some information on the subject, soon forget it, and their co-operation is lost. But if a general and simultaneous appeal were made to their sympa-

thies by a system of lecturing, such an amount of feeling might be produced, as would enable the abolitionists to carry out their utmost wishes. N.

PARENTAL EXAMPLE.

THE Saviour commands, "Love not the world, nor the things of the world;" but, if I foster in my child a love for finery in dress, and constantly gratify it, do I not give him a practical illustration of *direct disobedience* to a command so plain, that it cannot easily be misunderstood? The unjust steward was not condemned for using so much of his lord's money as might be necessary to his comfort, but for "*wasting his goods*." Now can any person, under the influence of the temper inculcated by the gospel, say that property expended for things which serve no better purpose than to gratify a love for "*display*," is better than "*waste*?" Let me ask, also, how can I consistently pray that the proud heart of my child may be brought into subjection to the humility of the gospel, when I willingly indulge him in things calculated to increase his pride?

But I am aware it will be said by some, "the spirit of the age is such, we must conform to it in some measure, or our children will not be respected. We may as well renounce society and become hermits." Others have said, "If we restrict our expenses to that which is barely *necessary*, what distinction would there be between *our* children and the meanest which are seen in the streets?" Others still, "Our children would be considered as unworthy of any respect in well-bred society, were we to exclude all ornament. Besides their own *taste* would be low, and they would have no regard for their appearance in the world," &c. &c.

Be not alarmed, my hearers. I am not required to answer these or other objections. But I beg leave to ask, which of them is founded on the temper of the gospel, or derived from the example of Christ? But admit all, still I inquire, which would you prefer for your beloved child—the confidence, esteem, and admiration of a corrupt world, or the approbation of Him who will judge all men at the last day? Will the robe of righteousness, or the fashionable garments invented by the goddess of this world be, on the whole, most valuable to your child?—*Hall's Practical Lectures*.

CURE FOR HYDROPHOBIA.—Dr. Buisson is said to have discovered an infallible remedy for hydrophobia, which he has communicated to the Academie de Sciences, in Paris. He had been bitten, and having no expectation of recovery, went into a vapour bath heated to 42° Reaumur, 126° Fahr., as the easiest mode of suffocation. To his astonishment, all the symptoms vanished at once; and he has never since had the slightest recurrence of this dreadful disease. By the same means he has cured upwards of eighty patients, and he intends to try its efficiency in cases of cholera, plague, yellow fever, and gout.

TRUTH.—Truth courts investigation, but error shrinks from scrutiny. Truth fears no evils from the most rigid examination, but error always fears the consequences. Truth is immutable, and will stand criticism. Truth, like its author, is eternal, and will exist amidst the wreck of matter and the crash of worlds; while error will be swept away with the refuge of lies. The more you examine truth, like gold the brighter it shines. Truth is never tarnished by inspection, but discovers the more splendour. Any system which shrinks from scrutiny, discovers corruption in its premises, and is unworthy the attention of an intelligent mind. A certain writer has said, with the utmost propriety: "He that will not reason is a bigot; he that cannot reason is a fool; and he that dares not reason is a slave."—*Western Citizen*.

THE MIND.

THERE is nothing in the might and matter exhibited in the material universe; there is nothing in the magnitude and mysteries of creation; there is nothing in the distance and dimensions—in the amplitude and infinity of Jehovah's works, so worthy of study and admiration as the intellectual *soul*. This, among and above all the traces of Omnipotence, is the most legible foot-print of the Godhead. The reasoning, immortal mind, whether in the incipient stages of its existence, it be confined within these perishable tenements of flesh and blood, or whether exalted to the most intimate proximity to its great, incomprehensible Source, it be the all-acting principle in the very next being less than Infinite Perfection—whether it shine in sun-like lustre, hard by the throne of the Eternal, or be appointed to scintillate in solitude far out upon the extremest promontory of his universe; yet, wherever and with whatever it may be found, it is the living evidence of Omniscience, the crowning characteristic of Divinity.

Our earth might have been filled to overflowing with all the other monuments of Omnipotence; it might have been furnished with all those scenes in nature which are fair and fascinating to the eye; every field and forest, every mountain and valley, every hill and dale, might have gushed forth with the sweetest sounds that ever fell upon mortal ears; every hill might have been clad with everlasting verdure, and worn the diadem of an enduring rainbow; every tree, even those that now bear sparsely among their blunted boughs the bitter acorn, might have been overhung with flowers more lovely than the blooming rose, and have bent beneath a load of more enticing fruit than ever grew in Eden; every rivulet and river might have gushed forth from living fountains of ambrosial nectar; the heavens above us might have been inconceivably more glorious than those which we now behold and admire; our skies, like those of that far belted planet, might have been girdled with golden, translucent zones, which, for ever rolling between us and "the burning eye of day," should intercept his fiery rays, and transmit them to our eyes, tinted with every rainbow hue; that distant planet might have lent us the peerless beauty, the simultaneous splendour of all her waning and crescent moons—might have put around this earth, her little twin-born sister, both her encircling zones of mellowed light;—every realm and region of the universe might have been laid under contribution to have fitted up our heavens with a panorama of such magnificence and glory as would captivate an angel's eye;—all these things might have been on and above the earth, and others more numerous than man could desire or describe; and myriads of beings, too, might have tenanted this terrestrial elysium—beings susceptible of all the varied pleasures of sense; yet, had the reasoning, rational reflecting *mind*, been left out of the list, the most sapient of these created things could not have looked upon the scene, and felt, seen, and known that a God had been there.

The *mind*, among all the works of creative power and wisdom, is the only one that bears the *private mark* of the invisible God. It is the *chef d'œuvre* of Omniscience, whose heaven-piercing frontlet bears the "*image*" and superscription "of the Almighty, written in the monoglot of the universe, and legible to every being intervening between Infinite, Underived wisdom, and the incipient limit of the brute creation. It may outreach the capacities of the eldest primeval seraph beside the Eternal's throne, to get hold of a perception of the elements of the *material* universe; even Gabriel, with all his experience in the great cycles of eternity, may not be able, without a special revelation from higher wisdom, to tell some young inquiring cherubim, what things are *heights* and *depths*—what *distance* and *dimensions*—what are *mountains* and *valleys*—what *rocks* and *rivers*, *sands* and

seas—what are any of the properties and peculiarities of matter;—what is meant by things *adjacent* or *remote*—by things *past*, *present*, or *to come*:—all these circumstances of a *corporeal* existence—all these things, or *ideas* of things, which exist in, or are derived exclusively from the operation of our senses, may never enter the conceptions of those purely spiritual beings, whose means of intelligence are not limited to the action or influence of such frail and fallible agents of perception, as the physical organs and faculties of the human race. But however obtruse or imperceptible these objects of sense may be to those incorporeal beings, still, they cannot but recognize, in the simplest operation of the weakest human mind, that spiritual essence, that one lineament of divinity, which likens the lowliest being between the angel and the brute, to a common Creator. Yes, it is the choicest prerogative of this state of existence, that we have something within us—and may feel it too—which may entitle us to the communion of our God, in the very presence-chamber of his glory.—O, it is enough to redeem all "the ills that flesh is heir to," that we have that within us, which may not shame the angels to take us to their fellowship; that, with the rational soul, we have received from the Creator those credentials to immortality, which neither height nor depth, nor principalities or powers, nor things present or to come, can rob us of.

Why then should man, "who may look erect on heaven," and read his pedigree in the skies, and feel a principle of divinity stirring within him—why should he so overlook the dignity of his being—why come so immeasurably short of the goal of his destiny, as to sit idling in the dust, and famish upon the husks of time and sense! O, what an emotive to action, to great desire, and grand emprise, is the consciousness which we may all enjoy, that we have an active principle within us, that shall *winter* the torpedo chill of death, which soon shall freeze up the fountains of our blood! It is enough to take away the calamity of mortal dissolution, that all that part of our being which distinguishes us from the brutes that go down beneath the reach of resurrection, will never be lost or merged in the listless inactivity of non-existence! No, let the grave yawn upon us as it may; let the palsying rattle of the valley-cloids startle our poor weak natures as it may; still, we may rest assured, that all that we may be proud of in our being, will never lose the sentiment of its existence; and, if we act well our parts in our present capacities and circumstances, we shall be transferred, not to a state of long unconscious lethargy—of vague indefinite suspense with respect to our future awards and occupations in eternity—but to an immediate and active participation in all the exalted and endless employments of which intellectual beings are susceptible. No, I cannot think so meanly of the future attainments of the human mind, as to suppose that at some period in eternity, not far removed from the time of its dissolution from the terraqueous composition of flesh and blood—it may not be elected by its Author to some office in the universe, now occupied by some one of the minor angels; and thence reaching higher and higher in its upward and endless gradations, at last put the diadem of Gabriel on its brow, and wear his insignia before the eternal Throne.—E. B.

God is the great sum of the universe. While men stand with their backs to God, their shadows are before them, and engross their attention. When they are converted, and turn to God, these shadows are thrown behind, and God becomes all in all, so that they can say from the heart, "Whom have we in heaven but thee?" and there is none on earth that we desire besides thee."—*Episcopal Recorder*.

WITHOUT a conflict there is no conquest, and without a conquest no crown.—*Dillwyn*.

THE SEIZURE FOR "EASTER DUES," AT
RAWTENSTALL.

FOR THE BRITISH FRIEND.

WE readily give insertion to the following case of ecclesiastical oppression, believing that the more widely such unchristian proceedings are made known, it will tend to their ultimate entire removal. "The Lord hateth robbery for burnt offering."

In consequence of a distress warrant having been signed and issued by two Magistrates at Blackburn, at the request of Nathaniel Morgan, Incumbent of the Parochial Chapelry of Haslingden, for the non-payment of 5½d. for what are called Small Tithes, or Easter Offerings, by John King, of Rawtenstall, a seizure has been made upon his premises, and the following articles, the value of which amount to the sum of £2 9s. 5d., have been distrained, carried away, and are to be sold by auction on the 24th inst., at the house of John Birtwistle, innkeeper, viz.—3 copper kettles, 1 iron kettle, 1 pair of family scales, 1 coal box, 1 fish pan, and 1 glass lanthorn. Now, as there is evidently an intention of keeping this affair as quiet and as much unknown as possible, as appears from the fact of only two small bills announcing the sale being posted in the neighbourhood, it appears necessary that some little pains should be taken not only to make it known, but that reasons should be assigned why the Society of Friends refuse, and have always refused from the commencement of the Society, now 200 years, to pay every description of ecclesiastical demand. They have always declared on every suitable occasion that their objections are entirely of a conscientious nature; and that in consequence of their refusal actively to comply with these demands they have been, from their origin, and still are, exposed to many vexations, and loss of property. This refusal by the Society has not arisen from any contumacious or party feeling, nor from a selfish desire to escape a pecuniary burden; but, receiving the doctrines of Jesus Christ, as set forth in Holy Scripture, as of paramount authority, they have acted from an honest persuasion that the nature of these claims is opposed to the real character of that religion, which He in mercy came to establish. They believe that the ministry of the gospel of our Lord and Saviour ought to be free, and without any pecuniary reward from man: in connection with this belief, they regard the compulsory maintenance of any system of teaching the Christian religion, as a proceeding at variance with, and contrary to, the freedom and purity of the gospel dispensation; whether this exaction be for the upholding of the building appropriated to the furtherance of this system, or the furnishing its appurtenances. For the faithful maintenance of these opinions, the members of the Society have endured persecutions of the most cruel and tyrannical description: their houses and farms entered forcibly by rude and wicked informers, the whole of their property frequently taken away, sold, and no account given; and what was worse, they were thrust into loathsome and disgusting dungeons, among felons and murderers; and to such an extent was this carried, that at one time and for a long time together, nearly every adult male member of the Society was in prison, where many of them remained until death terminated their sufferings. Among this number were two individuals from Crawshawbooth, who being imprisoned in the Castle of Lancaster for the non-payment of Tithes, remained there until death: their bodies were interred in the neighbouring burial-ground at Chapel Hill, which was given to the Society by the then owner of the property at that place, a member of the Society, who emigrated to the

province of Pennsylvania, in North America, along with William Penn, and great numbers of other persons in the time of Charles the Second, to avoid the persecutions they were subjected to in their native land. In concluding these explanatory remarks, it may be mentioned that the sufferings of the members of the Society for distrains of an ecclesiastical nature, amount on an average to Ten Thousand Pounds per annum,—Ten Shillings at least for every individual, man, woman, and child; that they never object to pay their share of government taxes, except such as are purely of a Military character; all the local Rates, such as poor rates and county rates, are cheerfully paid, notwithstanding they have always maintained their own poor, and educated their offspring.

In order to point out the contrast in the disposition of different members of the clerical body, it may be stated, that the writer of this article has resided more than thirty-two years in this village, ten years in the Chapelry of Newchurch, and twenty-two in that of Haslingden; the minister of the former place, the kind and well-disposed, and much esteemed David Rathbone, always directed his collector of these rates to omit calling upon any member of the Society in his district, and the late incumbent of Haslingden firmly declined to institute proceedings, although frequently importuned to do so by interested persons.

JOHN KING.

RAWTENSTALL, 2nd Month, (Feb.) 22nd, 1849.

ANECDOTES

OF THOMAS SCATTERGOOD AND HIS TIMES.

(Continued from page 14.)

Human wisdom is not an essential attribute of Christian character. Some who have been valuable ministers of the gospel of Christ,—who were enabled through his aid and assistance, to turn many to righteousness, have been in point of intellect, considerably below the average of the human race. For the service to which they were called by their Divine Master, they were furnished at the time with the necessary qualifications to enable them rightly to perform it. Sometimes they were eminent in the ministry, even as to the beauty and force of the language they employed, although in the common affairs of life, they took rank with the simple, and in some instances were unacquainted with the meaning of the words which in their public ministrations they used with perfect propriety.

George Dillwyn says:—"Divine wisdom sometimes sees meet to endue the instruments he makes use of, with qualifications far above their natural powers, and this to enable them to distinguish between the heavenly treasure, and the earthly vessel that contains it; that so none may deck themselves with jewels not their own, or give the praise to the creature, which is due to the Creator, and to Him alone!"

Thomas Brown, that powerful minister, was not only an illiterate, but he was, as regards the affairs of this world, a simple-minded man. He was a baker by profession, and resided in a two-story house in Third-street, two or three doors above Church-alley, (Philadelphia); the entrance to his bake-house being by a private passage out of that alley. He was willing to labour diligently at his calling, kneading and baking bread, but he was not fond of having anything to do with the financial part, the buying and selling, leaving that to his wife. An aged Friend removed from works to rewards a number of years since, frequently told the following circumstance, which he had received from such authority as rendered the truth of it unquestionable in his mind. The celebrated Methodist preacher, George Whitfield, being in the city of Philadelphia, heard of Thomas Brown, as a great

minister amongst the Quakers, and in hopes of hearing him, attended a meeting. It so fell out that this illiterate simple-hearted man, had therein, extraordinary service. After the meeting, Whitfield expressed to a Friend his satisfaction with the discourse, saying, that he felt himself as he listened to Thomas Brown, but as a child in spiritual things.

Thomas Brown died on the 21st of Sixth month, 1757, and his friend Samuel Fothergill thus characterized him: "Worthy Thomas Brown, I hear, is removed to the full and everlasting fruition of that society amongst whom he happily conversed in his pilgrimage below, to abide with everlasting burnings in seraphic love, where he lighted his fire when he sacrificed before the congregation. Oh happy, desirable release from care and pain, to freedom and eternal certainty! The chilling winds of this world's care can no more obstruct his verdure and fragrance, but, planted on the banks of the river of life, his leaves and fruits will be ever produced, through all the duration of the everlasting year."

Amongst other ministers of small natural parts, we may mention a Friend, who, about the time of the American Revolution, laid a concern before his Friends, in his select preparative meeting, to pay a religious visit in England. When his concern was opened, it seemed to awaken general surprise, that such an one as he should deem himself called to such an important service. However, as they thought upon it, they could not feel easy to discourage his prospect, but granted him permission to lay the concern before his Monthly Meeting, fully expecting that there it would be stopped. In due time he informed his Monthly Meeting of the concern he was under, and although its members seemed surprised at it, yet so much weight and religious feeling attended, they could but so far unite with it as to grant him a certificate, nothing doubting, however, but that the Quarterly Meeting would be willing to take the burden off his shoulders, and permit him to stay at home. Friends at the Quarterly Meeting were in the same situation as those in the two other meetings had been; although astonished, they felt bound to express their unity with his concern,—directed his certificate to be endorsed, and trusted that at the Yearly Meeting of Ministers and Elders, objections would arise as to the propriety of his going, and the whole matter be set aside. When his concern came before that body, its members felt his apparent want of qualification, but they could not oppose his being set at liberty. In short, to the wonder of his friends, he went with full certificates of unity. Not only so, but by attending to his proper business, in which he had the aid of his Lord and Master, he was enabled to perform the service to the peace of his own mind, and to the satisfaction of those he visited. Judging from the accounts received, his labours were particularly adapted to the condition of the churches there, and he left many seals to his ministry.

Perhaps amongst those weak in intellect, who have been raised to preach the gospel of Christ in the demonstration of the Spirit, and with power, there is no character so extraordinary as that of James Scribens, of New England. His faculties appear to have been so far below mediocrity, that it does not seem as if he could, at any period of his life, have taken care of himself, or provided for his family. Yet this man, at times the sport of the would-be-wit, for his feeble-mindedness, was enabled, when under religious exercise, and in the fresh qualifying influence of the Holy Spirit, to speak with wonderful power and authority, and as Samuel Emlen once said of another Friend, "with holy pertinence to the object in view."

When closely attending to his Master's paintings,

even when out of the gallery, he was sometimes elevated above his natural capacity,—but it was in relation to spiritual things. He once accepted a challenge to a public dispute, which a minister of another religious society gave him, and his friends finding him most easy to fulfil his engagement, were anxiously concerned, and fearful for the result. But James being preserved in a watchful dependence on the alone Source of true wisdom, was so furnished with argument, and suitable illustration, as to confound his opponent, and satisfy his friends.

James was a married man, and what seems a singular coincidence, his wife appears to have possessed as little intellect as himself. They were very poor as to worldly goods, and depended much on the aid of their friends even for the common comforts and necessities of life,—and this aid was freely and cheerfully afforded. Being one day at South Kingston, James was asked by a Friend who wished to make him a present, whether he would rather have a cheese or a bushel of wheat. He answered, "I needs them both!" Both were accordingly given him. At another time a Friend presenting him a piece of white cloth, to make a jacket for one of his boys, James said, "Now, can't thee colour it for me?" So the cloth was coloured for him.

It is narrated of him that on a certain occasion, having arisen in meeting before he was fully prepared by his Divine Master for his service that day, he was left to feel his natural impotence, and could find no words to relieve his mind. His exercise was great, and in his confusion he began to make strange contortions of his face, rubbing up his red cap first on one side and then on the other. His ludicrous appearance created no little amusement amongst some of the younger part of those assembled, and James could not but observe it. He felt also the mistake he had made in rising too soon, and addressing the laughers, he said, "Master has not come yet;—when He comes, he will make you laugh on the other side of your mouths." He then sat down, and appeared in agony. Large drops of perspiration flowed freely over his face. At last the necessary baptism having been past through, in his own language the Master having come, he once more arose on his feet. Now the gospel power,—the true baptizing influence, was felt in the assembly! The floor of the meeting-house was wet with tears of contrition, and many of those wept, who but a short time before had been making the awkward and distressed minister an object of mirth.

He required the constant care of his friends, and some of them felt bound to watch over him, as one committed to their care and guidance. One day after he had been eminently favoured in the ministry, Satan tempted him to think highly of himself. A woman elder who exercised a care over him as a mother in the Truth, overheard him saying to himself as he paced backward and forward in her house, "James shone to-day!" "No!" she said to him, "James did not shine to-day; it was the gift in thee that shone! Go and sit down!" This effectually rebuked him, and he took a seat abashed.

Very many proofs of the weakness of his intellect might be adduced, but we will add but one more. Whilst on his way to the Quarterly Meeting of Rhode Island, he had an attack of toothache, the pain of which was so severe, that he dismounted from his horse, and tossed about for a time on the ground. At last feeling no diminution of the agony, he concluded he should die there,—and the thought arose in his mind that his friends on finding his lifeless body, would wonder what had caused his death. To satisfy them he arose, and wrote on a tree near by, "James Scribens died of the toothache." Soon after setting

up this inscription, his pain subsided, and mounting his horse, he rode on to the meeting, forgetting how-ever to erase the notice from the tree.

His neighbours who were acquainted with his weakness, often made him an object of ridicule, although not always with impunity. It is related of him that on one occasion whilst repairing a stone fence, an occupation which seemed the highest his judgment enabled him judiciously to perform, a priest residing in the neighbourhood came up, intending to have some amusement with him. "Well James," he said, "how many yards of pudding and milk will it take to make a stone fence from here, to out yonder?" James dropped a stone which he was about laying, and turning to the interrogator answered,—"Just as many as it would take hireling priests to make one gospel minister!" The priest departed, having no more questions to ask.

Such was James Scribens, out of the gallery hardly reaching to the intellect of a man,—when under right anointing, a powerful and effectual preacher of the gospel. In 1745, he paid a very acceptable visit to Friends in Pennsylvania, as appears by the minutes of the select and other meetings. His death took place about 70 years since, and was occasioned by falling on the pommel of his saddle in attempting to mount his horse, to attend the Monthly Meeting of Rhode Island.

As Catharine Payton was entering one of Friends' meeting-houses in Philadelphia, about the 29th of Third month, 1755, a girl of 15 or 16 years of age, slipped what appeared to be a letter into her hand. As at that time she could not examine it, she transferred it to her pocket, and took her seat in the gallery. When the meeting closed, the paper was opened, and proved to be a communication from one who was passing through much religious exercise. The writer was already convinced that she must bear the fire of the Lord in its inward burning, until it should consume all the corruptions of her heart, that she might be prepared to feel true peace, and spiritual enjoyment, for she expressed her conviction that she should only receive consolation as she was fit for it. No name was attached to this letter, and Catharine Payton, whose heart was dipped into sympathy with this unknown lamb, who was bleating for admittance into the fold of Grace, was at a loss to know where she should find her, and how she should recognize her. Tradition says she applied to her friend Anthony Benezet; who on reading the letter, and being asked if he could tell the author, answered, "I don't know, —unless it be romping Beek Jones."

Rebecca Jones, to whom Anthony referred under the above characteristic title, was born in Philadelphia, Seventh month 8th, 1739. She received a good education, and her mother, who was zealously attached to the forms and doctrines of the church of England, endeavoured to bring her up in the same profession. But the child soon manifested a partiality to the meetings of Friends, which she often solicited permission to attend. Her mother frequently consented, thinking no harm would result to her daughter, who she deemed was too young to judge in matters of religion. Tradition says, that sometimes Rebecca wandered at that early age into the meetings of ministers and elders, whose members did not think it needful to turn out such a child, who sat down quietly and made no disturbance. Although fond of sitting in silence in the meetings of Friends, Rebecca was yet a child full of animal spirits, whose earnestness in play won her the title in good old Anthony's mind of "romping Beek."

As she grew older, to her mother's inquiry, "What she went to Friends' meetings for," she replied, "I don't know; but I believe they are a good people, and I like their way, for there is not so much rising up,

and sitting down among them as at church." She says her mind was secretly drawn "towards this people, not only to go to their meetings,—but I loved even the sight of an honest Friend. I was at times under the influence of another spirit; and though I loved the people, and very early discovered a beautiful order, and becoming deportment in their meetings, I could not give up my days to lead such a life of self-denial, as the Divine Instructor in my own breast at times plainly directed me to. I loved vanity and folly, and to keep unprofitable company, by which I was led into many evils, and quenched the blessed Spirit from time to time. Yet, not wholly, for oftentimes in the midst of my career I was favoured with its secret smitings, and from which it was impossible to fly. Frequently when in bed, or alone, my heart was made uneasy for the multitude of my transgressions; so that I often promised to amend, for I greatly feared to die. But alas! though I made covenant, I soon forgot it, and returned to the same things for which I had been reprov'd, and thus added sin to rebellion for some time; yet kept close to meetings both First and week-days, when I could get away without my mother's knowledge,—though I knew not why I went, for I liked not their way of preaching, but was always best pleased with silent meetings."

"In the year 1754, and in the sixteenth year of my age, came from Worcestershire, in Old England, on a religious visit to the churches of Christ in America, Catharine Payton, in company with Mary Peasley, from Ireland. I was at divers meetings in this city with the aforesaid Friend, and heard divers testimonies which she bore, with which I was much pleased; but like many others, I only heard and sought not to learn the way to salvation in sincerity. But for ever blessed and praised be the great Minister of all ministers, and Bishop of souls, who in his abundant compassion to a poor creature, in the very road that leads to the chambers of death, was graciously pleased through his hand-maid to set my state and condition open before me, and enable her in one of our First-day evening meetings, to speak so pertinently to my situation, in showing the consequence of trifling with Divine conviction, and proclaiming God's love through Christ to all returning sinners, that I cried out in the bitterness of my spirit, 'Lord, what wilt thou have me to do to be saved?' So effectually was my heart reached that I was made willing to forsake everything here, to obtain peace;—yea, my natural life would not have been too great an offering if it had been required,—that I might have inherited eternal salvation."

"O! the many days of sorrow, and nights of deep distress that I passed through! How frequently did I cry out, 'Lord, save me, or I perish!' I almost despaired of finding mercy;—for sin, not only appeared exceeding sinful, but my soul's enemy almost persuaded [me] that my sins were of so deep a dye, and so often repeated,—that I had neglected the day of my visitation, and that, though I might, like Esau, seek the blessing with tears, I should not obtain it. But for ever magnified be the kindness and goodness of the Lord my God,—the everlasting Father,—He left me not here, though I was in the situation described by the prophet,—I was greatly polluted, lay wallowing in the filthiness of the flesh, without any succour from temporal connections, and a stranger to the Lord's family. 'Not washed at all, nor salted at all, but cast out as in an open field, void of any inclosure;—none eye pitied me, to do any of those things to me,' when the sure Helper passed by, beheld me in my deplorable condition, cast his mantle of Divine love over me, and with a most powerful voice said, Live! Yea, he said unto me, Live! I was again encouraged by the renewal of Divine favour to enter into solemn

covenant with that gracious Being, whom I had so highly rebelled against, and so justly offended; and fervent were the breathings of my soul, that I might be enabled to stick close to the terms made in this, the day of my humiliation."

Such was the condition of mind of the young maiden, who was rightly judged by Anthony Benezet to have written the letter to Catharine Payton, before referred to. Catharine, on considering the matter, felt most easy to answer that communication, which she did, and gave what she wrote into the hands of Anthony, to deliver. Rebecca Jones's mother had become very jealous of Friends, and very much opposed to her daughter's attending their meetings, and Anthony found it a matter of some difficulty to place the document in the young girl's hand.

In regard to her letter and this answer, Rebecca Jones writes: "My love to this instrument [C. P.] in the Lord's hand was very great, and on a certain time, being reduced very low in my mind, under the consideration of my many and deep transgressions, I took up my pen, and opened a little of my condition to her, though I was afraid to sign my name to it. I watched an opportunity and slipped it into her hand, just as she was going into meeting; and in two days after I received by the hands of one of her friends the following answer, which as it had a blessed effect in encouraging my mind reverently to confide in the Lord's infinite mercy, I here transcribe at large, peradventure it may revive the hope of some afflicted soul.

"Philadelphia, Fourth month 1, 1755.

"Dear Child:—I have carefully read over thy letter, and from a tenderness of spirit, which I feel towards thee, conceive much hope that thou wilt do well, if thou keep to that Power which has visited thee. Which, as it has already appeared as a Light to convince thee of sin, will, if thou wilt suffer it, destroy it in thy heart. Which dispensation being already begun, is the reason of that anguish of spirit, which thou feelest, which will lessen gradually as thou art assisted to overcome.

"And be not too much discouraged, neither at what thou hast committed against the Lord, nor yet what thou mayst have to suffer for Him; for though thy sins may have been as scarlet, he is able and willing to make thy heart as snow, upon thy sincere repentance, and humble walking in his fear; and also to give thee strength to do whatsoever he commands thee. If thou art willing and obedient for the future, thou shalt eat the good of the land, in the Lord's time; and as thou hast been already instructed that 'thou shalt only receive consolation as thou art fit for it,'—wait patiently,—and let the administration of condemnation be fully perfected; so shall the administration of light and peace be more clear and strong; which will assuredly come upon thee if thou abid'st faithful to that Power, which has visited thee. Thou desirest me to explain some portions of scripture to thee which I had to mention,—which I am willing to do as far as the mentioning of them respects thy state; which I believe was to bring forth the fruits of purity and love to God; which will be manifested only by thy obedience; and that thou may not rest in any thing short of the knowledge of His power revealed in thy heart, as a Refiner and Teacher, nor place thy happiness in anything short of his salvation.

"I go out of town to-morrow; and not knowing thy name by thy letter, know not how to get to speak to thee, and have therefore committed the care of this to A. Benezet, who, I believe, will use his best endeavours to convey it to thee.

"Farewell! and may the Lord continue to bless thee. I conclude in much haste, thy sympathizing Friend,

"CATHARINE PAYTON.

"P. S. I had rather thou kept this to thyself; and be sure be careful how thou tellest thy condition to such who have no knowledge of it."

"On the receiving and reading this letter, my heart was melted into great tenderness before the Lord, and my mind encouraged to trust in his boundless mercy, thus extended to a poor unworthy creature. My resolutions were daily strengthened in remembering that, 'at what time soever the wicked turneth from his wickedness, and doth that which is lawful and right, he shall save his soul alive.'"

The case of Rebecca Jones is one among many instances of young children, not members of the religious Society of Friends, who have been glad to attend their meetings. The case of Samuel W. Clarke, of Rhode Island, will suggest itself probably to many of our readers. His parents were Baptists, but about his seventh or eighth year, at his particular request, they permitted him to sit with Friends in their meetings. After a time, the members of the Monthly Meeting at Greenwich, at his request, granted him the privilege of attending those for discipline. This young lad ripened soon for heaven, being gathered by death in 1815, when only nine years old. A similar case has recently occurred,—and a very infant in age, touched by Divine Grace,—drawn by an attraction which he could probably have found no words to explain, has become constant in the attendance of Friends' meetings, and on application, has been permitted to sit those for discipline.—An anecdote is told of a little boy, of about 8 years of age, who was a pupil at a school in Pine-street, the teacher of which attended Friends' meeting close by, on Fourth-day, with his scholars. The mother of this child was a Moravian by education, who having lost one of her children by death, was greatly affected therewith, and endeavoured to find consolation in attending places of worship. She went to many, but did not obtain relief, and thought in her religious exercises she should find no one to sympathize,—no body of professing Christians with whom she could unite. She was sitting one day in great distress, shedding many tears, when her little son entered the room. He went to her, took her by the hand, and began to weep aloud. No words passed to unfold to him the feelings of his mother. At last he asked what ailed her,—what made her cry so much? adding, "I wish you would come to one of the meetings our school goes to; I am sure it would do you good." The child had found consolation there,—and the mother strongly stirred by the affectionate invitation, could not but accept it. She found that for which she had sought,—doctrines which she could own,—a people with whom she could unite. She is said to have been ever after a diligent attender of Friends' meeting,—to have found consolation in earthly sorrow,—and to have been enabled through Divine Grace to die in peace, full of faith and hope.

(To be continued.)

WILLIAM AND ELLEN CRAFT, FUGITIVES FROM SLAVERY.

THE singular and romantic story of the escape of these two persons from slavery, was told at the Annual Meeting of the Massachusetts Anti-Slavery Society at Boston, week before last, by William W. Brown, himself a fugitive slave, and the Crafts themselves appeared before the audience, exciting, of course, a most lively interest by their appearance. The facts of their escape were stated by Mr. Brown in a letter to the *Liberator* a few weeks since, and are briefly as follows:—

"William and Ellen Craft, man and wife, lived

with different masters in the State of Georgia. Ellen is so nearly white, that she can pass without suspicion for a white woman. Her husband is much darker. He is a mechanic, and by working nights and Sundays, he laid up money enough to bring himself and his wife out of slavery. Their plan was without precedent; and though novel, was the means of getting them their freedom. Ellen, dressed in man's clothing, passed as the *master*, while her husband passed as the *servant*. In this way they travelled from Georgia to Philadelphia. They are now out of the reach of the bloodhounds of the South. On their journey, they put up at the best hotels, where they stopped. Neither of them can read or write. And Ellen, knowing that she would be called upon to write her name at the hotels, tied her right hand up as though it was lame, which proved of some service to her, as she was called upon several times at hotels to "register" her name. In Charleston, S.C., they put up at the hotel which Governor M'Duffie and John C. Calhoun generally make their home, yet these distinguished advocates of the "peculiar institution" say that the slaves cannot take care of themselves. They arrived in Philadelphia, in four days from the time they started. Their history, especially that of their escape, is replete with interest. They will be at the meeting of the Massachusetts Anti-Slavery Society, in Boston, in the latter part of this month, where I know the history of their escape will be listened to with great interest. They are very intelligent. They are young, Ellen 22, and William 24 years of age. Ellen is truly a heroine."

At the meeting at Boston, W. W. Brown read an article from a Newark paper (*the Daily Mercury*), which we copy as a most interesting part of the story. It is as follows:—

AN INCIDENT AT THE SOUTH.

One bright starlight night in the month of December last, I found myself in the cabin of the steamer General Clinch, then lying in the port of Savannah, and bound for Charleston. I had gone early on board, in order to select a good berth, and having got tired of reading the papers, amused myself with watching the appearance of the passengers as they dropped in one after another, and I being a believer in physiognomy, forming my own opinions of their characters.

The second bell rang, and as I yawningly returned my watch to my pocket, my attention was attracted by the appearance of a young man who entered the cabin, supported by his servant, a strapping negro.

The man was bundled up in a capacious overcoat; his face was bandaged with a white handkerchief, and its expression entirely hid by a pair of enormous green spectacles.

There was something so mysterious and unusual about the young man, as he sat restlessly in the corner, that curiosity led me to observe him more closely.

He appeared anxious to avoid notice, and before the steamer had fairly left the wharf, requested in a low womanly voice to be shown to his berth, as he was an invalid and must retire early—his name he gave as Mr. Johnson. His servant was called and he was put quietly to bed. I paced the deck until Tybee light grew dim in the distance, and then went to my berth.

I awoke in the morning with the sun shining in my face—we were then just passing St. Helena, and soon were out at sea. It was a mild, beautiful morning, and most of the passengers were on deck enjoying the freshness of the air and stimulating their appetites for breakfast. Mr. Johnson soon made his appearance, arrayed the same as on the night before, and took his seat quietly on the guard of the boat.

From the better opportunity afforded by day light, I found that he was a slight built, apparently handsome young man, with black hair and eyes, and of a darkness of complexion that betokened Spanish extraction. Any notice from others seemed painful to him, so to satisfy my curiosity I questioned his servant, who was standing near, and gained the following information:—

His master was an invalid—he had suffered a long time with a complication of diseases that had baffled the skill of the best physicians in Georgia—he was now suffering principally with the "rheumatism," and was scarcely able to walk or help himself in any way. He came from Atlanta, Georgia, and was now on his way to Philadelphia, at which place resided an uncle a celebrated physician, through whose means he hoped to be restored to perfect health.

The information, communicated in a bold off-hand manner, enlisted my sympathies for the sufferer, although it occurred to me that he walked rather too gingerly for a person afflicted with so many ailments.

We arrived at Charleston, and I there lost sight of Mr. Johnson, an acquaintance at my elbow remarking that he was either a "*woman*" or a "*genius*."

This morning I cut from the *New York Herald* the accompanying extract, and there is no doubt in my mind but that William and Ellen Craft are no other than my travelling companions, Mr. Johnson and servant. A.

Here follows Brown's letter just published in the *Liberator*. The Crafts are still in Massachusetts, and have appeared in several places at public meetings. Their notoriety perhaps will be their best safeguard, as it would be difficult to carry off persons so well known by stealth, and quite impossible to get them out of Eastern Massachusetts openly; nevertheless a careful watch may save trouble.—A. S. *Standard*.

ON GOSPEL MINISTRY.

For THE BRITISH FRIEND.

THE pious biographer of Henry Martyn (that laborious and devoted missionary) has this sensible remark on his first being called to the work of the ministry. "God, who has appointed different orders and degrees in his Church, and who assigns to all the members of it their respective stations, was at this time pleased, by the almighty and gracious influence of his Spirit, to call him to a work, demanding the most painful sacrifices and the most arduous exertions—that of a Christian missionary." And Henry Martyn himself, when afterwards engaged in the service, entertained a sound and evangelical view of what the true authority is which makes manifest the right ordination of a gospel minister—"I longed," says he, "that I might not say one word to men of myself, from my own mind; but that God would put his own word into my mouth, that I might feed his people with true spiritual food."

J. P.

DOMESTIC HAPPINESS.

Ah! what so refreshing, so soothing, so satisfying, as the placid joys of home? See the traveller—does duty call him for a season to leave his beloved circle? The image of his earthly happiness continues vivid in his remembrance, it quickens him to diligence, it makes him hail the hour which sees his purpose accomplished, and his face turned towards home; it communes with him as he journeys, and he hears the promise which causes him to hope—"Thou shalt know also that thy tabernacle shall be in peace, and thou shalt visit thy tabernacle, and not sin." Oh the joyful reunion of a divided family—the pleasures of renewed interview and

conversation after days of absence! Behold the man of science—he drops the laborious and painful research—closes his volume—smoothes his wrinkled brow—leaves his study, and unbending himself, stoops to the capacities, yields to the wishes, and mingles with the diversions of his children. Take the man of trade—what reconciles him to the toil of business—what enables him to endure the fastidiousness and impertinence of customers?—what rewards him for so many hours of tedious confinement? By and by the season of intercourse will behold the desire of his eyes and the children of his love, for whom he resigns his ease; and in their welfare and smiles he will find his recompense. Yonder comes the labourer—he has borne the burden and heat of the day—the descending sun has released him of his toil, and he is hastening home to enjoy repose. Half-way down the lane, by the side of which stands his cottage, his children run to meet him. One he carries, and one he leads. The companion of his humble life is ready to furnish him with his plain repast. See his toil-worn countenance assume an air of cheerfulness! His hardships are forgotten—fatigue vanishes—he eats, and is satisfied. The evening fair, he walks with uncovered head around his garden—enters again, and retires to rest; and “the rest of a labouring man is sweet, whether he eat little or much.” Inhabitant of this lowly dwelling, who can be indifferent to thy comfort? Peace be to this house!—*W. Jay.*

SOME ACCOUNT OF THE CONVINCEMENT OF JOSEPH MILTHORPE.

(Continued from page 31.)

COPY OF A LETTER SENT TO THOMAS WORTHINGTON, CATHOLIC PRIEST AT MIDDLETON.—THIS BEING THE FIRST NOTICE I HAD GIVEN HIM OF MY DISSATISFACTION WITH THE ROMISH RELIGION.

DEAR SIR,—The design of this is to inform you of an event which it is probable that you *will not* expect, namely, that I have separated from your community, in uniformity of Christian belief in points of doctrine, and in worship; and as I do not feel any way prejudiced against you or any of your auditory, I now write as it were indispensably feeling a duty to relate to you my late companions (in some measure), the disposition of my mind and heart, how or after what manner I am led to a separation from you, and also why I do not conform to you as usual.

You are not ignorant how, that for conscience sake, I refused the oaths offered me at Bradford, on the 16th of last March, at which time I was prepared to suffer persecution (as I thought); but God, who alone sees the secrets of all hearts, was then pleased to accept the will for the deed on that day—and if ever he be pleased to call me again on the like occasion, it may be perhaps by the same party with whom I then stood convicted. And, by the same way, Sir, I wish your party who have the government in other countries, or in case the rods of correction should fall into your hands here, you would use them with the same moderation as you thought was conscionable for the present government to exercise upon you.

This accident, and some observations that I made upon your disposition towards Joshua Smith, joined with a very great desire that I felt in my heart, that he might be re-united to our communion, out of which, I suppose, you believe there is no salvation for men; I say, these considerations joined together brought such exercise upon my spirit as caused me seriously to reflect how much blood had been shed many a time (according to history) for erroneous causes; and although, as is well known to you, that I had neither spared labour nor cost to convince my judgment of the visibility of Church authority to be on your side, as appeared to me from reading histories of pretended

reformation; also, Dr. Bailey's Life of John Fisher, Bishop of Rochester, and Ward's Poetical Histories of the like subject; also, Dr. Chandler's (so called) Christian Doctrine, and his Grounds of the Old Religion, printed in 1737 and 1742, and many others, and although, as I may say, my reason had convinced my judgment by reading authors, that it belonged to the Church of Rome to exercise authority, and to me to obey and submit myself to such as ruled over me. Notwithstanding, in my above mentioned exercise, there came into my mind a passage of a poetical author of the Established Church, whose works I have been sometimes delighted with—says he,

“Reason it's true should over sense preside,
Correct our notions, and our judgment guide,
But false opinions rooted in the mind
Hoodwinks the soul, and keeps our reason blind.”

He further adds,

“Reason's a taper which but faintly burns,
A languid flame that glows and dies by turns.”

And much more to the same effect.

If this be so, thought I, how charitable ought I to be on my neighbour's sentiments of religion, and how humble in regard to my own: and finding myself disposed, and my spirit drawn or invited to a banquet of prayer—as I had sometimes felt before—I prostrated all the faculties of my soul to God, and earnestly desired that He would shew me what I ought to do, and what I ought to avoid; and thus for some months my soul at times remained in great humility and tenderness towards my neighbour, and sometimes I felt breathings of love towards all that love Christ and hate sin: then, thought I, why should I bear more respect to one sect of persons than another, since God is no respecter of persons, save such as do His Will: upon these considerations, I took liberty that I would sometime go into a place of worship, among a sect of persons whose disposition, as I had sometime thought, bore some resemblance of mine; after I had been settled there a considerable time ruminating in my barren soul, such convictions came upon me as I was not accustomed to meet with, and such as at this time I do not choose to express in full, only that this was revealed unto me: *That if we did really, above all things, love Almighty God, his love would be a law to us, what to do and what to eschew.*

Now, Sir, revelation you know is not denied by Roman authors, and I believe you would have credited it from my mouth, if it had not led to a separation from your holy mother, the church of Rome.

Nevertheless, being very jealous of myself, and discerning of spirits not being a slight part of Christian exercise, my small experience brought great fear upon me, whether I might safely follow that discovery or not, viz.:—

That God desired nor required no other rites or ceremonial worship, than that we should give him possession of our hearts, and there He would reign, and there He would be worshipped in spirit and in truth.

And in my most retired considerations, my reason objected to me thus:—Was not St. Augustine the instrument God made choice of to teach us the Christian Faith? Did not he therewith bring us the Popish ceremonies? Did not he teach us their manner of worshipping God? and did he not also establish their method of church government?—to all which, my judgment answered, Yes!—then again, said my reason, why did not the Spirit of God reveal to St. Augustine the abominations of Popery, and discover to him that they were only the inventions of man's will? to which my monitor replied, Why did not the Holy Ghost, so soon as he came upon the apostles, reveal to them the insignificance of circumcision! and why did not St. Peter know (who undoubtedly

had the Holy Ghost) that it was not lawful for him to make a distinction betwixt Jew and Gentile; till the Lord was pleased of his infinite goodness to shew him by a vision it was not his will that he should do so.

Then my monitor represented to me it was not in the reach of man's reason to give account for the diverse dispensations of the Spirit of God to the children of men; and that as the senses ought to be subject unto reason, so ought reason to be subject to the will of God, and thus was I exercised within myself, whether it was God's Will that I might separate from the Church of Rome, and not lose His favour. At this time my condition bore some resemblance to Gideon's of old, although I was convinced that it was God's Spirit that moved me in this case, yet the authors I have read, and the doctrine I have heard, pronounce against heretics and schismatics (for no other cause than separating themselves from the obedience of the Pope) appeared to me as terrible as the Midianites, &c., of that host did to poor Gideon—and brought such fear upon me, that in great humility I earnestly desired the Lord to give me another sign; and in his own time he gave more than might have been sufficient, He sent one of His servants, a mere stranger to my disposition (as he did Mordecai of old to Queen Esther), who told me the Lord required it of me—to obey His voice, which, when I was more than sufficiently convinced of by my own heart feeling what I cannot express; then I laid aside the objections of my reason, the calumnies of the world, and what the wise men of my acquaintance would say of me, censuring me for being fickle, inconstant, and wavering, subject to be shipwrecked with every wind of doctrine: at which time also was represented to me the persecutions which might proceed from an arbitrary government, some politicians considering the magnificence of the house of Bourbon, conclude that never such an occasion offered itself since the last revolution.

Notwithstanding, whatsoever might happen to me, in imitation of Queen Esther, when she knew the Lord's will, exposed herself to the displeasure of her King Ahasuerus, and, although in this process, a continual backwardness accompanied me, yet I durst not but obey, lest my disobedience should be rewarded, as was King Saul's, by the Spirit of God being taken from him, which at present gives me great content, and the living sense or feeling that I have of the goodness of Almighty God towards me, from my childhood till now, begets such an humble confidence in me, so that I trust neither the temptations of the world, the allurements of the flesh, nor the insinuations of the devil, shall ever be able to separate me from the love of God in Jesus Christ.

And herein I am resolved to exercise myself, waiting on God for the knowledge of His will, and asking Him for grace to enable me to perform it; thus I have shown you in some measure the cause, now it remains that I owe you a hint of the reasons of my non-conformity with you.

To be brief in this case, dear Sir, I must take leave to use the word Sacrament, although, I confess, I never learned it from Scripture, neither have I learned by experience that they confer so much grace *ex opere operato* as I have heard you pretend; but perhaps you will say, that was for want of a good disposition in myself, which I admit: and although some of your ordinances I own may not be bad in themselves, and were practised in the primitive church, yet I cannot understand how there can be so much good in the use of them, unless I could ever have found that the practitioners thereof had been manifestly altered by the frequent use of them, neither can I yet comprehend how Roman Catholics alone can derive to themselves the administration thereof, unless some other (better

disposed than myself) could show the evident manner how, that by the laying on of a bishop's hand, he or she had received the Holy Ghost and the fruits of it.

The anointing of sick-folk restored to health—the sprinkling of water, sins remitted, and Christ put on—the breaking of bread and eating it, we thereby made to dwell in Christ, and Christ in us—I say, how can you prove there is so much good in the ordinances themselves, or your succession to administer them, since many that receive the ceremonies are not one jot altered; and it is my real opinion, that none ever were bettered thereby since they came to be called Sacraments, except some poor well-designing man (as I can experience) have found his heart tendered, through his humble preparation, rather than any good there was ever found in what you call the Sacraments; neither can I understand, notwithstanding Dr. Chandler's arguments, how a piece of bread, leavened or unleavened, circular or oval, marked with the sign of Christ upon the cross, also stamped with the letters I.H.S., breathed upon by one you call a Priest, in, or out of the grace of God, sounding forth *hor est corpus meum* upon it, can be made thereby the body or blood of Christ. And yet I hope you will own that Christ himself said, that *He* was that living Bread which came down from heaven, and St. Paul, speaking of Christ's body and blood, tells the Corinthians, that their fathers (who were dead long before Christ's appearance in the flesh) did all eat it, and drank of that spiritual rock which followed them, which rock was Christ. And I suppose that well of life proceeded from the same rock of which the woman of Samaria drank; which bread, water, or wine, meat and drink, or what you please to call it, I believe to be made common to all who hunger and thirst after it, by the sacrifice of Christ's body and blood upon the cross; and not limited in quantity, or at such times and to such persons only as are admitted to receive a wafer from the hands of a Popish Priest after it hath been imaginarily transubstantiated by him into the body and Blood of Christ, after the above mentioned form.

O my soul laments at what blood hath been shed upon this subject, by such as could never agree about it amongst themselves! But why should I argue with you? I believe I shall be looked upon by you as an apostate heretic, and consequently in a state of damnation. I am content you should think me a fool, but for my part, I believe you to be a person of a good intent, and should have no bad opinion of you, was it not for this one thing, viz., that you believe persons to be out of a state of grace who cannot be prevailed upon to believe as you believe.

I am sorry that I have occasion to insert this clause, but I find myself engaged in Christian love to do it, notwithstanding Father Gother's* Defence against Uncharitableness, and the last discourse that I heard you make, viz., your essay on Jude's epistle: the case is undeniable! witness that Spanish court of inquisition which Roman Catholics call holy. But for instance, dear Sir, be pleased to consider, suppose I was a person in great authority of the Church established, and would needs force my sentiments of religion upon your judgments, well, all that I could do, I could only give you my opinion at the ear, it would not be in my power (was I as great as the Lord Pope himself) to give you my reception into your heart. Therefore, if I had nothing of sin to lay to your charge, save only as I thought that you was an obstinate heretic,—what, must I presume to put myself in the place of the Almighty, to take vengeance upon you, by a rope or a faggot? No, surely, difference of circumstance could never alter me so far; surely I

* A Popish book.

should remember that *faith* was the *gift of God*, and that *none could come to Christ except his Father draw them*—and *who it was that made me differ from another man*, at least, surely I should remember whose *command it was, to let the tares and the wheat grow together till the harvest*, lest my glimmering judgment should deceive me, and lest in destroying the tares I should also pluck up the wheat, which might perhaps bring forth innumerable fruit to God: in my opinion, spiritual censure might be very sufficient, and leave all farther infliction to God, who alone is best able to discern the secrets of all men's hearts, and to judge them accordingly. Such as would know more of my sentiments on *Religion*, may read Barelay's *Apology for the Christian Divinity*, a book which, in my opinion, would be worth the time of some of your spiritualists simply to confute.

To conclude, Sir, I heartily wish you well, and return you many thanks for all your favours and goodwill to me—the like to Mr. Brandling, to whom I own an obligation, and should be glad some occasion would offer itself wherein I could do you service, and am, with due respect, your sincere friend,

JOSEPH MILTHORPE.

Atherton, November 3, 1744.

THE CHURCH.

WE are desirous, nay we make it our study, to say and do nothing which shall weaken, in any way, the religious spirit of our land; for on that we must stand, else shall we surely perish.

Yet no man looking abroad, or at home, can fail to see that the Church, in many respects, is not only falling behind out-door workers, but neglecting, sadly neglecting, matters of moment—matters which will concern us all now and hereafter.—Whence so many benevolent societies? Why are the Sons of Temperance, and so many benevolent institutions, called into existence? Do we not all know—must not every man admit, if the Church did its whole duty, that it would embrace necessarily all the ends which these societies propose to reach, and be, in itself, the temple of peace, temperance, benevolence of a living and true brotherhood? To stimulate its ministers and professors to this high endeavour—to make them aspire after a power which will clothe the looped raggedness of poverty and pauperism, and roll back the tide of crime that swells up, threateningly, against every household; we speak to them, in our humble way, with directness and earnest anxiety.

There are thousands among us who judge religion by those who profess it. There are hundreds of thousands, who, when they see members of the Church doing, or not doing, feel as if they were privileged to act as they act. What a responsibility! How careful all religious men should be to meet it! Yet who among them bravely lives up to the standard our Saviour set, and honestly bids the world, to follow it?—*Ky. Examiner.*

A CHRISTIAN LITERATURE.

THE literature, then, which the age demands, and which will truly bless our country, is a literature which bows, with unquestioning submission, to the Bible—which perceiving on its front the stamp of DIVINITY, receives, with child-like confidence, all its announcements as so many axioms of infallible truth. Let it not be, for a moment, imagined that this is degrading. Newton thought not so. "We account," says this master mind, "the Scriptures of God, the most sublime philosophy." In consonance with this declaration of the first of philosophers, we may fearlessly assert, that the most exalted exercise of the most exalted intellect is implicit submission to ETERNAL WISDOM

AND TRUTH. And when this spirit shall prevail; when it shall pervade the mind of every favourite author, and thoroughly imbue his writings; when it shall become an essential passport to public favour; when the whole reading community shall be daily familiarized to the views and sentiments of HEAVEN, the effect will be most auspicious. Truth and virtue will stand forth in all their loveliness. Error and vice will shrink away abashed. The standard of public morals will be elevated. The public taste will be corrected and refined. And the whole tribe of immoral, infidel, atheistic writers, the opprobrium and bane of their species, will sink into merited contempt.

Nor is even this all. While the public heart is purified, the public intellect will be expanded and improved. The discoveries of revelation, like the rays of the sun, irradiate and warm and quicken every thing on which they fall. They have a grandeur, an interest, a power, which rouses and strengthens all the faculties of the soul. Let the truths of the Bible be not merely coned, but illustrated and impressed, in our schools; and millions of young minds, torpid or trifling before, will spring into healthful and vigorous action. Let the beauties and sublimities of the sacred volume be familiarized in our colleges; and it will be seen and felt how tame, comparatively, is all the boasted eloquence and poetry of Greece and Rome. Let the Scriptures be the *Hippocrene* of our poets; and their pages will cease to be invitations to slumber. Let the great and soul-thrilling verities of inspiration be uttered in all their simplicity, and richness, and variety, from our pulpits; and it will be seen at once, that while they purify the heart, and prepare man for heaven, they awaken trains of thought, rouse the dormant faculties, and invigorate the mind to action—incomparably more than all the forms of logic, or the dull and heartless discipline of the schools.—*D. Dana.*

A FEMALE COMMITTED FOR REFUSING TO TAKE AN OATH.—At Exeter Assizes, on Tuesday, before Justice Williams, a woman who was called as witness in a case, refused to be sworn to give evidence before the grand jury. The Judge: What is your reason? Witness: I think it wrong.—The Judge: Do you belong to any particular sect? Witness: No; I belong to the Church of England.—The Judge: Do you believe in the articles of our religion? Witness: Yes.—The Judge: Then you read your Prayer Book? The Witness: I read the Bible, Matt. v.—The Judge: You must be sworn.—Witness: What is the penalty for refusing? The Judge: Imprisonment.—Witness: Then I must submit to the penalty. It was very foolish; but having thought of it, I can't help it.—Mr. Justice Williams having consulted Lord Denman, again addressed the witness. The Judge: I will give you an hour to consider of it, and during that time I recommend you to read the articles of the Church to which you belong. If, having done that, you persist in your determination, I have no alternative but to commit you to prison. Witness: The hour will be of no use. I am very sorry for it.—Judge: So am I. The matter then stood over, and it was understood that a clergyman was sent for to see the woman, and talk to her. At a subsequent part of the day, the witness was again called forward. The Judge: I understand you have seen a clergyman? Witness: I have.—The Judge: You are a member of the Church of England? Witness: I am.—The Judge: Are you aware that the bishops and clergy of your Church feel no scruple in taking the oath? Witness: I am.—The Judge: Why have you scruples? Witness: Because I have seen it in the Bible.—The Judge: Then you must take her into custody, and take her to the county gaol. I have no alternative.—The witness (Mrs. Watson), a respectable married woman; was then taken into custody.—*Leeds Mercury.*

THE BRITISH FRIEND.

GLASGOW, 3RD MONTH, 31ST, 1849.

NOTICES OF MINISTERS TRAVELLING.—We have been informed, since the publication of our last, that PRISCILLA GREEN, of Saffron Walden, was expected shortly to pay a religious visit to the Families of Friends of Stoke Newington Meeting, London.

THOMAS and LYDIA CHALK, of Kingston, obtained from their Monthly Meeting, on the 22d ult., a minute liberating them to visit the Quarterly Meeting of Sussex and Surrey, and the meetings composing the same. They were at Dorking, Horsham and Guildford Monthly Meeting, on the 21st current.

MARY SAMUEL LLOYD, of Birmingham, with a certificate from Warwickshire North Monthly Meeting, accompanied by Jane Newsom, with a minute from Cork, was at Dublin Monthly Meeting, on the 13th. They afterwards proceeded to Rathangan, Edenderry, Moate, and Mountmellick.

WILLIAM DENT, of Marr, near Doncaster, has obtained a minute from Balby Monthly Meeting, liberating him to accompany RICHARD F. FOSTER, of Scarborough, in his proposed religious visit to Friends of Lancashire, &c.

ANTHONY WIGHAM, of Aberdeen, has, since our last, visited the Families of Friends composing Aberdeen Monthly Meeting; and is expected shortly to enter on similar service, in Edinburgh Two-months Meeting.

ROBERT JOWITT, of Leeds, has obtained a minute from Brighouse Monthly Meeting, liberating him to pay a religious visit to the Families of Friends, and others who attend meetings, in Leeds Preparative Meeting.

SARAH DIRKIN, of Wigton, has completed her religious engagement among Friends in Scotland. She was at the Two-months Meeting, held at Glasgow, on the 8th instant; attended the meeting there, on the First-day following; was at Aberdeen Monthly Meeting, held at Kinnuck, on the 14th; met the Friends of Kinnuck, on Seventh-day, the 17th; was at Aberdeen on First-day, the 18th; at Edinburgh meeting, on the 22d and 25th, and left for Hawick, on the 26th.

LYDIA ANN BARCLAY, of Aberdeen, left home on the 8th current, to enter upon her religious engagements among Friends of Cornwall, &c., as intimated last month. Our last advices left her at Liskeard, about to commence a visit to the Families of Friends.

JOHN FINCH MARSH, of Croydon, whose liberation for religious service in the Northern counties of England, and Scotland, we formerly noticed, is now engaged in prosecuting the same. He was, we believe, at Newcastle-on-Tyne, on First-day, the 25th current, and is now, it is expected, in Cumberland.

AMERICA.—**POSTAL ARRANGEMENTS**—**NO SLAVERY IN CALIFORNIA, &c.**—By the papers, we perceive that the New Postage Law will not come into opera-

tion in Great Britain, until some minor arrangements shall have been completed by the commissioners appointed for the purpose. The new law has been in operation in America since the 6th of first month last.

We have received the "Statistical inquiry into the condition of the people of colour in the city, &c., of Philadelphia," kindly sent us by a correspondent, and may, hereafter, make some use of its contents. The inquiry, it appears, was informally undertaken by a few members of the Meeting for Sufferings of Philadelphia. It bears evidence of having been dictated by the spirit of active benevolence; and while it brings to light much that is deplorable in the condition of the Blacks, who are sunk to the lowest depths of misery, by unrestrained appetite, and the arts of designing men; it shows that a class exists among them, sober, industrious, and independent, and desirous of education and advancement.

It may be interesting to the friends of Emancipation and Human Progress to learn, that a Bill for forming a Government in California, and for ever excluding Slavery from that Territory, passed the House of Representatives, at Washington, by a majority of 39. This vote shows more conclusively than any preceding action, the strength of free soil principle, and the waning power of the South. A brighter day is dawning; the North, while she is willing to protect the South in the enjoyment of her *Constitutional rights*, has determined to oppose all schemes having for their object the extension of Slavery over territory now free.

On reviewing the course of events during a few years past, the conduct of the late administration in provoking a war for the sole and avowed purpose of extending Slavery, and thereby strengthening the hands of the South; and beholding how that power, when almost within her reach, has been snatched from her grasp, and her weapons turned against herself; the hero of the war made the chief of a New Administration, with sentiments and principles adverse to the Old; and an Anti-Slavery party aroused from lethargy, and speaking, as in thunder tones, to the demon of the lash—"thus far shalt thou go, and no farther;" truly we are made to "know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

The prospect is indeed cheering, but how far it may be blighted by the Senate, is matter of doubt and misgiving. The Bill was introduced at too late a date, and will probably be defeated if acted upon; still there is exhibited a strength in the popular branch of Congress, that shews the current of feeling among the people of the Northern and Western States. This is participated in by many in the South, and the friends of Calhoun, as many readers are aware, are confined to one party, with but a few exceptions. The project of the disorganizers is the subject of ridicule. Their indignant statement of Northern outrages on their "peculiar institution," reminds us of the last flickering of a candle, only showing how soon it will expire.

WILLIAM PENN AND HIS MODERN DEFAMER, T. B. MACAULAY.—In last number we intimated having had our attention repeatedly drawn to Macaulay's History of England, at present in course of publication, on account of certain accusations therein militating so seriously against the character of William Penn.

It was eminently the lot of this honoured Friend, distinguished alike for his services to the Religious Society of which he was such a prominent member, and for his general philanthropy, to be grossly maligned during his life time, like many other of the benefactors of mankind. Since his death, however, his character and motives appear to have been much better understood; and very ample but tardy justice has, for the most part, been done to his memory by the pen of historians. But it seems to have been reserved for Thomas Babington Macaulay, to revive some of the falsities by which, while alive, William Penn was assailed; which, nevertheless, had been then thoroughly refuted. This is to be regretted, both because of the attempted injury to the character of one who was a model as a Christian and a legislator; and because of the injury which an unsuccessful attempt of this description must entail upon the historian himself, and his work.

It will be recollected, that we assigned certain reasons for not entering upon the subject last month. We find, however, that nothing has as yet been done in the quarter we then referred to, from which it was expected would emanate some well authenticated and authoritative statement. While we believe we should find little difficulty in refuting the accusations of Macaulay on sufficient authority, we confess we feel disposed to give the preference to the production of another party; inasmuch as it will be considered less liable to the charge of partiality, and to have no object so much in view as the preservation of historical accuracy. Accordingly, we have been exceedingly gratified to find the task which seemed to await us, so well performed in a London cotemporary, "*The Tablet*;" whose reply to Macaulay, in vindication of the truth, and of William Penn, we now have the pleasure of presenting to our readers; in the belief that such as have not seen it—and we presume the great majority have not—will participate with us in that gratification. The document is somewhat long, but it well repays the perusal. We have only further to add, that the version which we now quote of this affair, substantially agrees with Clarkson and other authorities, alike valuable and undisputed.

"The case of William Penn," then, says *The Tablet*, "so far as we are concerned in it—lies in a nutshell. This is not the place for a complete dissertation on the life of that eminent personage, nor for endeavouring to determine the full amount of praise or censure which may be his due. Such a work we leave to those who are more immediately interested in his reputation; we are interested in William Penn only so far as one or two incidents of his life afford a test of Mr. Macaulay's historical accuracy and judicial impartiality.

"The historian brings two main accusations. One of these is connected with the shameful traffic that was driven in the fears of persons supposed, or pretended, to be involved in the Monmouth rebellion. This charge, as we cannot readily lay our hands on all the authorities by which it is supported, and as it does not specially concern us, we take leave to pass by. The other and more serious accusation is founded on Penn's interference in the affair of Magdalen College."

Before proceeding to give what *The Tablet* here promises, we feel inclined to remark respecting the first accusation, that it would seem a waste both of time and of words to attempt to disprove it; as it would be the height of absurdity to suppose, for a moment, that William Penn could be guilty of being any way concerned in a rebellion!

To proceed, therefore, with *The Tablet*—

"Our readers know the point at issue between James and that corporation. The Fellows, relying on their Statutes, had elected Dr. Hough for president; James wished to compel them by royal mandate to elect Dr. Parker, the bishop of Oxford. After an obstinate contest the king resolved to try the effect of personal influence and authority. On the 3d September, 1687, in the course of a royal progress, he visited Oxford, summoned the Fellows before him, reproached them with their contumacy, tried to bully them into submission, and had at last to quit Oxford at once beaten and mortified. He found himself, says Mr. Macaulay, in the dilemma of having either to yield to subjects whom he had personally threatened and insulted, or to eject from their homes in one day a crowd of respectable clergymen.

To save the king from this dilemma, or the College from its peril, Penn, who had accompanied the king to Oxford, applied himself. At this time Penn was one of the most unpopular men in the kingdom. He had allied himself with James in order to procure the release of several hundred Quakers whom the malignant genius of the times had thrust into prison, and with the hope of establishing a universal toleration. His reward was to be clamorously denounced by all the unthinking and particularly by the Whig bigots, as a Papist, a Priest, a Jesuit; it was said that he had been bred at St. Omers; had taken orders at Rome; had received a dispensation to keep a wife; was in the habit of saying mass at Whitehall and at St. James's; and was the real author of most of the unpopular measures of the day. Against accusations conceived in this spirit Penn had to defend himself even to his best friends. Tillotson called him to account, but after inquiry gave him a clean bill of health. Popple, an intimate friend of Locke, urged upon him most warmly the absolute duty of clearing his character before the public. In a word, during these years no lie was too gross to be believed of Penn; and the best informed and least prejudiced men were primed and loaded with suspicions of his honesty. We insist upon this because it is important to bear in mind that the evidence of his doings with regard to Magdalen College comes not from his friends nor from impartial persons, but (in the main) from the private memoranda of his enemies, that is, of men who, even when they were begging favours of him, could hardly bring themselves to treat him with common civility.

With this preface we lay Mr. Macaulay's text before our readers, taking the liberty to divide it into three parts.

1.

Perhaps there might be an escape from this dilemma. Perhaps the college might still be terrified,

caressed, or bribed into submission. The agency of Penn was employed. He had too much good feeling to approve of the violent and unjust proceedings of the government, and even ventured to express part of what he thought. James was, as usual, obstinate in the wrong.—(P. 293).

II.

The courtly Quaker, therefore, did his best to seduce the college from the path of right. He first tried intimidation. Ruin, he said, impended over the society. The King was highly incensed. The case might be a hard one. Most people thought it so. But every child knew that his Majesty loved to have his own way, and could not bear to be thwarted. Penn, therefore, exhorted the Fellows not to rely on the goodness of their cause, but to submit, or at least to temporize. Such counsel came strangely from one who had himself been expelled from the University for raising a riot about the surplice, who had run the risk of being disinherited rather than take off his hat to the princes of the blood, and who had been sent to prison for haranguing in conventicles. He did not succeed in frightening the Magdalen men. In answer to his alarming hints, he was reminded that in the last generation thirty-four out of the forty Fellows had cheerfully left their beloved cloisters and gardens, their hall and their chapel, and had gone forth not knowing where they should find a meal or a bed rather than violate the oath of allegiance. The King now wished them to violate another oath. He should find that the old spirit was not extinct.—(Pp. 293, 9).

III.

Then Penn tried a gentler tone. He had an interview with Hough and with some of the Fellows, and after many professions of sympathy and friendship, *began to hint at a compromise*. The King could not bear to be crossed. The College must give way. Parker must be admitted. But he was in very bad health. All his preferments would soon be vacant. "How should you like," said Penn, "to see Doctor Hough Bishop of Oxford?" Penn had passed his life in declaiming against a hireling ministry. He held that he was bound to refuse the payment of tithes, and this even when he had bought land chargeable with tithes, and had been allowed the value of the tithes in the purchase money. According to his own principles, he would have committed a great sin if he had interfered for the purpose of obtaining a benefice on the most honourable terms for the most pious divine. Yet to such a degree had his manners been corrupted by evil communications, and his understanding obscured by inordinate zeal for a single object, that he did not scruple to become a broker in simony of a peculiarly discreditable kind, and to use a bishopric as a bait to tempt a divine to perjury. Hough replied, with civil contempt, that he wanted nothing from the Crown but common justice. "We stand," he said, "on our statutes and our oaths: but, even setting aside our statutes and oaths, we feel that we have our religion to defend. The Papists have robbed us of University College. They have robbed us of Christ Church. The fight is now for Magdalen. They will soon have all the rest."

Penn was foolish enough to answer, that he really believed that the Papists would now be content. "University," he said, "is a pleasant college. Christ Church is a noble place. Magdalen is a fine building. The situation is convenient. The walks by the river are delightful. If the Roman Catholics are reasonable, they will be satisfied with these." This absurd avowal would alone have made it impossible for Hough and his brethren to yield. The negotiation was broken off; and the King hastened to make the dis-

obedient know, as he had threatened, what it was to incur his displeasure. (Pp. 299, 300).

The sentences we have now quoted run consecutively in Mr. Macaulay's text, and the narrative is so constructed as to give the impression that it describes only one incident. We have divided the passage in order to draw attention to the fact, that it deals with three distinct incidents, separated by intervals of days, and even weeks—each of which incidents Mr. Macaulay has most incorrectly described, and most grossly misrepresented.

(I.) The first incident is thus briefly related by the Oxford Annalist, Anthony a Wood:—

"*Sept. 4.*—Will. Penn, the capt. of the Quakers, who followed the K in his progress, went after them [the Fellows] to Magd. Coll. to persuade them to yield to the King's desire, but upon their story to him about breaking of statutes and oaths he rested satisfied."

Here we have nothing about "venturing to express part of what he thought." The Oxford historian evidently believed Penn to have acted fairly by the College.

Wilnot's life of Dr. Hough enters into a little more detail.

It appears from Anthony a Wood's account of this visit that W. Penn, who attended the King to Oxford, went afterwards to Magdalen College, and though he at first hoped to persuade the Fellows to comply with the King's wishes, yet when he heard the statement of their case, he was satisfied that they could not comply without a breach of their oaths. This account is confirmed by some original letters now in the Bodleian Library at Oxford, from Dr. Sykes and Mr. Creech to Dr. Charlett, of the 6th, 7th, and 9th of September, 1687, in which, after giving exactly the same account of the King's reception and treatment of the Fellows, they both state, that Mr. Penn went afterwards to Magdalen College, and having had some conference with the Fellows, wrote a letter to the King in their behalf, observing that "their case was hard; that in their circumstances they could not yield obedience without a breach of their oaths; and that such mandates were a force on conscience, and not agreeable to the King's other gracious indulgences."

Every reader sees at once that this is as unlike Mr. Macaulay's loose and slipshod insinuation as can well be imagined. We shall presently find that Penn thought, as many persons think in the present day, that the University endowments were not the property of a *sect*, like the Established Religion, but the property of the *nation*; that the "Established" monopoly of them was a usurpation; and that both Catholics and Dissenters had a right to a fair share in the advantage of these endowments. He thought it was reasonable for the Catholics to have one or two colleges for the education of their children, and for the Dissenters to have a share in the remainder; but when the nature of the oaths and statutes was explained to him, he thought the King's method of proceeding was unjust; that the Fellows could not comply with his mandate; and that the King ought to desist from his enterprise. All this, the Fellows themselves tell us, he fully represented to the King; and in so doing, he did exactly what was his duty, and laid before the King not "a part," but, so far as we can tell, *the whole* of what he thought.

(II.) The second incident is, if possible, still more flagrantly distorted. Mr. Macaulay says, that the King being obstinate in the wrong, "the courtly Quaker" next tried "to seduce the College from the path of right" by *intimidation*. This is the charge—what is the truth? The King having quitted Oxford for Bath, Penn, having failed in his endeavours to serve the College, also went, whither his occasions

called him, about the 5th of September. About the end of the month *somebody*—it does not very much matter who, but we believe it was not Penn—wrote to one of the Fellows an anonymous letter, of which the following is a copy:—

"A Copy of a Letter Directed to Dr. Bayley, Fellow of Magdalen College, Oxon, supposed to be written by Mr. William Penn."

Sir,—Upon an inquiry made of your present Fellows of Magdalen College, I am informed that you are a person eminent in that learned body, for your temper, prudence, and good conduct in affairs; and therefore very fit to be addressed to by me, who do not send you this to trepan you and your brethren, but out of a passionate concern for your interest; to persuade you either to a compliance with his Majesty's letters mandatory, or to think among yourselves of some expedient to prevent the ruin of your College and yourselves; and to offer it to his Majesty's royal consideration, that the order for the *Quo Warranto* against the College may be recalled, before it be too late; for you cannot but be sensible how highly his Majesty is incensed against you, neither can you give one instance whether ever (*sic*) that sort of proceeding was judged against the Crown. Your cause must think it very hard; but you are not in prudence to rely on the goodness of your cause; but to do what the present instance of affairs will permit, and in patience to expect a season that will be more auspicious to persons of your character. Every mechanic knows the temper of his present Majesty, who never will receive a baffle in anything that he heartily espouseth; and that he doth this, yourselves have had too late and manifest an instance to doubt of his zeal in the affair.

Where there are so many statutes to be observed, it is impossible but some must be broken at one time or another; and I am informed by the learned of the law, that a failure in any one point, forfeits your grant, and lays your college open to the Royal disposal.

I could give many other prudent arguments that might possibly incline you to a speedy endeavour of putting an end to your troubles almost at any rate; but I shall suggest this one thing to you, that your fatal overthrow would be a fair beginning of so much aimed at reformation, first of the University, then of the Church, and administer such an opportunity to the enemy as may perhaps not occur in his Majesty's reign.

Your affectionate servant, &c. &c."

It is, to be sure, not very easy to recognise in this letter the circumstance declaimed about in Mr. Macaulay's second paragraph; but the identity of some of the expressions in the letter with those charged upon Penn in that paragraph proves, we think, that it is to this document he refers; more particularly as Dr. Bayley's answer—which was addressed to Penn *on guess*—contains the very retort which Mr. Macaulay puts into the mouths of the Fellows.

It is, then, important to bear in mind—what Mr. Macaulay has forgotten to state—that this letter was not signed by Penn; was not acknowledged by him; was never proved to be his; and *may*, after all, have been written neither by him nor with his privacy. To found on a letter, the authorship of which is doubtful, so serious a charge as that of deliberately trying to seduce honest men into what Penn had acknowledged to be a breach of their oaths, and to keep back the fact that the charge rests on so frail a basis, is not certainly the height of candour.

But in point of fact, even if Penn were the author of the letter, the accusation is not borne out by it. The anonymous writer does not advise the Fellows to break their oaths, but *either* to comply with the letters man-

datory, or, if they cannot do that, "to think among yourselves of some expedient" or compromise by which the ruin of the College may be averted. On Mr. Macaulay's own showing such an "expedient" was possible without perjury.

A few days before this letter was written (15th Sept., 1687) there was sent to the Fellows from Windsor, by some unknown hand, a paper of "Queries," of which the first was as follows:—"1st. Whether waving your election of the Bishop of Oxon, you cannot without violence to your conscience, signify to his Majesty or the above Rev. Bishop, your willingness to admit the Lord Bishop President of your College." It was imagined that if the Fellows could not in conscience *elect* the Bishop, they might accept him and obey him when imposed on them against their will. In substance, this very compromise was adopted six weeks later by all the Fellows but one. "The Fellows in general," says Mr. Macaulay (p. 302), "were not inclined to carry their resistance further. They were of opinion that by refusing to assist in the admission of the intruder, they had sufficiently proved their respect for their statutes and oaths, and that, since he was in actual possession, they might justifiably submit to him as their head, till he should be removed by a competent court." "Here," says Mr. Macaulay, "if James had not been infatuated, the matter might have stopped." Here then, we add, was a practical compromise which, on Mr. Macaulay's own showing, the Fellows could accept without perjury, and the King without dishonour; and this was the very point to which the writers both of the anonymous letter and of the Queries—(whom we strongly suspect to be the same person, and *not* Penn)—wished to bring the matter. The advice may have been deficient in courage, in high spirit, and even in prudence; we think it was, but, *in the first place*, it is not proved that it came from Penn, and, *in the second place*, an attempt to persuade men to adopt a "justifiable" compromise, cannot be proved to be an attempt to seduce men from the path of right into a violation of their oaths.

(III.) Eight or nine days later comes the third incident. Penn has ceased to concern himself about the matter. He has laboured to adjust the dispute, and has failed. He has once volunteered to solicit the Fellows to submission, and has ended by frankly remonstrating with James against the attempts made to oppress them. His efforts being fruitless on both sides, he ceases to concern himself in the affair, and if his "agency" was ever employed by the King, it is now employed no longer. At length, from being the solicitor he becomes the solicited, and the Fellows beg him to interest himself on their behalf. Beshinking themselves that Penn has influence with the King, Dr. Hough and several of the Fellows ride over, on the ninth of October, from Oxford to Windsor, to lay the case more fully before him, and to beg him to take their cause under his patronage. This little turn in the business Mr. Macaulay altogether ignores. According to him, Penn is still the solicitor; is still the King's agent; is still engaged actively in attempts to corrupt, seduce, and intimidate; and according to him it is still Penn who "had an interview" with the Fellows, instead of the Fellows riding some forty miles to have an interview with him. The scene is thus described in a letter from Dr. Hough to one of his friends:—

"October the 9th, at night.

Dear Cousin—I gave you a short account of what passed at Windsor this morning; but having the convenience of sending this by Mr. Charlett, I fancy you will be well enough satisfied to hear our discourse with Mr. Penn more at large.

He was in all about three hours in our company,

and at his first coming in he began with the great concern he had for our College, the many efforts he had made to reconcile us to the King, and the great sincerity of his intentions and actions; that he thought nothing in this world worth a trick, or anything sufficient to justify a collision or deceitful artifice; and this he insisted so long upon that I easily perceived he expected something of a compliment, by way of assent, should be returned; and therefore, though I had much ado to bring it out, that whatever others might conceive of him, he might be assured we depended upon his sincerity, otherwise we would never have given ourselves the trouble to come thither to meet him.

He then gave an historical account, in short, of his acquaintance with the King; assured us it was not Popery but property that first began it; that, however people were pleased to call him Papist, he declared to us that he was a dissenting Protestant; that he dissented from Papists in almost all those points wherein we differ from them, and many wherein we and they are agreed.

After this we came to the College again. He wished, with all his heart, that he had sooner concerned himself in it, but he was afraid that he now came too late; however, he would use his endeavours, and if they were unsuccessful, we must refer it to want of power, not of good will to serve us. I told him I thought the most effectual way would be to give his Majesty a true state of the case, which I had reason to believe he had never yet received; and therefore offered him some papers for his instruction, whereof one was a copy of our first petition before the election; another was our letter to the Duke of Ormond, and the state of our case; a third was that petition which our society had offered to his Majesty here at Oxford; and a fourth was that sent after the King to Bath. He seemed to read them very attentively, and after many objections (to which he owned I gave him satisfactory answers), he promised faithfully to read every word to the King, unless he was peremptorily commanded to forbear. He was very solicitous to clear Lord Sunderland of suspicion, and threw the odium upon the Chancellor, which I think I told you in the morning, and which makes me think there is little good to be hoped for from him.

He said, the measures now resolved upon were such as the King thought would take effect; but he said he knew nothing in particular, nor did he give the least light or let fall anything wherein we might so much as ground a conjecture, nor did he so much as hint at the letter which was sent him.

I thank God he did not so much as offer at any proposal by way of accommodation, which was the thing I most dreaded; only once, upon the mention of the Bishop of Oxford's indisposition, he said, smiling—"If the Bishop of Oxford die, Dr. Hough may be made Bishop. What think you of that, gentlemen?" Mr. Cradock answered, they should be heartily glad of it, for it would do very well with the Presidentship. But I told him seriously I had no ambition above the post in which I was, and that having never been conscious of any disloyalty towards my Prince, I could not but wonder what it was should make me so much more incapable of serving his Majesty in it than those whom he had been pleased to recommend. He said, Majesty did not love to be thwarted; and after so long a dispute we could not expect to be restored to the King's favour without making some concessions. I told him that we were ready to make all that were consistent with honesty and conscience; but many things might have been said upon that subject which I did not think proper to mention. "However," said I, "Mr. Penn, in this I will be plain with you. We have our statutes and oaths to justify us in all that we

have done hitherto; but, setting this aside, we have a religion to defend, and I suppose yourself would think us knaves if we should tamely give it up. The Papists have already gotten Christ Church and University; the present struggle is for Magdalen; and in a short time they threaten they will have the rest." He replied with vehemence—"That they shall never have, assure yourselves; if they proceed so far, they will quickly find themselves destitute of their present assistance. For my part I have always declared my opinion that the preferments of the Church should not be put into any other hands but such as they at present are in; but I hope you would not have the two Universities such invincible bulwarks for the Catholics of England, that none but they must be capable of giving their children a learned education. I suppose two or three colleges will content the Papists: Christ Church is a noble structure, University is a pleasant place, and Magdalen is a comely building. The walks are pleasant, and it is conveniently situated just at the entrance of the town, &c., &c." When I heard him talk at this rate, I concluded he was either off his guard or had a mind to droll upon us. "However," I replied, "when they had ours they would take the rest, as they and the present possessors would never agree. In short, I see it is resolved that the Papists must have our College; and I think all we have to do is, to let the world see that they take it from us, and that we do not give it up."

I count it great good fortune that so many were present at this discourse (whereof I have not told you a sixth part, though I think the most considerable); for otherwise I think this last passage would have been suspected as if to heighten their courage through despair. But there was not a word said in private, Mr. Hammond, Mr. Hunt, Mr. Cradock, and Mr. Young being present all the time.

Give my most humble service to Sir Thomas Powell and Mrs. Powell. I am, dear Sir, your very faithful and affectionate servant, J. H."

To any one who will take the trouble to read this letter and compare it with Mr. Macaulay's statement not a word of comment is necessary.

Mr. Macaulay represents Penn as employed to solicit the Fellows; Dr. Hough represents the Fellows as coming to solicit him.

Mr. Macaulay says, that after many professions of friendship, Penn "began to hint at a compromise;" Dr. Hough "thanks God he did not so much as offer at any proposal by way of accommodation, which was the thing I most dreaded."

Mr. Macaulay makes his readers believe that the topics urged by Penn, were urged to persuade them to compromise; Dr. Hough describes them as used to convince the Fellows that there was little hope of success from his intercession.

Mr. Macaulay represents Penn as trying to overcome the scruples of the Fellows to the commission of perjury; Dr. Hough represents him as admitting that the Fellows "gave satisfactory answers to his objections."

Mr. Macaulay represents Penn as talking the meekest drivel, relying solely on James's moderation, and willing to give the "Papists" two or three colleges in mere wanton injustice; Dr. Hough (most unwillingly) shews that Penn thought the "Papists" had a right to two or three colleges, and believed they would abstain from further demands, because it would be dangerous to ask for more.

Mr. Macaulay describes the result of the interview as the "breaking off of a negotiation" by the Fellows; Dr. Hough describes it as the concession of a favour by Penn.

In short, in every part of it, in general and in detail,

no version of the interview could be imagined or invented more remote from the truth than that given by Mr. Macaulay. It is true, that when somebody mentioned the Bishop of Oxford's indisposition, Penn "smiling," asked the Fellows how they would like Hough to be made a Bishop. This remark, made as a joke, answered by Mr. Cradock as a joke, and—even by Dr. Hough, who answered it more seriously, not taken as an "offer at any proposal by way of accommodation"—this casual piece of jocosity; picked out of a three hours' conversation; reported by one interlocutor without the privity of the other; and if taken seriously, at variance with every other part of the conversation, and unconnected with its general tenor—is gravely brought forward as a proof that a man otherwise honest deliberately intended to use "simony" as a bait to tempt a divine to what both parties *knew* to be "perjury."

If Mr. Macaulay were Crown counsel arguing for Penn's conviction before a common jury, such a "point" would be too gross even for the license of the Old Bailey. But if this be admitted as a canon, not of the venal advocate, but of the grave historian, who by virtue of his function is bound to judicial soberness and impartiality, God help the characters of all honest men!"

BRADSHAW'S PENN.—Our readers will probably be disposed to unite with us in the sentiment that Macaulay's history—notwithstanding the space which the correction of his blundering has caused us to occupy in the present number—may yet, instead of injuring the character of WILLIAM PENN, be the means of more widely diffusing his fame; if it has led—and we doubt not that such is the case—to the proposed new and amazingly cheap edition of the life of this ancient worthy; for particulars respecting which, see Advertisement. Much success attend the publisher in his spirited enterprise!

IRWIN'S BARCLAY.—We are anxious to draw the attention of Friends to an announcement in our advertising columns, by the publisher of the new and very cheap edition of the "Apology." It will be observed that William Irwin has found it necessary to send us specimens of the type in which he proposes to print the work—which specimens we have seen; and we may add, that it gives us great pleasure to testify respecting them, that the proposed new and cheap edition, if printed on good paper and with the same type, will excel all former editions. It will be at once most beautifully clear and distinct; so large also, as to be most easily legible.

We may further state, that we *could not expect less* from the printer of "A Tribute for the Negro;" and we desire he may find every encouragement to proceed vigorously with his laudable intention.

THE RESULTS OF BRITISH RULE IN INDIA.

THE question as to whether or not our occupation of the Punjab would increase the happiness of the people, is scarcely capable of receiving a direct answer;—we must draw our conclusion from analogy rather than from fact. On this side India, it is the universal belief that our rule has not conducted either to the welfare or felicity of the people; and we believe the

testimony of every well-informed man will be almost uniform, that in the Deccan, the Concan, and above all, in Scinde, the people hate us, and curse our administration. Nor is this on the Indus confined to the military classes;—the traders and cultivators fully share in the detestation with which the Beloochees now regard us. . . . It is allowed on all hands, that the traveller may discover the boundaries betwixt the dominions of the East India Company and native rulers, by the superior condition of the country and people in the latter as compared with the former. If the Sattarah or Kolapore ryots, or even those of the Nizam's country, be compared with each other, the superiority of the former is so apparent in the midst of alleged mismanagement, as to strike the least observant. We have degraded the native gentry, and reduced the whole population to three classes—the labourer, or mere beast of burthen, the cultivator and trader, both broken in spirit, overburthened, and steeped in debt, and the usurer, who lives on the necessities of others. During the last half century we in Western India have spent some half million for religious purposes, and we cannot muster fifty converts within as many years! With all our boasted efforts for the education of the people, we scarcely boast of 4000 pupils on our lists, drawn from a population of an hundred millions, or one in 25,000. Of nearly twenty millions sterling annually drawn from the pockets of the people, but one hundred thousand pounds is bestowed in instructing them! We have not within the present century expended in all as much on tanks, roads, and bridges, in the Bombay presidency, as would maintain a single European infantry regiment for a single year!

The Seikh Durbar voted £30,000 for the construction of roads and tanks in a single year, and proposed doubling the sum during future years did the state of the treasury permit. In Bombay, as already stated, some two lakhs of rupees are spent annually on the road and tank department, and less than half a lakh in the whole Madras presidency; but if this nine-tenths go for the construction and repair of travellers' bungalows and other structures, in which none but a very small number of Europeans have the slightest interest, the remaining tenth is bestowed on roads leading from station to station, and cantonment to cantonment, and which, unless demanded for military purposes, would, so far as we know, have been in the state of the celebrated thoroughfares of General Wade before their construction. We have not even the grace to keep in order the tanks and bunds we found in existence; and the Jamsetjee Bund might fairly lead to the conclusion, that operations successfully conducted every other year by native skill and enterprise are beyond the resources of our engineers. Nor is this all; we have instances in the Bombay presidency in our own time where, when nine-tenths of the work was performed by native munificence, government declined to take the remaining tenth on its shoulders. The Parsee Knight, just referred to, having expended some £10,000 on providing water for the city of Poona, government are said to have declined the allowance of £100 for the construction of a road to the end of the bund, by which the communication of a whole district of country was to be opened up!

In April, 1845, the Lady Jamsetjee Velard, uniting the islands of Bombay and Salsette, and opening up a thoroughfare for the use of the most populous of our districts, was completed at the charge of a lakh and a half of rupees, contributed exclusively by Sir Jamsetjee Jejeebhoy and his family. A fitting approach to the causeway was found wanting, and government being too poor to afford the cash, Lady Jamsetjee added Rs. 25,000 to her former contribution, and the work

was completed. On this single work as much money was expended by the family of a Bombay merchant, as had been drawn from the treasuries of Bombay and Madras put together during the space of five years for the construction of roads, bridges, tanks, and canals, in both presidencies—Sir Jamsetjee having, within the last twenty years, expended, from his own pocket, probably a larger sum than has within the same period been bestowed for benevolent or useful purposes by all the governments of India put together. A national faith is that to which falling nations cling with avidity to the last; and the ruin or destruction of temples—the extinction of public worship or religious ceremonies of some sort or other—is either the sign of enormous wickedness and infidelity, such as is found in France; or intense worldliness, such as we see in America; or, worse than either, of extreme weakness, apathy, and imbecility. It is from the last alone that India suffers: and no more deplorable spectacle can be conceived than that presented by the splendid shrines of Mahabuleshwar, Poona, Joonier, Sassoor, Poorundhur, and a thousand other places that could be mentioned, where the sound of women grinding at the mill, the low of kine, or bleat of sheep, is heard in the holy of holies, and where a poor mendicant priest, glad of a few pice as charity, is the only attendant on temples, not one of which could have been constructed for less than a lakli of rupees. In the towns and villages, the better houses are deserted—there are no longer any inhabitants in circumstances comfortable enough to occupy them: the painted panels are being defaced, the lattice work is falling to pieces, the wells are filled up, and the gardens overgrown. The Rhymer hardly gives a more perfect picture of desolation when he predicts, that “the cutty shall kittle on his hearth-stane,”* than the villages of the Deccan everywhere present under the paternal rule of the East India Company. We have large tracts of country almost destitute of inhabitants, the population not having capital to bring or to keep the fertile lands around under cultivation.

The cotton trade—the great staple of India—is rapidly advancing, and is indeed already far advanced, on the path of destruction. Our cotton manufactures are all long since extinguished. Our opium trade is hastening to an end, and will speedily be annihilated; while poverty stares a destitute, ignorant, and apathetic population everywhere in the face. In want of other material to send home to meet the price of goods sent out, we are now shipping off the specie or coin of the realm, having nothing else to exchange. A few steps more in the present direction, and India may cease to afford consumers for imported goods,—her population being no longer able to purchase, their earnings being entirely absorbed by the tax-gatherer. The China trade is declining; opium is now being produced in the Celestial empire infinitely less expensive and much more pure than that which we can supply. Indigo and silk, dyes and drugs, will next come to be supplied from countries in the Eastern seas less loaded with taxation, and where their governments, barbarous as they are, do something more for the people than tax them, and conceive that men and nations have better objects before them than war and conquest. How is it possible it should be otherwise? What here is called a land-tax, comes in the place of rent, with this prodigious difference—that in other quarters of the globe, rent paid by the tenant to the proprietor for the use of his lands is spent on the products of the country, and in the midst of those who paid it. It circu-

lates continually amongst the various classes of the community, fructifying as it goes. In India, the whole passes away to the public treasury; two-thirds of it are expended on military purposes, the soldier being the most unproductive of all labourers; a large fraction is sent home in the shape of remittances,—to pay dividends, and meet the charges for annuities and allowances of those who have returned home; the portion devoted to the advancement of the industry, and the religious or moral instruction of the people, is so microscopically small as scarcely to be distinguishable. Whenever the fighting fancy comes upon us, the order is given to stop all public works, that we may be able to meet the charges of war: it never seems to occur to us, how much more wise and expedient it would be to avoid war whenever this is possible, because public improvements have the first claims on our care, and we cannot afford to pay for both at once.

In 1793, when half the dominions of Tippoo were added to our territories, it was calculated that our income would exceed our expenditure by at least a million and a quarter, and due provision was made by act of parliament for the absorption of so princely a balance. So far from their anticipation being realized, in 1795 the company were obliged to add to their floating debt; and the following year three and a half millions were raised by the sale of extra stock. In 1797, and again in 1799, a million and a half was borrowed. During the administration of the Marquis of Wellesley, from 1797 to 1805, the residue of the territories of Tippoo was acquired; large cessions were made by the Mahratta chiefs; Delhi, and the last of the dominions of the Great Mogul, became ours. Our revenues were increased from eight to fifteen millions—but the expenses of government were augmented in still greater proportion, amounting, in 1805, to seventeen millions and a half—the deficit on the following year exceeding three millions. The Ameers of Scinde amassed vast treasures from the revenues of the country; we do not find them equal by a half to bear its charges. We have held to the maxim, that we must govern by the sword; should we act as we have hitherto done, how long are we sure that we shall be able to command trusty hands to wield it? Necessity has no law; the past ten years have added some fifteen millions to our debt, before that nearly seventy millions; with a diminishing credit and increasing charges for interest, we must screw and pinch everywhere; yet nearly all our mutinies have arisen from illiberal dealings with our soldiers. We know that the revenues of India would not meet the maintenance of an English army: the sepoys, on whom we rely, are drawn from the midst of the people—they share in their sympathies as in their wrongs. How long shall we go on as we have hitherto done, can we depend on the sword not breaking in our hands—we perishing by the fragments? It is true that concert and organization can never be looked for in India—the people pay the penalty of faithlessness; were it otherwise, we would never have obtained the position we occupy. We feel no consolation from the knowledge that no native organization can be looked for sufficient to expel us; if England will insist on neglecting the first of a nation's duties to those she undertakes to protect and cherish, she deserves the punishment of broken vows and unfulfilled promises—the repudiation of those intrusted to her charge. We had rather see the best of native than the worst of European governments; loyalty to our country becomes treason to our race were it otherwise. But a far more fearful doom than this awaits abused dominion—an apathetic submission which cannot be excited, or a useless and dangerous resistance persevered in, but ending in nothing. . . .

—*Bombay Times*, 18th Dec., 1848.

* For the sake of the English reader, the prediction by Thomas the Rhymer may be translated, “The hare shall bring forth its young on what was once the hearth.”

Correspondence.

DIII SPELING RIFÖRM.

Tw dhi EDITURZ ov DIII BRITISH FRENÐ.

DIII FRENÐZ.—Wil ü alow mī tw kōl in kwestion dhi asurshun ov ür korespondent S. X., hwēr hī stēts dhut Y hav “klīrlī dimonstrēted dhut tw atemt dhi konstrukshun ov enī praktikal sistem on dhi bēsis ov dhi prezunt alfabet iz öltugedhur hōples.”

S. X. himself haz, in part at list, dispruvd dhis asurshun, for hī haz shōn öf ür rīdurz, dhut ür printur kan print a paragraf on my sistem, and dhut hī kan not, widhowt nū typts, print a spesimen ov dhi udhur plan, sō dhut in dhis rispekt, my sistem iz dhi möst praktikal.

Y wwd ölsö rimynd S. X. and ür rīdurz, dhut nīrlī öf my alfabet iz öfredi sankshund in sum part ov owr prezunt praktis, or by analōji. Dhi letur (*h*) iz komunli üzd tw aspirēt dhi konsōnants *p, t, s, az ph, th, sh*;—and hwy not *dh*, and *zh* ölsö? In udhur partikūlarz Y hav dun litl mör dhan *limit* dhi üs ov ic letur tw sum *wun* ov dhi sevural sowndz for hwie it iz öfredi üzd, wishing ölsö tw mēk dhi long and short sowndz ov ic vowel konsistent with ic udhur, hwie iz not dhi kēs in dhi udhur plan.

Biliving dhut a rashunal alfabet iz absölütli nesasari for öf dhi möst important intirests ov mankynd,

Y am ür sinsir frend,

16th ov 3d Munth, 1849.

JON FÖLDUR.

SEIZURE FOR TITHES.

To the EDITORS of the BRITISH FRIEND.

RESPECTED FRIENDS,—Observing that you have continued to notice the oppressive Anti-christian yoke of Church-rates—perhaps you may be inclined to embrace that of Tithes, now taken under the modern designation of Rent charge, I suppose to try and make it more palatable, but the name does not alter its Anti-christian character.

Our friend, Abraham Fisher, of Youghal, had lately taken from him for a demand on behalf of the Duke of Devonshire, for two years, £23 12s. 6d., eight milch cows, one young bull, and four young pigs, valued at £57. What a violation of that Christian liberty which was brought to light by the gospel! Should it be said that these tithes are not for the support of the Church, does it not aggravate the case? It is stated that when Henry VIII. robbed the Church of them, he conveyed these, what are now called lay tithes, in trust for the benefit or forwarding of the Protestant religion. If this is the case, how is it that noblemen have not fulfilled their trust; but have wrested them to private use? Can any conscientious Christian do so? and does it not call for a searching inquiry by a Committee of the House of Commons?

No obstruction appears to have been so great to the progress of the Reformation in Ireland, as the enforcing of these unrighteous ecclesiastical demands.

Yours, &c.

E.

BARCLAY'S APOLOGY—URY, &c.

ESTEEMED FRIENDS,—I was much pleased, on reading the last No. of *The British Friend*, to find the desire so strong on the part of Friends to issue a cheap edition of Barclay's Apology, so as to afford the “many” an opportunity of becoming acquainted with this beautiful exposition of Christian doctrine. On looking over the publisher's advertisement, I felt a query arise, whether the view of the Apologist's residence, which is to accompany the work, does not violate in spirit at least, if not in the letter, the testimony borne by Friends respecting Portraits.

Though the author may not himself be portrayed, yet does it not savour of the spirit and maxims of the age? What vanity appears displayed by the men of the world, respecting the birth-place of Shakespeare, Burns, &c. Now, I believe there is, in all these things, a danger of exalting the creature. Should not Friends, therefore, be redeemed from these practices; and show to the *observant* world, their advanced spiritual views on these subjects? I would rather that the work should go forth unadorned by the painter's skill, relying alone for acceptance on its own real worth; for, when the mansion at Ury shall have crumbled into dust, still shall the precious truths contained within this invaluable volume retain all their pristine beauty, and scriptural verity. Hoping that the increased circulation of the work may be attended by the spirit of conviction, and that the minds of Christian professors may be more and more directed to the inward and spiritual nature of the Redeemer's kingdom.—I remain your affectionate friend,

G. P.

3d Month, 16th, 1849.

MACAULAY'S HISTORY—CIRCUMSTANTIAL EVIDENCE—PEACE.

To the EDITORS of the BRITISH FRIEND.

DEAR FRIENDS,—I have read the last Number of *The British Friend*, and am exceedingly well pleased with it. I read a review of T. B. Macaulay's History of England, in *Tait's Magazine* for second month, in which the reviewer mentions, that Macaulay, when narrating the persecution of the Albigenses and the Bohemians, by the Pope and his adherents, says, “nor was this to be regretted.” I was rather surprised that a man with any pretension to Christian character would give utterance to such sentiments, especially in this age. The persecution of the Albigenses was a great moral wrong, and it will be a subject of regret to every one who believes in Jesus Christ. Friend Macaulay will require to mend his *Penn* in more instances than one, if he wishes his history to outlive himself.

The Experiences of a Barrister is a most convincing paper of its kind. Never did I see the fallacies of circumstantial evidence so completely exposed. The hard-hearted judge, who seemed to feel pleasure in giving employment to the hangman, was smitten in the exercise of his office by the force of Truth, even when it was uttered by a felon. It has long been my opinion, that the law should not be allowed to take anything from a human being that it could not restore again, if the decision was afterwards discovered to be wrong. The law cannot restore life; therefore life should never be taken by the law. Life is the gift of God, and every human being should be allowed to enjoy life, till the Author of our being sees proper to take it away.

I am glad to see the cause of Peace making progress; the speech in the French Chamber will not be without some effect; and I hope that Richard Cobden and John Bright will convince Lord John Russell that we may do very well with a smaller army and navy than we have. John Bright has been attacked by three military men in the House, but the Friend of Peace, I trust, will maintain his ground, and put these destroyers of their species to the rout, with the powerful force of truth, which is stronger than any sword.

Your sincere friend,

J. M.

2d of 3d Month, 1849.

It is possible, even for experienced Christians, to feed so much upon the letter, as to lose the animating of that to which it points.—*Dilwyn*.

SOME ACCOUNT OF CAROLINE ELIZABETH SMELT.

(Continued from page 304, Vol. VI.)

Before his departure, their pastor called to take leave of the family. After he left the house, Caroline's mother retired, and left her in the room by herself. On returning, Caroline was found sitting in the same spot where she had been left, still holding a book in her hand, which she had received as a parting gift from her pastor. Appearing much dejected, her mother seated herself by her, and entering into a detail of the advantages that might result from their acquaintance with their pastor, if they followed his counsels, and improved them as they ought; Caroline expressed her deep regret at the church being again shut up, and wished the pastor could have been prevailed on to stay the year out; for she was very sure he could not be more wanted anywhere else.

While the Presbyterian worship-house was shut up, Caroline and her mother determined to attend the Methodist chapel. They several times attended the Sunday School, which afforded Caroline the highest satisfaction: she resolved to make application for instructing a female class; but her mother being taken sick, she never afterwards had an opportunity.

The first symptoms of her mother's illness gave reason to believe she would have a severe attack. The fever which had appeared in the city, was raging with great violence. She had been much exposed to it, and for four or five days and nights previous to the attack, she had been sitting up and attending to an orphan child, who died that evening, in the fourteenth year of her age. Finding herself unwell, and the child dying, she returned home, stated the little sufferer's situation, but did not mention her own symptoms. Caroline expressed a desire to see the dying orphan, as she had never seen *any person die*; apprehensive that she might take the fever, or be greatly alarmed, her mother hesitated: at length she committed her to the care of a merciful God, and with uncommon fervour, implored that He would sanctify this visit to the chamber of death, to the heart of her beloved daughter. The result evinced that her prayers were heard and answered.

Caroline went; the distance was only to the next door. She staid some time; returned, and reported the little girl to be in convulsive agonies. She could not stay to see the end; such sufferings she had never before witnessed. She was bathed in tears, and overwhelmed with sorrow; her fears were immediately excited on her mother's account, because she saw that she was ill. She afterwards informed her mother that she had never tasted the bitterness of sorrow until that night; that her soul was in deep anguish, and her heart near bursting. On this occasion, her appearance was peculiarly interesting. She requested permission to sit up with her mother, that she might administer to her comfort through the night; but, out of tenderness towards her, this request was denied. Her mother did not think it necessary; and the doctor (her father) considered that it would be a very unnecessary exposure of her own health, and insisted on her going to bed. After using various arguments, in order to gain her point, but without effect, she retired; but not to sleep.

About an hour afterwards, she entered her mother's room, holding a candle in her hand, trembling and pale. Her mother was alarmed. Addressing her dear father, Caroline told him she had complied with his wishes in retiring to her room; but sleep she could not. She felt reluctant to disturb him, or disobey his kind commands—but O, she added, she could not rest while her mother was suffering. "I thought just now I heard her groan, and feared she was getting worse.

I could no longer keep from her. How should my conscience acquit me before God, were I to omit a single duty to such a mother." She then approached her mother, and inquired affectionately how she was: her mother replied that she felt much better, and that she had been mistaken as to the *groan*—begged her to be composed, and try to get some sleep. Caroline replied that that was impossible, with her feelings—that all she desired was to sit by her mother's bedside, and be ready to perform any little office she might require through the night: entreating her father not to ask her to return to her room again.

Her parents found she was too much agitated for them to insist any longer, and she was desired to lie down by her mother's side. It was not thought that she slept any; for frequently through the night her hand was found gently resting on her mother's cheek, in order to discover if the fever was abating. About day-light her parents assured her that her mother was much better, and clear of fever; and both united in requesting her to retire to her own bed, and endeavour to get a little sleep before breakfast. In conformity to their wishes she retired, and about an hour afterwards came down stairs quite composed, and with a smile on her countenance. Her mother from that time was convalescent, and Caroline shewed the most devoted attention to her, and the most affectionate solicitude for her recovery: she appeared desirous to do everything for her—to administer medicine, give her nourishment, adjust her pillows, &c.—nor would she willingly leave her. Although her symptoms were favourable, her mother yet felt great depression of spirits. Caroline perceived it, and tried every way to comfort her: saying to her *she would get well*; she felt a happy assurance that *she would recover*. To this her mother replied, "You may be mistaken; and you are one of my greatest causes of distress." "Why so, my dear mother?" said Caroline. "Because," continued the mother, "I have never discharged my duty, as a responsible mother, in the way I ought to have done it; and I fear that, at the bar of God, I shall be found awfully delinquent. I have not been so much engaged for your eternal welfare, as for the perishing things of time. And now, should I be removed, how soon may you forget the feeble instructions I have given you! Whereas, had I been more zealously engaged in pointing out to you the way that leads to eternal happiness, I might have hoped that the Lord would not only acquit me, but take you under His special care in this life, and in His own good time receive you to Himself."

Caroline then burst into tears—drew near to her mother, and with great feeling said, "My dear mother, you will stand acquitted. What could you have done that you have not done to bring me to Christ? If I have been inflexible, that is not your fault. I am truly distressed to think I should occasion you one uneasy moment. I desire to comfort you. O! tell me not that you feel any condemnation on my account—indeed you are blood of my blood; and I hope you will live to see me all you so ardently desire. I am not so graceless, perhaps, as you may suppose. The Lord has been striving with me for many years, and I have not been entirely thoughtless. No, indeed, for I have long wished for an interest in the great atonement. I have long desired to become one of the little flock; but feared I was too inexperienced, too ignorant, too unstable, and too unworthy to make a public profession of my faith in Christ. O mother! I have long wished to tell you what was passing in my heart, but I feared to excite hopes in your affectionate breast which might never be realized, and the greater condemnation would be my portion. But I have now come to a decided stand. It may give you some com-

fort to hear some of my late exercises. I feel as if I could no longer keep them a secret from you. I ought to have told you them before, and you would have strengthened me. I felt this the other night, when I thought I should lose you; and I then determined that, if the Lord spared your life, you should know all. O! I see in the hour of sore distress that all created comforts are but broken reeds—that if we have not God for our friend, ‘vain is the help of man.’ This I realized in the night when you were taken sick. It was the first time I ever tasted the bitterness of real sorrow. I had been that afternoon and evening, much exercised on account of our little friend. I never had such feelings in all my life—I viewed with horror the change in her countenance—I saw her struggles—the sight was more than I could bear: I said, ‘Is this death? He is indeed the king of terrors.’ I was about to hasten home—I thought I would summon fortitude to stay and see the end. A convulsion came on—I was exceedingly alarmed—I thought I must retire; but in an instant it occurred to me, that *I too must die*; and if every one who might be around my dying couch should act towards me as I was about to do towards her, not one would have firmness enough to see my end—and how should I feel to be deserted at such an awful moment? I prayed for strength to enable me to stay and be useful, and that the whole scene might be sanctified to my soul. I felt more composed, and strove to do some acts of kindness to the poor little girl. I tried to fan her, and to wipe the cold drops from her face; but my nerves were too feeble, and my agitation too great to do anything. I sat down and meditated on what was passing. I felt concerned for the soul of the child. She had entered on her fourteenth year—I thought her at an accountable age. She had been brought up in Christian principles; but during her tedious illness had not uttered one pious expression, one holy desire, but had manifested great alarm at the idea of death—and, until deprived of speech, had expressed strong hopes or a firm belief that she should recover. I felt deep regret that this was the case with too many that were older than *she*. I then asked myself this question—Had you been called to such a bed as this, would you have been *ready* or *willing* to go? The answer was, No. I felt at that moment as if death were armed with ten thousand terrors. O! how fervently did I desire that the Lord would not call me till I was made fit for His acceptance. I wanted to feel that love that casteth out fear; but I was tempest tossed, and could realize nothing that was comfortable. I returned home melancholy and oppressed, and found you had retired to bed with a high fever. My heart was overwhelmed with apprehensions for your life and my own soul. I could not conceal my distress. Father thought I would alarm you, and insisted on my going to bed. I was compelled to retire, but sleep I could not. When I entered my room, I prostrated myself at the footstool of mercy. O! how I entreated the Lord to spare your precious life—and to seal me *His own* for ever. I felt as if no power on earth could relieve me. Some such reflections as these passed through my mind:—You see what a vain bubble this world is—what a change have a few hours made in your feelings! and a few more may produce still greater. You may lose your mother, and what will become of you then? who will guide your erring footsteps? who will give you sweet counsel? who will soothe and comfort you in the hour of sickness, as *she* has done? With a bursting heart, I answered, *No one*. My agitation increased violently—I could not lay my troubles before you. I was alone—and, for the first time in my life, I felt *deserted*. The fear that I should lose you was uppermost. I saw that I deserved chastisement, and felt the frowns of Provi-

dence which I had deserved. At that moment I thought I heard you groan—I could no longer keep from you—I ran down stairs, and entreated father to let me remain with you. He kindly consented; and the residue of the night was spent in prayer to God, and serious reflections; for I could not sleep. I sometimes thought I would give worlds, if I possessed them, to know that the Lord was my friend. I clearly saw that no power but His could deliver me, and that it was vain to expect relief from any other quarter. I felt as if the world would contain nothing that could afford me any consolation, if you were removed; and particularly I should never forgive myself for not having improved, as I ought, the many lessons of useful instruction you had given me.

“My thoughts often recurred to the dying child. I said, What is all the world to her now? She cannot swallow so much as one cup of cold water. I may soon see my mother in the same situation; I may soon be in the same condition myself. O! that I could feel the benign influence of the religion of the Saviour; for there is nothing but this that can sustain in the hour of affliction.

“In the morning I was much comforted to hear you say you were better. You desired me to be composed, to retire to my own room, and try to get some sleep before breakfast. I retired; but not to sleep. I took with me your small Bible. When I entered my room, I bowed on my knees, and poured out my soul in prayer to my Heavenly Father. I felt comforted. I then made a solemn promise that, if the Lord would spare your life, I would engage with my whole heart to serve him the residue of my days upon earth, by the aid of His heavenly grace—that I would never again engage in worldly amusements, nor do anything willingly to grieve his Holy Spirit. I then prayed for some manifestation of my being a child of God, if I were one indeed. After which I opened the Bible—and the first passage which presented itself to my view was Nahum’s prophecy, chap. 1st, verse 7th. These are the words: ‘The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him.’ Oh what comfort did I at that moment receive! It was the first promise that I had ever been able to apply to myself. I immediately felt such an assurance that you would recover, and that the Lord had heard and would answer my prayers, that I have not had a single doubt since on that subject. I soon felt such sweet composure, attended with gratitude to my Heavenly Father, that I returned to you quite a different creature, and have been able to attend upon you ever since, without any of these poignant sensations that overwhelmed me on the first night of your attack. I am resolved to devote myself to the service of this gracious Being—He is worthy to be served. My confidence, my hope is, that I may be able to serve Him acceptably. My dear mother, take comfort; do not allow your faith to become weak. I hope you will not have it to say again that I am a source of unhappiness to you. I cannot bear that reflection. Oh pray for me! and I hope the Lord will soon make me one of his own dear children, and a rich blessing to you.”

This communication from Caroline operated as a healing balm to her mother’s whole system. They conversed freely from day to day. Caroline appeared to throw off all restraint in conversing with her mother on the subject of experimental religion; and in the course of five or six days, her mother was restored to a comfortable measure of health.

Caroline now appeared to attach herself to her mother more than ever—seemed reluctant to leave her, even to attend to common duties—would often invite her into her room in order to have social conversation, or that they might read to each other. When her mo-

ther was about to leave her, she would entreat her to return as soon as possible; and on returning, her mother would frequently find her reading the Scriptures.

A short time before she was taken sick, she engaged with two female friends to make a collection for the poor. Very many of that class, in the city bounds, were in great affliction, and required some public effort to be made for their relief. On the morning of that day on which they were to commence their benevolent operations, she hesitated—indeed, shed tears, and said that she felt such reluctance and timidity, she wished to be excused. Her parents gave her every encouragement—desired her to lay aside her fears, and to look only at the magnitude and importance of the object. She wiped away her tears, summoned up resolution to go forth, and in a few hours they collected more than six hundred dollars from the charitable inhabitants of the city. When Caroline saw the success that had attended their first effort of the kind, she said to her mother, “Well, how delightful is the path of duty! My poor timid nature shrunk from the task before me this morning; and if you and father had not encouraged me as you did, I should have staid at home, and done nothing for the poor this day. I am now thankful that I went, though I am sure I did not aid the cause very much; for *I asked but one person* to contribute his mite, and that was an intimate acquaintance. I carried the purse, and left all the *begging* to the others. However, I feel pleasant this evening in reflecting on the events of the day, and hope I may be more useful in future.” She appeared in better health than usual, from this period to the day on which she was attacked with the fever which terminated her life. Indeed, her health for several preceding months, had been considered by her parents as very good.

(To be continued.)

“GATHER UP THE FRAGMENTS, THAT NOTHING
BE LOST.”

For THE BRITISH FRIEND.

No. IV.

JOHN BARCLAY TO A. C.

Croydon, 10th Month, 1833.

THY acceptable letter, my dear friend, I believe I have never acknowledged; but be assured it was, in all its parts, very acceptable, although it conveyed tidings of a truly mournful aspect. These things, however, must be expected; and those who are entering into discipleship must bear to hear of what the Master forewarns them they must endure. Though they hear of wars, and rumours of wars, men's hearts failing them for fear, and for looking after those things that await, &c.; yet “see that ye be not troubled,” and “in your patience possess ye your souls,” is still the watchword of perfect and divine wisdom; coinciding with the blessed experience of the Psalmist, “My heart is fixed, trusting in the Lord;” by whom the very hairs of the head are numbered, and everything upheld, everything overruled at least for the good of his chosen, now as ever! And they are directed in all their movements, so far as the Master has need of them, in steadying the ark, or bearing it aright, without over much anxiety; trusting themselves and their cause (which is his), to his own keeping.

We have signs of the times enough, indeed, in these parts, to assure us there is that at work in our poor Society, which, if not averted, may beguile and corrupt, if not shake us as in a sieve, till we be reduced to a little remnant! However, I hope to be preserved from saying too much, even to thee, who knows how to discriminate better than me—far better; and we

are poor creatures, very liable to mistake, or to be jealous or zealous in our own spirit or selfish will, in a way our Master does not altogether call for. I know well, I trust, how difficult it is in simplicity to do our best, and leave the rest. Certainly there would be *then* little room for the enemy's cloven foot to bring in damnable heresies, if we all did that which was required of us, and nothing more nor less—the obedience of *faith making faith perfect*, as the Apostle James intimates. But I must break off, and assure thee of the love of thy poor, feeble correspondent, in which my dear wife desires to join. Farewell, my dear friend; I need not say, think of me for good, that I may hold out to the end safely! J. B.

Brighton, 6th of 12th Month, 1833.

I conclude I am indebted to thy kind attention, that I have before me several numbers of the “Christian Advocate,” containing the correspondence about G. Fox and the principles of Friends. Truly, it is a difficult thing often to speak or write in such a way that no one who has a mind fit, and perhaps bent, on misconstruing, shall be able to take any occasion. The Truth, with its laws and statutes, however difficult, abstruse, mysterious, and even incomprehensible they may be to some, “are all plain to him that understandeth,” and rightly seeks to come to the knowledge of it. Discussion and “proving all things” acts like a sieve in heavenly matters as well as human business; but though the sieve was made and given us fit for its purpose, yet if we make holes in it, even inadvertently, and then patch it up with our own poor skill and material, the perfect capacity of the gift is injured. The generality of professors of all sorts seem sadly bound up and rivetted to their own systems and opinions, which they have “hewn out to themselves;” and the number is very few of the poor of the flock, the poor in spirit, who are willing to follow the Lord whithersoever he leadeth, cost what it may, and however contrary to their previous meaning of Scripture authority. G. Fox remarkably lays open the cause of division in the nominal Christian church, in his memorable interview with O. Cromwell. But though we may acknowledge in words his position, yet our poor Society, or its members, give ample proof of the insufficiency even of this, without absolutely giving up our own wills and understandings to His guidance, who is to rule all in His church, and can alone enable to obey. But all this is well known to thee.

E. B. is, I conclude, in London. I hope we shall be preserved from “glorying in men,” when looking at instruments, or it may be needful for our sakes, if not for theirs, that such should be “humbled amongst us.” The commission to some of us has verily been (if we have seen aright our own path), “Gird thee with sackcloth and wallow in ashes,” and yet are willing to let it appear as little as may be; nor can we prescribe for another. Farewell, dear E.; I hope thou thinkest of me often as a very feeble and also tribulated disciple, and also as thy affectionate friend.

J. B.

THE SOUL.—There is something in us that cannot be without us, and will be after us; though it is strange that it hath no history what it was before us, nor cannot tell how it entered us.

DEEPEST EMOTIONS THE QUIETEST.—In a recent Lecture, at Manchester, George Dawson said: “The deepest emotions were the quietest and stillest. The deepest worship was the quietest worship. Be still, and know that the Lord he is God; in sitting still is thy strength. These were passages forgotten in these noisy days of ours.”

Reviews.

THE PEACE PRINCIPLE, THE GREAT AGENT OF SOCIAL AND POLITICAL PROGRESS; being a Short Review of the Peace Doctrines of the "Family Herald." By William Lovett. London: CHARLES GILPIN, 5, Bishopsgate Without.

THE above Tract is an able and spirited, yet good tempered defence of the Peace Movement and its promoters; and in particular of the principle and practice of Friends, as the pioneers in the cause of Peace and human brotherhood. We commend it to the notice of our readers generally, believing its extended circulation will tend to disabuse the minds of many respecting the real object of the advocates of Peace; and showing "that far happier results would flow from the general adoption of Peace Principles, than are now witnessed in the world after the long trial and sanguinary reign of force, punishment, and war."

AMERICAN SCENES and CHRISTIAN SLAVERY. A recent Tour of four thousand miles in the United States. By EBENEZER DAVIES, late minister of Mission Chapel, New Amsterdam, Berbice. London: JOHN SNOW, 35, Paternoster Row, 1849. Pp. 324.

THE account which the author of the above volume gives us of his tour, is at once interesting in itself in many particulars, and his style is light and lively. Like every other unsophisticated Christian, who visits the boasted land of liberty, our tourist appears to have seen Slavery in all its hideous deformity; and he is unsparing of his censure both of the civil and ecclesiastical institutions of that country, on this account.

That the churches of America are the bulwarks of Slavery, and that the northern States are guilty of conniving at the iniquity, are positions abundantly fortified by this writer; and we have much pleasure in recommending his tour to the notice of our readers, on this ground—were others wanting—that of his sound anti-slavery sentiments.

RELIGIOUS LIFE in the ESTABLISHED CHURCH. In Twelve Letters addressed to Pious Episcopalians. By A FRIEND. London: JOHN SNOW, 35, Paternoster Row, 1849. Pp. 134.

THE above letters are appropriately dedicated to Baptist W. Noel, M.A., whose recent secession from the Episcopalian Establishment has created no little excitement. Hence the volume before us makes its appearance at a favourable juncture; and it will be well if the truths which are therein presented to the notice of Churchmen, obtain an extensive perusal among them.

The author, in the first place, clearly shews that Dissenters are not, strictly speaking, enemies to the State Church religion; that while there may be a strong aversion to the principle of State connection, it is quite compatible for Dissenters to love Episcopalians themselves as brethren, and be willing to unite with them in every good word and work.

The second letter is devoted to the proof of Dissenters not being Schismatics; while the subsequent letters go to an exposition of the bondage under which the Church of England herself labours, followed by an enumeration of her doctrinal errors.

The character of her clergy, and her legislators, also meets with faithful delineation; and the work concludes with a merited exposure of that grossest of corruptions, the system of patronage. Whether

these letters may obtain extensive circulation in the quarter most to be desired, is doubtful; their perusal, however, by Dissenters at large, cannot but have a beneficial tendency; so that, even in this limited sphere, the author will not go without his reward, nor his well-meant labour have been altogether in vain.

A SUMMARY OF THE PRINCIPLES AND DOCTRINES OF THE CHRISTIAN RELIGION, AS TAUGHT IN THE BIBLE. By JACOB POST. Pp. 56. London: CHARLES GILPIN, 5, Bishopsgate-street Without.

THIS little work, which appears in our advertising columns, is a compendium of Christianity derived from the Bible. The author does not profess to delineate the principles of Friends in particular, but those of Christianity in general; and, as a consequence, the views of the Society stand out in bold relief, supported by the principles, precepts, and doctrines of Christianity as taught in the New Testament.

The pamphlet contains much in small compass, and may safely be put into the hands of all, and especially those who have a pious fear of reading the doctrines of Friends in what they deem to be a sectarian dress.

The following are the subjects which are briefly but clearly treated of, in the form of nineteen propositions:—

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|----------------|---|
| Proposition I. | Of God and his Attributes; |
| — II. | Of Adam and the Fall of Man; |
| — III. | Of Redemption in and by Christ; |
| — IV. | Of Universal Grace and Divine Illumination; |
| — V. | Of Baptism, what it is; |
| — VI. | Of the Lord's Supper, Private Devotion and Prayer; |
| — VII. | Of Public Worship; |
| — VIII. | Of the Holy Scriptures; |
| — IX. | Of Revelation and the Perceptible Motions of the Holy Spirit; |
| — X. | Of the Ministry of the Gospel; |
| — XI. | Of the Church of Christ; |
| — XII. | Of Perfection; |
| — XIII. | Of the Resurrection and the Day of Judgment; |
| — XIV. | Against Wars and Fightings; |
| — XV. | Against Lying and all Swearing; |
| — XVI. | Against Adultery and Fornication; |
| — XVII. | Against Intemperance; |
| — XVIII. | Of Labour, lawful and needful; |
| — XIX. | Of Riches, their use and abuse. |

We consider this little manual a suitable book to be distributed, more particularly at public meetings of Friends; and in places where no Friends reside, and where their principles are not known. For this purpose, we trust, Friends will largely avail themselves of it; and thus by its extended circulation, promote the view of the estimable author in compiling the work.

JUVENILE DEPRAVITY. £100 PRIZE ESSAY.

By HENRY WORSLEY, M.A., Late Michel Scholar of Queen's College, Oxford, Rector of Easton, Suffolk. Dedicated by special permission to the Bishop of Norwich. London: CHARLES GILPIN, 5, Bishopsgate Without, 1849. Pp. 275.

OF the merits of this Essay, in a literary point of view, it will enable our readers to form a pretty accurate estimate, when we mention that it was the successful one among more than fifty competitors; and that the adjudicators were CHARLES JOHN VAUGHAN, JOHN

HARRIS, and JAMES SHERMAN—names extensively known to the religious community.

But it is as regards the service which the Essay is calculated to render to the Total Abstinence cause, that we have most valued it, and have been most interested in the perusal; and we cannot doubt that many of our readers, after possessing themselves of the work, will fully concur in this sentiment.

The object of the benevolent donor of the prize appears to have been, to engage such an amount of labour and talent as would be commensurate with the importance of the inquiry—that of the cause of Juvenile Depravity. The fearful and growing prevalence of this evil, and the inadequacy of the various means hitherto employed to meet it, have long challenged investigation; and the above Essay has satisfactorily demonstrated, that the monster evil of our country, and the source, directly or indirectly, of the greater portion of Juvenile depravity and crime, is Intemperance.

And what is the remedy proposed by the Essayist? We answer, *Total Abstinence from all intoxicating Drinks*. Without this, it is incontestibly proved, that all other means stand little chance of being effectual; while with total abstinence paving the way, the benefits of education and religious instruction would be diffused, understood, and appreciated.

"Instruction," as our author observes, "is, indeed, a mighty lever, but until the way is cleared, it cannot be brought into real contact with the body which it is intended to elevate. The power of Christianity, the Spirit of the Lord God, can alone convert the heart; the Sun of Righteousness must rise upon us in his brightness; but there is a cloud over the dwelling of the drunkard's household—a thick cloud, which moves not, night nor day.

"In the words of one of the great of another country, now gathered to the dead:—

"Truth and duty may be hidden for ages, but they remain unshaken as God's throne; where, in the course of his providence, they are made known to one or a few, they must be proclaimed, whoever may be opposed. Truth, truth, is the hope of the world. Let it be spoken in kindness, but with power. There are, there must be, means of preservation or cure for this deadliest moral disease. The unhappiness is, that too many of us who call ourselves the friends of temperance have not *virtue and love enough to use powerfully the weapons of the Spirit for the succour of the tempted and fallen!* We are ourselves too sensual to rescue others from sensuality! The difference between us and the intemperate man is too small to fit us for his deliverance. But that there are means of withstanding intemperance—that it is the design and tendency of Christianity to raise up men fit and worthy to wield those means—and that there are always some who are prepared to lead the way in this holy work, I cannot doubt. I see, indeed, a terrible energy in human appetites and passions; but I do not faint. Truth is mightier than error—virtue than vice—God than evil men! In contending earnestly against intemperance, we have the help and friendship of Him who is almighty. We have allies in all that is pure—rational—divine—in the human soul—in the progressive intelligence of the age—in whatever elevates the public sentiment—in religion—in legislation—in philosophy—in the yearnings of the parent—in the prayers of the Christian—in the teachings of God's house—in the influences of God's Spirit! With these allies, friends, helpers, let good men not despair, but be strong in the faith, that in due time they shall reap if they faint not."

It has been objected to the Essay before us, that while as setting forth the evils of Intemperance, too much cannot be said in its praise, it yet suggests no

immediate remedy for the treatment of neglected criminal children; that although the adoption of Total Abstinence principles by the millions of Britain, were either possible or probable, it would not prove a cure to poverty and wickedness; that we shall always have neglected children to deal with, less or more, and this Essay, it was hoped, would have suggested some plan, calculated to grapple with the expensive and demoralizing systems at present in use, in the treatment of criminals—young ones in particular.

To notice the foregoing objection at length, would be to enter on a wide field. Suffice it to say, that the writer of the Essay appears to have accomplished all that was expected from him, or intended by the party offering the Hundred Pound Prize. That there is much truth in the objection referred to, cannot be denied. It is a lamentable fact, that all the means hitherto adopted, of a curative character, in relation to Juvenile delinquency, have proved entirely inadequate. We find it stated on good authority, that of Juvenile Prisoners who have been confined in the General Prison at Perth—one of the very best, we believe, of its class—more than 80 per cent, it is thought, have returned to crime; while it is calculated, that the cost of one of these stray children to the nation, from the commencement to the end of his imprisonments, will, in many instances, amount to as much as would purchase an annuity sufficient to keep him in some seminary for life!

For such a state of things, something remedial, we trust, will be done; and the sooner the better. Simultaneously with our perusal of the Prize Essay, we have had the opportunity of reading the substance of the evidence on Criminal Law, given before the House of Lords, about two years ago, by our friend John Wigham, junior, of Edinburgh; and it affords us pleasure to state, that we consider his views of the treatment of Juvenile Criminals at once comprehensive, judicious, practical, and philanthropic; and if carried into effect, we think, could not fail of proving highly beneficial, in this department of human improvement. Our space prevents going further into this subject, but an opportunity may, ere long, be afforded us, of again adverting to it.

In conclusion, we may observe, that this Prize Essay, as a whole, will amply repay a perusal; the Statistics it contains, are especially valuable and instructive; we regret that our limits do not admit of our making lengthened extracts; but we hope, at another time, to avail ourselves of the volume in this respect. Meanwhile we strongly recommend our friends to obtain the work, and read it for themselves.

HOMŒOPATHY IN ACUTE DISEASES. By STEPHEN YELDHAM, M.R.C.S., late Senior Surgeon to the Royal South London Dispensary, and Assistant Surgeon to the Royal Maternity Charity.

"To know well the irresistible evidence on which the truth is founded, is to believe in it, and to believe in it for ever."—Dr. THOMAS BROWN.

London: H. BAILLIERE, 219, Regent-street; and AVLOTT and JONES, 8, Paternoster-row, 1849. Pp. 276.

We have looked over the above work with extreme interest, and sincerely do we hope, for the sake of humanity, that a theory so superior, from its apparent simplicity, and being more in accordance with reason and nature, might become more extensively tested, so as to warrant its universal adoption, to the abandonment of one about which there is so much uncertainty and diversity in application.

The superiority of Homœopathy in the treatment of chronic diseases—that is, those of long standing,

slow in progress and mild in symptoms—it appears is the more readily admitted, because its opponents believe that they possess an indisputable vantage-ground in the treatment of *acute* diseases—that is, such as display violent symptoms, are rapid in their course, and speedily fatal. The object, however, of the treatise under review, is to prove the superior efficacy of Homœopathy, even in this *latter* class of diseases.

By the opponents of this somewhat novel theory, it is not unfrequently alleged, that it only obtains advocates among the unsuccessful practitioners under the present system. The author of this work, however, must be an exception, as we may gather from the posts he filled; and he tells us, that having followed the old system with sufficient pecuniary success for ten years, nothing short of conviction would have induced him to change.

It has also been asserted, that the cures under Homœopathy are attributable to *faith, time, and unassisted nature*—“whereas, not one of the patients, whose cures are related in this volume, was conscious that he was treated homœopathically. This fact at once overthrows the objection as to *faith*.”

In reference to the second supposed agency, while indispensable in chronic diseases, in acute cases, *time* is *death*. In the examples given, the mitigation follows too closely upon the remedy, to admit of its being referred to time.

In reference to the third supposed agent, the diseases are, for the most part, of that violent character, that, if left to themselves, they generally terminate fatally. In these instances, the members of the old school never dream of trusting to “unassisted nature,” but use the most powerful means at their disposal. “If, in the annexed cases,” says our author in continuation, “in which none of those measures was employed, the cure was due to the unaided efforts of nature, the sooner these gentlemen relinquish their treatment, and rely solely on her power, the better. To be consistent with themselves, they must do this, or confess that Homœopathy does cure acute diseases.”

If we have any objection to the work, it is this—its not being sufficiently adapted for *popular* use; inasmuch as the remedies are not detailed with sufficient precision. This, probably, was less the author's aim, than to induce the faculty to investigate the system, and so be brought over to its adoption, as presenting a more efficacious remedy than the common one, for the various “ills which flesh is heir to.”

We observe in the list of acute diseases, all successfully treated by Homœopathy, the number extends to nearly forty, including *Asiatic Cholera*; respecting which alarming disorder, we find it stated, that Hahnemann—the discoverer of this new theory—whilst it was yet at a distance from Germany, and long before he had an opportunity of seeing and treating a case of this disease, but merely from description of its symptoms, selected from his *Materia Medica* those very remedies with which the homœopathists afterwards combated the disease so triumphantly. And it is proved by statistical calculations, drawn from Government reports, and other unquestionable authorities, that whereas nearly *fifty, out of every hundred* cases, treated *allopathically* (on the old system), ended fatally, only *twelve per cent.* were lost of those treated according to the new system.

With these cursory remarks, we recommend our readers to procure the volume, and judge for themselves of the homœopathic system, its detailed results, and the arguments of our author in its defence.

God descending and dwelling with man, is a truth so infinitely grand, that it must absorb all other considerations.—*Cecil*.

Births.

TWELFTH MONTH, 1848.

29th. At Ledyard, Cayuga county, state of New York, MARI-ANNE, wife of Alfred King, a daughter; who was named Mary Louisa.

FIRST MONTH, 1849.

8th. MARIA, wife of Martin Robinson, Horley Land, a son; who was named Charles.

SECOND MONTH, 1849.

3d. At Oxford-street, Newcastle-on-Tyne, HANNAH, wife of Charles Brightwen, a daughter.

19th. At Carlisle, MARY D., wife of David Blain, a daughter; who was named Susanna Jane.

21st. At Rehoboth, Dublin, LYDIA, wife of Adam Woods, a son; who was named Charles Henry.

THIRD MONTH, 1849.

2d. At Sheffield, MARY MAW, wife of James Henry Barber, a daughter; who was named Elizabeth.

6th. At York, HANNAH, wife of Charles Jackson, of that city, a daughter.

6th. At Darnall Hall Retreat, near Sheffield, ELIZABETH, wife of John Kitching, a son; who was named Walter.

9th. At Sheffield, ANN, wife of Henry Smith, a son; who was named Frederick.

16th. At Wortley, near Leeds, HARRIET, wife of Ben Bentley, a son; who was named Alfred Pearson.

19th. At Bristol, CATHARINE, wife of Henry Hunt, jun., a daughter.

Marriages.

SECOND MONTH, 1849.

7th. At Southampton, GEORGE WILKIE, engineer, Islington, London, to MARY ANN, daughter of Thomas Pierce, of Newport, Isle of Wight.

THIRD MONTH, 1849.

13th. At Bristol, RICHARD KIDD, to MARTHA GUNDRY CAPPER, both of Bristol.

14th. At Bradford, Yorkshire, WILLIAM ECROYD, of Lomes-haye, near Burnley, Lancashire, worsted manufacturer, to ELIZABETH STANSFIELD, of Edmund-street, Bradford.

21st. At Manchester, S. DYSON FRYER, of Leeds, to LUCY, youngest daughter of James Hall, Ordsall-hill, near Manchester.

... At Southwark, London, JOHN DEANE SWINBORN, of Bristol, to MARY ANN, youngest daughter of John Cockin, of Kennington-lane, Surrey.

... At Southwark, London, ARTHUR NASH, of Bristol, to MARTHA ANN, eldest daughter of John Swinborn, of Limhouse, Middlesex.

At Uttoxeter, THOMAS MARTIN RANDALL, of Shelton, Staffordshire, to LOUISA SHIPLEY, of the former place.

Deaths.

FIRST MONTH, 1849.

16th. At South Shields, ANN, wife of Henry Briggs, aged 45.

23th. JULIUS, aged 22, son of Thomas Martin and Hannah Randall, of Shelton, Staffordshire.

SECOND MONTH, 1849.

3d. At Glastonbury, KETURAH, wife of John Young Ring, and eldest daughter of Arthur and Keturah Clothier, of Street.

5th. At Truro, MARY, wife of Sylvanus James, aged 54.

7th. ELIZABETH SOWDEN, of Undercliffe, near Bradford, Yorkshire, aged 47.

10th. At Dorking, Surrey, MARGARET, wife of William Deane, aged about 80; an elder.

12th. Suddenly, at his residence, Bann-vale, JAMES UPRICH-ARD, aged about 71.

13th. Suddenly, JAMES GREEN, of Chelsea, aged 67.

17th. At the house of her son-in-law, HENRY TENNANT, of Leeds, RACHEL GOUNDRY, of Newcastle-on-Tyne, widow, aged 55.

18th. ANDREW PEARSON, of Bradford, Yorkshire; a minister; aged 51.

This dear Friend had a paralytic seizure in the 10th Month, last; after which he never recovered the use of his right arm, and was not again well enough to attend Meetings, though he could walk about a little in the house, and occasionally ride out to see his friends. His medical attendant had told him he could hold out no hope of his eventual recovery: to which he replied,—“then I shall be thankful to my Heavenly Father to cut short the work in righteousness.”

On the day of his death, he had been dining at the house of a friend in the country, and addressed the family in the line of the ministry, concluding with the last two verses in the eighth chapter of the Epistle to the Romans.

He was almost immediately after attacked with apoplexy, and in about an hour and a half peacefully expired.

- 22d. Suddenly, ISRAEL TIMPSON, of Portonville, London.
 ... At Hertford, JAMES POLLARD, of that place.
 23d. At Lothersdale, near Skipton, aged about 65, MARTHA STANSFIELD, relict of the late John Stansfield, of Keighley, in the West Riding of Yorkshire.
 24th. At North Shields, in her 8th year, HENRIETTA, daughter of Elizabeth F. Brown.
 25th. At Southampton, aged about 49, JOHN HARRISON SMITH, formerly of Preston.
 26th. At Bowdon, WILLIAM BENSON, of Manchester, solicitor, aged 35.

Though the loss of this dear Friend will long be deeply felt, his afflicted relatives have the consoling assurance, that he has entered upon the full fruition of bliss; having, during his illness, been mercifully permitted to experience acceptance through the merits of his Saviour, and fully to express his sole dependence and trust to be in Him.

- 27th. At Ipswich, DYKES ALEXANDER, in his 86th year; a minister.

His funeral took place on First-day following, the 4th of 3d Month, and was largely attended by Friends, by the Mayor and members of the Town Council, and by many of the principal inhabitants; a striking manifestation of the esteem entertained for our valued and lamented friend. At the grave, after a considerable time of silence, Sophia Alexander, and John T. Shewell, were engaged in religious communication to those attending; and after the interment, at the Meeting House, which was crowded, William Forster, of Norwich, and John Pease, of Darlington, were engaged, the former in testimony and the latter in supplication.

- 28th. At Reading, ANN WILLIS, aged 86.

THIRD MONTH, 1849.

- 1st. At the Flounders Institute, Aekworth, of apoplexy, aged 42, REBECCA, wife of Isaac Brown.
 2d. At Baltimore, Maryland, in his 64th year, FRANCIS MARTIN FOWLER, formerly of the city of Bristol.
 6th. At Crawshawbooth, Lancashire, aged 80, JOSEPH BINNS.
 7th. At Amptill, PRISCILLA, wife of Edward Harris Strange, aged 39.
 8th. At Bethnal-green, near London, in her 73d year, MARY, widow of the late John Catlin, wool merchant, of King's Lynn, Norfolk.
 9th. At the house of his son-in-law, Jeremiah Cross, Banbury, suddenly, of apoplexy, WILLIAM WATTS, in his 77th year.
 10th. At Bristol, ANNA FRY MULLETT, daughter of the late James Mullett.
 ... At Sheffield, ELIZABETH HOYLAND, aged 62.
 13th. At Clifton, Bristol, WILLIAM HENRY PRICE, of Sidecot, aged 62.
 ... At Bristol, EDWARD WARING, aged 83. "He was an exemplary member of the Society of Friends, and uniformly enjoyed the respect of his fellow-citizens, as an upright, benevolent, and honourable man."
 ... At Amptill, DANIEL GRIMES, aged 79.
 15th. At Stockton, in her 57th year, ANNE, wife of Joseph Weatherall, grocer.
 18th. At Bristol, ELIZABETH WHITELEY.
 19th. At Selby, Yorkshire, ELIZABETH, wife of William Proctor, aged 75.
 20th. ELIZABETH, wife of Benjamin Hayllar, Dorking.
 ... At Stockport, aged 75, ELIZABETH, widow of John Wheeler.
 21st. At Wellington, Somerset, MARY WERE.
 22d. At Mansfield, Nottinghamshire, JOHN ELLIS, aged 69.
 ... At Newcastle-on-Tyne, JOSEPH MAKEPEACE, in his 80th year; much respected.
 ... At Sheffield, ELIZABETH, wife of William Stevenson, in her 27th year.
 23d. At Worcester, LYDIA, wife of Thomas Newnham, aged 63; a minister.
 24th. In his 14th year, ROBERT, son of Robert and Emma Simpson, of Melksham.
 26th. At Dorking, Surrey, in her 88th year, SARAH, widow of the late Banks Farrand.

TRUTH AND UNITY.—The sacrifice of truth to unity, is the ruinous device of the Evil One, that needs to be scrutinized and exposed; because it is so well calculated to catch the simple and unsuspecting, under the loved and ever lovely name of peace. There is a remark worthy of all observance, in the volume of Ridley, just issued by the Parker society, either of his or Latimer's, that unity in anything but the truth, is not concord, but conspiracy. My dear old minister, William Howels, the

only *pope* I ever was in danger of acknowledging on my own behalf, was used to remark, that the Scripture direction is to be "*first pure, then peaceable*," which might never be reversed, to give precedence to the latter.—*Extracted from one of the letters of the author of "The Listener."*

TO CORRESPONDENTS.

G.—His letter is good; his facts, we believe, are undeniable; but their publication would, we apprehend, involve us in some trouble.

W.L.B.—Remittance to hand, with thanks. The article for the paper, too late.

W.C.I.—We are obliged by his letter about the schools; we fear, however, that our giving it insertion would lead to unpleasant results.

J.K.; W.G.; M. & E.H.; S.B. & Co.; J.W., jun.; T.G.; E.B.; M.H.; B.E.; W.S.; J.S., jun.; G.S.; J.M.M.; R.D.; J.A.; H.W.C.; B.B.; J.H.; C.S.; J.V.B.; J.E.; P.W.; H.W.L.; M.A.E.; J.B.; G.B.; J.M.K.; M.B.; J.C.; T.B.; H.C.; J.G.B.; J.F.; S.N.; A.F.; A.N.; J.G.; W.N.; D.D.; H.S.; W.A.; B.M.; and J.M.; are received.

Also, 2 copies of the £100 Prize Essay, on *Juvenile Depravity*; The Peace Principle, the great agent of Political and Social Progress; Jacob Post's Summary of the principles and doctrines of the Christian Religion; Lines to the memory of the late William Benson; The Image of God cut in Ebony, a Letter to the Free Coloured Population of the United States and elsewhere; Facts from Baptist W. Noel's Essay on the Union of Church and State; Herald of Peace, for 3d Month; Illustrations of American Slavery, No. 27; On the Connection between Intemperance and Crime, a Paper read before the Dublin Statistical Society, by James Haughton; Reading Mercury of 3d ult.; Perthshire Courier of 1st ult.; Ipswich Express of the 6th; Nonconformist of the 7th; The Tablet of the 10th; and the Cause of the People of the 17th.

TO CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied with the name and address of the author.

TO AGENTS.—Our friends who kindly serve us in this capacity, are particularly requested to observe, that Notices of Births, Marriages, Deaths, Advertisements, and Movements of Ministering Friends, require, in order to insure insertion, to be in our hands BEFORE the 23th or 29th of each month.

SPECIAL NOTICE

TO ADVERTISERS, AND PUBLISHERS IN GENERAL.

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MARGARET S. PACE,

FRIENDS' BONNET, SHAWL, and DRESS MAKER, 75, HOUNSDITCH, Bishopsgate, London.
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ANY one wishing to commence in the above line will find this a favourable opportunity for doing so, as the Friend who now conducts it, being desirous of retiring from business, will treat with any party on liberal terms.

For particulars, apply to H. M., 76, West-street, Sheffield. 3d Month, 26th, 1849.

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J. S. has now on sale, Genuine Teas of various qualities, which will be found, on trial, good at their respective prices. Also, the following articles of *Free Labour Produce*: Coffees, Cocoa, Sugar, raw and refined, Golden Syrup, Rice, &c.

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M. and **E. NEVITT** respectfully inform Friends, that they have taken **C. BROWETT's BONNET BUSINESS, &c.**, to which they have added the **SHIRT TRADE**; and hope, by unremitting attention to business, punctuality, and neatness in the execution of orders, to merit that approval and support which their predecessor received.

C. Browett, in resigning her business, offers her sincere acknowledgments to those Friends who have favoured her with their support; and has pleasure in introducing to their kind notice, M. and E. Nevitt, as her successors, for whom she solicits a continuance of orders, believing they will be executed to entire satisfaction.

16, Liverpool-street, London, 27th of 3d Month, 1849.

TO BE LET, at a Moderate Rent, a capital **DWELLING HOUSE**, good Garden and Orchard, with or without about three acres of rich Meadow Land, situated in the centre of the beautiful village of Thornton, in Craven, Yorkshire, midway between Colne and Skipton, and a quarter of a mile from a first class station on the Leeds and Bradford Extension Railway; one and a half hours from Manchester, and the same from Leeds. The house is suitable for a large family, and contains Three Parlours, Eight Lodging Rooms, &c. The Orchard and Garden are well stocked with fruit trees, and contain about an acre of ground. To a family desiring the advantages of rural life, combined with economy and ready access to large towns, this situation offers rare inducements. The village of Thornton is noted for its salubrity and picturesque neighbourhood, being distant twelve miles from Settle, twelve from Malham Cove and Gordale Scar, and twelve from Bolton Abbey. A Friends' Meeting House at Salterforth, within two miles, and at Skipton and Lothersdale, each six miles distant.

For rent, &c., apply to **THOMAS WILSON**, Thornton, near Skipton; or to **RICHARD WILSON**, Macclesfield.

Macclesfield, 3d Month, 22d, 1849.

GENUINE ARROW-ROOT, the produce of the liberated Africans, captured from slavery, imported and sold, from **ONE POUND** upward, at the low prices of 7d. to 10d. per Pound, according to the quantity taken, by **W. WESTON, Jun. and Co.**, African Warehouse, 73, Gracechurch-street, London. N.B. The quality is much approved. Agents wanted for the sale of this Article.

JAMES PRINCE, TAILOR, 26, CHANGE ALLEY, Cornhill, London, begs to call the attention of Friends to an extra superfine Corbean Coloured Cloth, for Coats and Waistcoats, very durable, and will look well to the last. Also, to his stock of Grey mixt. Iron mixt, and plain Dooskins, for Trousers. Dress Coat from £3 to £3 10s.; fine thin Lama Cloth for Over Coat, from £2.

Established 1831.—Carriage paid to any part.

TIC-DOLOREUX CURABLE.

TOOTHACHE.

JAMES' CELEBRATED ASTILIAN TINCTURE FOR THE TIC-DOLOREUX.

will prove an invaluable medicine to those suffering from this most excruciating and hitherto considered incurable complaint. A knowledge of its surprising efficacy has induced the Proprietors to bring it more extensively before the Public than has hitherto been done, and thus confer a blessing upon thousands now labouring under that distressing malady; the first application not only easing the patient of all pain, but effecting, in almost every case, a lasting cure.

As a remedy for Toothache, the Proprietors can confidently recommend it as one that cannot be surpassed.

This medicine is also a certain specific for Spasms, however violent, especially in the stomach or bowels, and from its perfect freedom from anything of a deleterious character, may be administered under any circumstances with entire safety.

Liverpool, Dec. 13th, 1848.

To Messrs. Carson and Co.

It is with much pleasure I communicate the great efficacy of your "Astilian Tincture" for the Tic-Doloreux and Toothache, it having cured my wife of the former in a few minutes after the application. She suffered dreadfully for some time, and could get no relief till your tincture was applied; more than four weeks have elapsed and she has not been troubled with it since. It would be an act of ingratitude on my part were I to withhold giving you the information, and you are at liberty to make it public in any way you think proper.

Signed,

THOMAS GUY.

14, Rathbone Street, Toxteth Park.

Liverpool, Dec. 14th. 1848.

To Messrs. Carson and Co.

It is with feelings of gratitude that I inform you of the wonderful cure effected by the use of "James' Celebrated Astilian Tincture" for the Tic-Doloreux and Toothache, prepared by you.

My wife had been suffering the most excruciating agony for three weeks, night and day; she tried everything that we thought would be of any service, but all in vain; she was then recommended to try your Tincture, which she did, and in four minutes after the application she was quite cured. It is now five weeks since, and I am happy to say there is no appearance of its return.

Signed,

WILLIAM REID.

54, Oliver Street, Windsor.

P.S.—If you are disposed you can publish this for the benefit of those who may be suffering from the same complaint.

Gentlemen,

Liverpool, Dec. 23, 1848.

After six months' experience in its sale I have found your "Astilian Tincture" to be all but uniformly successful in the cure of Tic-Doloreux and Toothache; indeed only one case of failure do I know of in that time. Although generally averse to such things, yet you may, if you choose, make public use of this.

I remain, yours, faithfully,

THOMAS LOWE,

Dispensing Chemist, 38, Islington, and 40, Norton-st.

P.S.—You may send me another three dozen of the smaller size.

To Messrs. Carson and Co.

Prepared by **CARSON and CO., 55, St. Anno Street, Liverpool**, sole Proprietors, and sold, wholesale, for them by **BARCLAY and SONS, EDWARDS, SUTTON and Co., BUTLER and HARDING, I. SANGER, DIETRICHSEN and HANFAY, London; SOUTHALL BROTHERS, Birmingham; J. and R. RAIMES and Co., Edinburgh; BOLTON, BLANSHARD and Co., York; CLAY and HARVEY, and E. S. ROGERS, Liverpool**; and retail by any respectable Patent Medicine Vendor throughout the kingdom.

Price, 2s. 9d., 4s. 6d., and in Family Bottles, 11s. each.

N. B.—Should Friends or others find any difficulty in obtaining the Tincture in their several localities, the proprietors will forward either of the larger sized bottles to any part of the United Kingdom, carriage free, on receipt of postage stamps or post-office order for the amount.

Liverpool, 1st Month, 3rd, 1849.

WILLIAM IRWIN'S CHEAP EDITION OF BARCLAY.

NOTWITHSTANDING my announcement in last Number of *The British Friend*, I find there are still doubts on the minds of Friends, whether the Cheap Edition of "Barclay" will be got up in a respectable manner. Within the last fortnight, a Friend has informed me, that he finds an increasing disposition to hold back orders on this ground. And I regret to say, that he discovered, in some instances, that some Friends' booksellers or printers, had been endeavouring to raise this prejudice, and had but too well succeeded. In two instances, where he had received orders amounting to 250 copies, the parties requested their orders to be cancelled, notwithstanding all he said to dissipate their fears.

I have requested the Type-founders to send, for the inspection of the Editors of *The British Friend*, a specimen of the new type in which I intend printing the Work; who will, I doubt not, testify as to its beauty and distinctness—and that it is not a small type, but such as can be read with ease.

I do this, because I am satisfied they will be pleased with the type, and consider it quite sufficient, in every respect, for the object. The out-cry against small type seems very unreasonable; even though in this case there were any ground for it. Why do Friends not call out against the Bible being printed in *Diamond, Pearl, or Nonpareil*?

25th THE EDITION WILL CONTAIN THE SIDE NOTES.

WILLIAM IRWIN, 39, Oldham-street, Manchester.

A TRIBUTE FOR THE NEGRO,

Published at 16s., cloth lettered; and 25s. morocco, gilt edges, with extra plates.

NOTICE.

NOTWITHSTANDING the extensive sale of the above work, a large class of persons interested on behalf of the oppressed, are desirous of possessing copies if supplied at Subscription price, viz.: 12s. bound in Cloth; 21s. bound in Morocco, gilt edges, with extra plates.

Although one object of the Author in its publication—the raising a fund to devote to the Anti-Slavery cause—will be to some extent defeated thereby, yet, as he is anxious to render the work as extensively useful as possible, he has concluded to comply with the request.

Parties desirous of possessing copies are requested to apply to WILLIAM IRWIN, 39, Oldham-street, Manchester; or to WILSON ARMISTEAD, Water Hall, Leeds, stating conveyance, or where to be enclosed in London.

Just Published, price 2d.,

THE PEACE PRINCIPLE, the GREAT AGENT OF SOCIAL AND POLITICAL PROGRESS! being a short Review of the Peace Doctrines of the "Family Herald." By WILLIAM LOVETT.

London: CHARLES GILPIN, 5, Bishopsgate-street Without.

In the Press, and will be Published in a few days, in One Volume 8vo., price 5s.

AN ENQUIRY into the EXTENT and CAUSES of JUVENILE DEPRAVITY.

Dedicated, by special permission, to the Earl of Carlisle.

By THOMAS BEGGS,

Late Secretary of the Health of Towns' Association, and author of "Lectures on the Moral Elevation of the People." London: CHARLES GILPIN, 5, Bishopsgate-street Without.

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Now ready, in One Vol., Post 8vo., price 5s.—The

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The Essay comprises the following topics:—The fearful and growing extent of Juvenile Crime;—its connection with the Intemperance of Parents.—Education and other remedies examined.

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JUST READY, — A SUMMARY of the PRINCIPLES and DOCTRINES of the CHRISTIAN RELIGION (as taught in the Bible). By JACOB POST.

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"That mode of expression which conveys our ideas of things in the fewest words, is the most perfect." "If commentators were more intent on simplifying the Scriptures, than amplifying them, their real meaning would be more easily discovered, and less room left for diversity of construction."—*Dillon's Maxims*.

London: CHARLES GILPIN, 5, Bishopsgate-street Without.

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SO SOON AS 1500 SUBSCRIBERS CAN BE OBTAINED, AT 2s. 6d. EACH;

A New, Genuine, and Complete Edition of

THE LIFE OF WILLIAM PENN, By THOMAS CLARKSON.

Size of paper and type similar to the Leeds' copy of George Fox's Journal, making a handsome volume.

To be published by BRADSHAW and BLACKLOCK, 47, Brown-street, Manchester, and 59, Fleet-street, London; to whom communications may be addressed.

"— And this year (1687) he [King James II.] gave also full liberty of conscience in Scotland, and free'd those that were still under sufferings, granting them the free liberty of their religious meetings. The said liberty he also allowed to the Presbyterians, provided they should not meet in the fields or in sheds as some did.

"The King having thus granted liberty of conscience to people of all persuasions, did whatever he could to introduce Popery in England; for he permitted the Jesuits to erect a College in the Savoy at London; and suffered Friars to go publicly in the dress of their Monastical orders. This was a very strange sight to Protestants in England, and it caused no small fermentation in the minds of people, when the Fellows of *Magdalen College, at Oxford*, were, by the King's order, dispossessed, to make way for Romanists. This was such a gross usurpation, that WILLIAM PENN, who had ready access to the King, and who endeavoured to get the penal laws and test abrogated, thinking it possible to find out a way whereby to limit the Papists so effectually, that they should not be able to prevail, did, for all that, not omit to blame this usurpation at Oxford, and to tell the King that it was an act which could not in justice be defended, since the general liberty of conscience did not allow of depriving any of their property, who did what they ought as the Fellows of the said College appeared to have done."—*Swett's History*, Vol. ii., page 441.

A very different version, this from the one insinuated by Thomas Babington Macaulay, in the slur upon the character of this strictly honourable and upright man.

TERMS:—

SIX SHILLINGS per Annum, payable in advance; or SIXPENCE for a Single Paper.

GLASGOW, 3d Month, 31st, 1849. Printed by WALTER GRAHAM BLACKIE, (residing at No. 3, Canning Place, Glasgow,) at his Printing Office, Villafield, in the Parish of Barony.

Published at 161 and 163, Gallowgate, by WILLIAM and ROBERT SNEAL, the Proprietors and Editors, to whom all Communications should be addressed.

Sold also by R. Y. CLARKE & Co., and BANKS FARRAND, Book sellers, London.

GENERAL AGENT FOR THE UNITED STATES.

JAMES S. LIPPINCOTT, 65, Marshall Street, Philadelphia.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."—JER. vi. 16.

No. IV.

GLASGOW, 4TH MONTH, 30TH, 1849.

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RICHARD BARRETT, JUNIOR,
Printer.

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NEW DISCOVERY. — EDWARD MILES, Surgeon-Dentist, has introduced a New Description of Indestructible TEETH, with PERMANENT GUM of all shades. Several other Discoveries of his own, and many years' experience and extensive practice, enable him to render whole and partial sets of these Teeth remarkably natural in appearance, economical, durable, and effective and easy in eating and speaking, at the lowest charges consistent with best possible quality and construction. See "Few Minutes on the Teeth," by E. M. Hours, Nine till Four, except "Third day" (Tuesday), 15, LIVERPOOL STREET, Bishopsgate, London.

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WOOLLEN DRAPER, TAILOR, AND HABIT MAKER,
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Carriage of Goods prepaid to the nearest Railway Station or Seaport.

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Established, 1831.—Carriage paid to any part.

W. & W. BINNS, TAILORS and DRAPERS, SUNDERLAND, beg to inform Friends, that they have always on hand a Stock of WEST of ENGLAND SUPERFINE CLOTHS, of an approved make and finish, and an Assortment of COATINGS, TROUSERS, and VESTINGS, of such qualities and styles as are likely to meet the taste of Friends.

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FRIENDS' COATS,

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PRICES VERY MODERATE.

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Carriage paid within a circle of Forty miles.

BAYNES and SON, DYERS, &c., are assured, by the support they receive from all parts of the country, that they give general satisfaction by the quality of their work. In particular, they clean, dye, and finish, in the best possible manner,

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CHINTZ AND HOLLAND CASES AND DRUGGETS,
TABLE COVERS, RUGS, QUILTS, AND CARPETS,
SHAWLS, HANDKERCHIEFS, AND DRESSES.

B. and Son arrange, that goods sent up by Friends, be completed by the close of Yearly Meeting.

Parcels sent for and delivered to any part of London.

Directions enclosed, (or by letter,) will meet due attention.

Address,

**BAYNES & SON,
DYERS, SCOURERS, AND SHAWL CLEANERS,
100, BLACKMAN STREET, BOROUGH,
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4th Month, 1849.

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LINEN, under female superintendence. Materials good,
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ALEXANDER REED & CHARLES MARSH,
 CABINET MAKERS and UPHOLSTERERS, respect-
 fully call the attention of their friends to their new and
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Purchasers of Feather Beds, Mattresses, &c., may rely
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PAPER HANGINGS.—**ALEXANDER REED**
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 ments with a manufacturing firm, are enabled to offer every
 variety of Goods in this department on the best terms, and
 they respectfully invite their friends to an inspection of the
SHOW ROOM, which they have fitted up for this branch of
 their business, at 23, Bishopsgate-street Without.

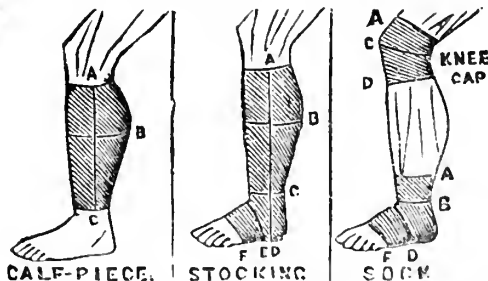
A. R. and C. M. feel confident, that the variety of styles,
 beauty of the designs, and quality of the Papers, will give
 every satisfaction. Men of judgment and experience will be
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 of their business on moderate terms; and care will be taken
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C. F. begs respectfully to return her sincere thanks to her
 numerous friends for the extensive support she has received,
 and begs to state that she continues to manufacture, from
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Guards, Rings, Pins, Brooches, Locks, &c. And by careful
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Circumference of the part for which the Bandage is required.
 Knee Cap, 7s. 6d. to 12s. 6d.; Stocking, 16s. to 23s.; Calf
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A female in attendance, and persons sent into the country
 to take measure.

Elastic Bandage, 6d. to 7d. per yard.

India Rubber ditto, 1s. to 1s. 6d. Ditto by post.

Post-office orders to be addressed to HUNTLY BAILEY, 418,
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 even to the French, and saves 8d. in every pound con-
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A full description of the Machine, with Drawings, sent
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 of his Stock, and to give up his **BUSINESS**, and having
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POPLINS, SHAWLS, HANDKERCHIEFS, GLOVES,
HOSIERY, LINENS, MUSLINS, and many other Goods,
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 assortment to London, for a few weeks, from the 15th of next
 month, and will feel much obliged to any of his friends who
 can make it convenient to take any part in London, or to
 order from Reading.

E. C. also intends to leave a notice at **Edward Marsh's**,
 No. 84, Houndsditch, where the goods can be seen in London.

Reading, 4th Month 25th, 1819.

EXCELLENT and HIGHLY DESIRABLE
BUSINESS PREMISES to be LET.—A **HOUSE**, in
 the first state of repair, with **COMMODIOUS SHOP**, pro-
 minently standing in the best situation for trade, of the large
 market town of Sudbury, Suffolk, and adapted for a business
 of almost any description, as the premises may be hired
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The vacancy occurs by the decease of the late occupier,
 and the business removed to the adjoining house, for con-
 venience of the surviving partner. The above market town
 will offer large additional advantages to trade, by embracing
 the Terminus of the Stour Valley Railroad, now nearly com-
 pleted.

Apply to **STEPHEN BROWN**, Seed Merchant, Sudbury,
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TOOTH-ACHE PERMANENTLY CURED.

Price 1s. per Packet.

BRANDE'S ENAMEL for **FILLING DECAY-**
ING TEETH, and RENDERING THEM SOUND
 and **PAINLESS**, has, from its unquestionable excellence,
 obtained great popularity at home and abroad. Its curative
 agency is based upon a **TRUE THEORY** of the cause of
 Tooth-ache, and hence its great success. By most other
 remedies it is sought to *kill the nerve*, and so stop the pain.
 But to destroy the nerve is itself a very painful operation,
 and often leads to very sad consequences, for the tooth then
 becomes a dead substance in a living jaw, and produces
 the same amount of inflammation and pain as would result
 from any other foreign body embedded in a living organ.
BRANDE'S ENAMEL does not *destroy the nerve*, but by
RESTORING THE SHELL OF THE TOOTH, completely
 protects the nerve from cold, heat, or chemical or other
 agency by which pain is caused. By following the directions
INSTANT EASE is obtained, and a **LASTING CURE** fol-
 lows. Full instructions accompany every packet.

Testimonial from a Member of the Society of Friends.

Bloomfield Retreat, Dublin,

12th Month, 11th, 1848.

RESPECTED FRIEND,—As a duty I owe to myself and the
 suffering, allow me to bear this *unsolicited* testimony to the
 truthfulness of the advertisement of the astonishing efficacy
 of Brande's Enamel. I have tried it with entire success, ease,
 and comfort,—and can fully recommend it to the notice of
 the public. Thy friend,

To J. Willis.

JOHN MOSS, Superintendent.

London: Manufactured only by **JOHN WILLIS**, 24, East
 Temple Chambers, Whitefriars, Fleet-street, removed from
 4, Bell's Buildings, Salisbury-square. Wholesale by all the
 large Medicine Houses.

Should there be any difficulty in obtaining it, enclose
 thirteen stamps to **JOHN WILLIS**, (as above) and you will
 ensure the **GENUINE ARTICLE** BY RETURN OF POST. Twenty
 authentic Testimonials, with full directions for use, accom-
 pany each packet, which contains enough Enamel to fill
 several Teeth. Observe that the name of "John Willis" is
 on every packet.—**AGENTS WANTED.**

PEACE SOCIETY.

THE ANNUAL MEETING of the MEMBERS of the PEACE SOCIETY will be held in the large room at the WHITE HART TAVERN, BISHOPSGATE STREET, on MONDAY, MAY 21st., to receive the Report of the Committee, appoint the Officers for the year ensuing, &c. TEA AT HALF-PAST SEVEN O'CLOCK; and the Chair to be taken at Eight o'clock.

THE PUBLIC MEETING

Connected with the ANNIVERSARY, will be held on TUESDAY, MAY 22d, in FINSBURY CHAPEL. CHARLES HINDLEY, M.P., President of the Society, has engaged to take the Chair at Half-past Six o'clock in the Evening.

DOORS OPEN AT SIX.

J. H. COCKBAIN, 51, PICCADILLY, MANCHESTER,
WHOLESALE AND RETAIL SILK MERCER,

CONTINUES TO MANUFACTURE

SILK SHAWLS AND HANDKERCHIEFS, IN BARCELONA, GENOESE, AND SARDINIAN TWILLS;
SATTINET AND OTTOMAN SHAWLS;

CANTON AND ZEPHYR CRAPE SHAWLS, HANDKERCHIEFS, AND SCARVES;

KERSEYMERE, THIBET, AND IMITATION SEAL SHAWLS, BOUND OR FRINGED;

DRESS SILKS, IN OTTOMAN, BARATHEA, LEVANTINE SERGE & SATTINET,—MADE TO ORDER;

IRISH POPLINS, WHITE & COLOURED SARSNETS, FOR LININGS;

SILK BLOND, WHITE ARÉOPHANE, AND CRAPE LISSE; FINE FRENCH MERINOES;

FREE LABOUR SHIRTING.

N.B.—Orders from Friends, residing where the above description of Goods are not kept by Drapers, promptly attended to, and patterns supplied, if desired.

RELIGIOUS TRACT SOCIETY.—The FIFTIETH ANNUAL MEETING will be held at EXETER HALL, STRAND, on Friday Evening, May 4, 1849.

S. M. PETO, M.P., in the Chair.

The Chair will be taken at Six o'clock precisely.

JUBILEE BREAKFAST.

The Committee, Subscribers, and Friends of the Society, will breakfast together at the LONDON TAVERN, BISHOPSGATE STREET,

On Wednesday Morning, May 9.

In commemoration of the Institution of the Society, on the Morning of May 9, 1799.

J. G. HOARE, the Treasurer, will preside.

Breakfast on table at Six o'clock.

Tickets, 2s. each, to be had at 65, St. Paul's Churchyard; at NISBET and Co.'s, 21, Berners'-street, Oxford-street; and at the Tavern.

BRITISH and FOREIGN SCHOOL SOCIETY.

—The FORTY-FOURTH GENERAL MEETING of this Society, held in pursuance of Rule VII., to receive the Report of the Committee and the Treasurer's Financial Statement, and to elect the Officers and Committee for the year ensuing, will take place at the Society's House, Borough-road, on Friday, May 4th, 1849, at One o'clock precisely. "Every person subscribing annually one guinea and upwards shall be deemed a member of this Institution during the continuance of such subscription."—(Rule V.)

Members and Life Governors may obtain tickets (not transferable) on application to the Secretary, at the Institution.

PUBLIC MEETING IN EXETER HALL.

The Public Meeting of the Subscribers and Friends will be held, as usual, in EXETER HALL, Strand, on Monday, May 7th, 1849. The Chair will be taken by the Earl of CARLISLE, V.P., at Twelve o'clock precisely.

Platform tickets (not transferable) will be issued to the Secretaries and Treasurers of local schools, to ministers, and to the leading friends of the Society, on application at the Society's house, during the preceding week. Central seat tickets will be furnished on application to all subscribers, either to the Parent Society or to any of its Auxiliaries. Tickets for the body of the Hall may be had, as heretofore, of Yorke Clarke and Co., 55, Gracechurch-street; Nisbet and Co., Berners'-street; Bagsters, 15, Paternoster-row; Sunday School Union Depository, 60, Paternoster-row; Miller and Field, 6, Bridge-road, Lambeth; and at the Society's house, Borough-road.

HENRY DUNN, Secretary.

VOLUNTARY SCHOOL ASSOCIATION.—

Instituted for the Training of Teachers, and the Promotion of Schools for Popular Instruction, apart from all State aid or interference.

THE FIRST ANNUAL MEETING of this Association will be held at the LONDON TAVERN, Bishopsgate-street, on FRIDAY, the 4th May, at half-past Six, p.m.

GEORGE WILLIAM ALEXANDER, Treasurer, in the Chair.

The attendance of all friends to Scriptural and Voluntary Education is earnestly requested.

HENRY RICHARD,
JOSEPH BARRETT,
CHARLES THEODORE JONES, } Hon. Secs.

26, New Broad-street, April 20, 1849.

4, LOWER TERRACE, UPPER CLAPTON, NEAR LONDON.

THERE will be some VACANCIES for Young Friends, in CORDELIA BAYES and DAUGHTERS' Educational Establishment, after the summer vacation.

AT EDMUND W. WATT'S SCHOOL, BEVERLEY LODGE, COLCHESTER, Friends Children are Boarded and Educated on the following terms viz:—

Boys above 12 years of age, 25 Guineas per annum.

Between 12 and 10 do., 23 do. do.

Under 10 do., (chiefly as a

Preparatory Class,) 20 do. do.

Latin and Drawing, each 2 Guineas extra; French, 4 Guineas; Washing, 2 Guineas.

The junior pupils are put forward according to their respective capabilities; particular attention being paid to the general development of the mind; but no charge is made for the extra branches of learning to those under eleven years of age.

JANE, BARBARA, and ELIZABETH PROCTER'S BOARDING SCHOOL, DARLINGTON, for the DAUGHTERS of FRIENDS.

TERMS:—Fifty Guineas per annum.

Forty Guineas for those under twelve years of age.

This includes the usual English Education, the French and German Languages, Drawing, the use of Books, Drawing Materials, Stationery, and Washing.

Latin, Greek, and Italian, Four Guineas each per annum. Efficient masters will be engaged. French taught conversationally and grammatically by a resident in the family, who has lived several years in Paris.

Vacations—Six weeks in summer, and three weeks in winter. Three months' notice required previous to the removal of a Pupil. NO EXTRAS.

AT WILLIAM LEAN'S SCHOOL, EDGBASTON, near Birmingham, a limited number of the Sons of Friends are Boarded and Instructed in the usual branches of a liberal Education.

Terms and other particulars may be obtained on application to W. LEAN.

Edgbaston, 4th Month, 1849.

UNIVERSITY COLLEGE.—JOHN WIGHT

POPE, A.M., (late Second Master of the Protestant Dissenters' Grammar School, Mill-hill, Hendon, and formerly Classical Tutor of the Western Independent College, Exeter,) receives into his family six Boarders, whose education he either conducts himself with the assistance of efficient Tutors, or superintends the preparation of their studies for University College or other Public Schools.

The house is in an open and healthy situation, within a few minutes' walk of the College; the Boarders enjoy liberal treatment and a watchful oversight.

There are now three vacancies.

Terms and further particulars forwarded on application.

J. W. P. is permitted to refer to Friends both in the Metropolis and the West of England.

10, South Crescent, Bedford-square.

FRENCHAY SCHOOL, for the DAUGHTERS of FRIENDS, conducted by WILHEMINA TAYLOR.

TERMS.

Board, and Instruction in English, (including the use of books), French, and Drawing, 50 guineas per annum.

Children under 12 years of age, 40 guineas per annum, (Washing not included).

Latin, German, and Italian, 4 guineas each, per annum.

Painting,—Landscape and Flower, 4 guineas per annum.

A vacation of seven weeks in summer.

Three months' notice expected previously to the removal of a pupil.

REFERENCES.

Samuel Tuke, York.

Sophia Alexander, Ipswich.

Isaac Robson, Huddersfield.

Mariana Tuckett, Frenchay.

William Bowly, Cirencester.

Phebe Chorley, Liverpool.

UPWARDS OF 150 FRIENDS

HAVE TESTIFIED to the EFFICACY of my POWDERS, for the Cure of

TIC DOLOREUX;

and many have assured me, that they have found them to be equally efficacious in ordinary

TOOTHACHE.

There is nothing contained in the Powders of an injurious nature, but on the contrary, they are in every respect conducive to health; the ingredients are of the most innocent, and at the same time, invigorating character, going alone to the cause of the complaint; consequently, they are well adapted to remove Indigestion, and other disorders of the Stomach, from which Tic Doloieux and all Neuralgic affections most frequently arise, and owing to their peculiar tonic properties, the use of a few packets persevered in tends greatly to strengthen weak constitutions.

I am glad to be able to state, that the Medicine has obtained the most unqualified approbation of many highly esteemed and honoured members of our religious Society; it has also received the patronage of several Families of high title and distinction, some of the Dignitaries of the "Established Church," and Ministers of other Denominations. Many of these have, to a considerable extent, in the most benevolent and generous spirit, gratuitously presented large quantities to the suffering poor, being persuaded that no medicine extant is more calculated to relieve the unfortunate sufferer from the agonies of this excruciating affection. Charity cases at very reduced prices are provided for this purpose.

The Powders quickly remove every symptom; may be taken by either sex, under any circumstances, and occasion no inconvenience in travelling or any other way.

They are sent through the Post (paid) to all parts of the Kingdom, on receipt of Letter Stamps, or Post Office Order, by the sole proprietor only.

SAMUEL BARLOW, CHEMIST, DARLINGTON,

In Packets at 2s. 6d. each.

Testimonials will be sent by Post on application.

Sold Wholesale by the proprietor, SAMUEL BARLOW, Darlington; and in London, by BARCLAY and SONS, Faringdon-street.

M. and E. NEVITT respectfully inform Friends, that they have taken C. BROWETT'S BONNET BUSINESS, &c., to which they have added the SHIRT TRADE; and hope, by unremitting attention to business, punctuality, and neatness in the execution of orders, to merit that approval and support which their predecessor received.

C. Browett, in resigning her business, offers her sincere acknowledgments to those Friends who have favoured her with their support; and has pleasure in introducing to their kind notice, M. and E. Nevitt, as her successors, for whom she solicits a continuance of orders, believing they will be executed to entire satisfaction.

16, Liverpool-street, London, 27th of 4th Month, 1849.

GENUINE ARROW-ROOT, the produce of the liberated Africans, captured from slavery, imported and sold, from ONE POUND upwards, at the low prices of 7d. to 10d. per Pound, according to the quantity taken, by W. WESTON, Jun. and Co., African Warehouse, 73, Gracechurch-street, London. N.B. The quality is much approved. Agents wanted for the sale of this Article.

RHEUMATISM, GOUT, WEAKNESS in the LIMBS and JOINTS, PARALYSIS, SPINAL AFFECTIONS, TIC DOLOREUX, &c.—The afflicted with such should read a pamphlet, which will be sent to any part of the Kingdom, by addressing a paid letter, enclosing three postage stamps, addressed to "Mr. Cabburn, Dispensary, King's-cross, London," wherein indisputable proofs are advanced, that for a few shillings, alleviation from pain, and in a short period, perfect restoration. The testimony of Lord Clarina, Ireland, will be seen in the pamphlet as to cure of rheumatism, and of Count Hahn, Germany, of gout; also, W. S. Lendon, minister, Weymington, Bedfordshire, will be seen as effectually relieving himself of the lumbago and rheumatic pains, from which he had suffered many years, with many others; likewise C. W. Cockburn, minister, Pembroke, whose daughter was relieved from a severe affliction, which had resisted all medical aid; and, from the extent of good done by this gentleman in his parish and neighbourhood, strongly recommends it to his brother clergy as a cheap, safe, yet efficacious remedy for general suffering.

NOVELTY in PAPER HANGINGS.—

ROBERT HORNE, PAPER HANGING MANUFACTURER, HOUSE PAINTER and DECORATOR, 41, Gracechurch-street, London Bridge, has just received, direct from Paris, his extensive and well-selected stock of FRENCH DECORATIONS, FLOCK, GOLD and DAMASK PAPERS for the present season, being the newest designs of the first manufacturers in France, many of which are decidedly novel, as well as beautiful, which, added to an excellent variety of the best Spring Patterns of his own manufacture, comprising Flock, Gold, Satin, and Bed-room Papers, from 3d. per yard; also, Hand-made Marbles and Granites, in blocks, for Halls and Staircases, at 2d. per yard, comprises such a varied assortment as few London houses can offer.

R. H. earnestly invites Friends and the public, whether in London or from the country, to inspect the same; and begs to remind them, that he continues to execute every description of House-Painting, Graining and Decorating, interior and exterior, in town or country, by first-rate workmen in every department, at moderate prices, at his Wholesale and Retail Establishment, No. 41, Gracechurch-street, City.

GUTTA PERCHA COMPANY.—PATENTEES, WHARF ROAD, CITY ROAD, LONDON.

FOR SUMMER WEAR.—The thin Gutta Percha Soles are strongly recommended. They not only resist all wet and moisture; thus preserving the health of the wearer, but being so much thinner than leather, they are extremely light and cool for summer wear.

Notice.—The Gutta Percha Company beg to state, that when the soles are applied according to their "Directions to Shoemakers," it is impossible for them to come off until worn through, and they therefore urge the public to employ those only who will "warrant" them to adhere. This notice is necessary, in consequence of interested parties having intentionally fixed the soles on imperfectly.

Every other variety of Gutta Percha articles, such as Tubing, Mill Bands, Portmanteaus, Picture Frames, Brackets, Pen Trays, Inkstands, Medallions, Surgical Instruments, Vases, Trays, Watch Stands, Cups, Flasks, Lathe Bands, Clothes' Line, Cricket and Bouncing Balls, Pump Buckets, Galvanic Batteries, Chamber Bowls, Washing Basins, Cash Bowls, Ornamental Flower Pots and Stands, Soap Dishes, Electric Telegraph Wire, &c., are manufactured by the Gutta Percha Company, Patentees, Wharf-road, City-road, London, and sold by their Dealers in town and country.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. IV.

GLASGOW, 4TH MONTH, 30TH, 1849.

VOL. VII.

FRIENDS:

THEIR ORIGIN, DISTINGUISHING PRINCIPLES, AND PRACTICES.

No. XXIII.—MORAL EDUCATION—AMUSEMENTS, &c.

(Continued from page 4.)

MUSIC.—Plato, when he formed what he called his pure republic, would not allow Music to have any place in it. George Fox, and his followers, were of opinion that it could not be admitted in a system of pure Christianity. Modern Friends have not differed from their predecessors on this subject; and therefore Music is understood to be prohibited throughout the Society at the present day.

It will doubtless appear strange, that there should be found people who object to an art, which is capable of being made productive of so much pleasurable feeling, and which, if it be estimated either by the extent or the rapidity of its progress, is gaining reputation in the world. But it may be observed, that “all that glitters is not gold.” So neither is all that pleases the ear perfectly salubrious to the mind. There are few customs, against which some arguments or other may not be advanced; few, in short, which man has not perverted, and where the use has not become, in an undue measure, connected with the abuse.

Providence gave originally to man a beautiful and a perfect world; filled with things necessary, and things delightful; and yet man has often turned these from their true and original design. The very wood on the surface of the earth he has cut down, and the very stone and metal in its bowels he has hewn and cast, and converted into a graven image, and worshipped in the place of his beneficent Creator. The food, which has been given him for his nourishment, he has frequently converted, by his intemperance, into the means of injuring his health. The wine, that was designed to make his heart glad on reasonable and necessary occasions, he has used often to the stupefaction of his senses and the degradation of his moral character. The very raiment, which has been afforded him for his body, he has abused also, so that it has frequently become a source for the excitement of his pride.

Just so it has been, and so it is, with Music, at the present day.

Music acts upon our senses, and may be made productive of a kind of natural delight. For in the same manner as we receive, through the organ of the eye, a kind of involuntary pleasure when we look at beautiful arrangements, or combinations, or proportions, in nature, and the pleasure may be said to be natural; so the pleasure is neither less, nor less involuntary, nor less natural, which we receive through the organ of the ear, from a combination of sounds, flowing in musical progression.

The latter pleasure, as it seems natural, so, under certain limitations, it seems innocent. The first tendency of music (I mean of instrumental) is to calm and tranquillize the passions. The ideas which it excites are of the pleasant, benevolent, and social kind. It leads occasionally to joy, to grief, to tenderness, to sympathy; but never to malevolence, ingratitude,

anger, cruelty, or revenge: for no combination of musical sounds can be invented, by which the latter passions can be excited in the mind without the intervention of the human voice.

But notwithstanding that music may thus be made the means both of innocent and pleasurable feeling, yet it has been the unhappiness of man, as in other cases, to abuse it, and never probably more than in the present age. For the use of it, as it is at present taught, is almost inseparable from its abuse. Music has been so generally cultivated, and to such perfection, that it now ceases to delight the ear unless it comes from the fingers of the proficient. But great proficiency cannot be attained in this science without great sacrifices of time. If young females are to be brought up to it, rather as to a profession, than introduced to it as a source of occasional innocent recreation; or, if their education is thought perfect only where their musical attainments are the highest, not hours alone, but even years, must be devoted to the pursuit. Such a devotion to this one object must, it is obvious, leave less time than is proper for others that are more important. The knowledge of domestic occupations, and the various sorts of knowledge acquired by reading, must be abridged, in proportion as this science is cultivated to professional precision. And hence, independently of any arguments against it which Friends may advance, it must be acknowledged by the sober world to be chargeable with a criminal waste of time: a waste the more to be deprecated, because it frequently happens that, when young females marry, music is thrown aside, after all the years that have been spent in its acquisition, as an employment either then unnecessary, or as one which, amidst the new cares of a family, they have not leisure to follow.

Another serious charge may be advanced against music, as it is practised at the present day. Great proficiency, without which music now ceases to be delightful, cannot, as I have just observed, be made without great application, mostly of some years. Now this long application is of a sedentary nature; and all occupations of a sedentary nature are injurious to the human constitution, and weaken and disorder it in time. But in proportion as the body is thus weakened, it is further injured by the enervating powers of the art. Thus the nervous system is acted upon by two enemies at once; and in the course of the long education necessary for this science, the different disorders of hysteria are produced. Hence, females of the present age, amongst whom this art has been cultivated to excess, are generally found to have a weak and languid constitution, and disqualified more than others, from becoming healthy wives, or the parents of a healthy progeny.

INSTRUMENTAL MUSIC.—The reader must always bear it in his mind, if Friends should differ from him on any particular subject, that they set themselves apart as a Christian community, aiming at Christian perfection; that it is their wish to educate their children, not as moralists or as philosophers, but as Christians; and that therefore, in determining the propriety

of a practice, they will frequently judge of it by an estimate very different from that of the world.

The members of this Society do not deny that instrumental music is capable of exciting delight. They are not insensible either of its power or of its charms. They throw no imputation on its innocence, when viewed in the abstract. But they do not see anything in it sufficiently useful to make it an object of education, or so useful as to counterbalance other considerations which make for its disuse.

Friends would think it wrong to indulge in their families the usual motives for the acquisition of this science. Self-gratification without any object of usefulness, which is one of them, and reputation in the world, which is the other, are considered as not allowable in the Christian system. Add to which, that where there is a desire for such reputation, an emulative disposition is generally cherished, and envy and vain-glory are often excited.

They are of opinion also, that the learning of this art does not tend to promote the most important object of education,—the improvement of the mind. When a person is taught the use of letters, he is put into the way of acquiring natural, historical, religious, and other branches of knowledge, and of course of improving his intellectual and moral character. But music has no pretensions, as Friends conceive, to the production of such an end. Polybius, indeed, relates that he could give no solid reason why one tribe of the Arcadians should have been so civilized, and the other so barbarous, but that the former were fond, and that the latter were ignorant, of music. But Friends would argue, that if music had any effect in the civilization, this effect would be seen in the manners, and not in the morals, of mankind. Musical Italians are esteemed a soft and effeminate, but they are generally reputed a depraved, people. Music, in short, though it breathes soft influences, cannot yet breathe morality into the mind. It may do to soften savages; but a Christian community, in the opinion of Friends, can admit of no better civilization, than that which the Spirit of the Supreme Being, and an observance of the pure precepts of Christianity, can produce.

Music, again, does not appear to the members of this Society, to be the foundation of any solid comfort in life. It may give spirits for the moment, as strong liquor does; but, when the effect of the liquor is over, the spirits flag, and the mind is again torpid. It can give no solid encouragement, nor hope, nor prospects. It can afford no anchorage-ground which shall hold the mind in a storm. The early Christians, imprisoned, beaten, and persecuted even to death, would have had but poor consolation, if they had not had a better friend than music to rely upon in the hour of their distress. And here, I think, Friends would particularly condemn music, if they thought it could be resorted to in the hour of affliction, inasmuch as it would then have a tendency to divert the mind from its true and only support.

Music, again, does not appear to them to be productive of elevated thoughts; that is, of such thoughts as raise the mind to sublime and spiritual things, abstracted from the inclinations, the temper, and the prejudices of the world. The most melodious sounds that human instruments can make, are from the earth, earthy. But nothing can rise higher than its own origin. All true elevation, therefore, can only come, in the opinion of Friends, from the divine source. Seeing, therefore, no moral utility in music, they cannot make it a part of their education. But there are other considerations, of a different nature, which influence them the same way.

Music, in the first place, is esteemed a sensual gratification. Even those who run after sacred music,

never consider themselves as going to a place of devotion, but where, in full concert, they may hear the performances of the master-pieces of the art. This attention to religious compositions, for the sake of the music, has been noticed by one of our best poets.

—“and ten thousand sit,
Patiently present at a sacred song,
Commemoration mad, content to hear,
O wonderful effect of music's power,
Messiah's eulogy for Handel's sake!”—COWPER.

But Friends believe that all sensual desires should be held in due subordination to the pure principle [of Divine Grace in the heart;] or that sensual pleasures should be discouraged as much as possible, as opposed to those spiritual feelings, which constitute the only perfect enjoyment of a Christian.

Music, again, if it were encouraged in the Society, would be considered as depriving those of maturer years of hours of comfort, which they now frequently enjoy, in the services of religion. Retirement is considered by Friends as a Christian duty. The members, therefore, of this Society are expected to wait in silence, not only in their places of worship, but occasionally in their families, or in their private chambers, in the intervals of their daily occupations; that, in stillness of heart, and in freedom from the active contrivance of their own wills, they may acquire both directions and strength for the performance of the duties of life. They are, therefore, of opinion, that, if instrumental music were admitted as a gratification in leisure-hours, it would take the place of many of these serious retirements, and become very injurious to their interests and their character as Christians.

VOCAL MUSIC.—It is an observation of Lactantius, that “the pleasures we receive through the organ of the ears may be as injurious as those we receive through the organ of the eyes.” He does not, however, consider the effect of instrumental music as much to be regarded, “because sounds, which proceed from air, are soon gone, and they gave birth to no sentiments that can be recorded.” Songs, on the other hand, or sounds from the voice, may have an injurious influence on the mind.”

In their view of this subject, Friends make the same distinction as this ancient father of the church. They have a stronger objection, if possible, to vocal than to instrumental music. Instrumental music, though considered to be productive of sensual delights, is yet supposed as incapable, on account of its inability to articulate, or its inability to express complex ideas, of conveying either unjust or impure sentiments to the mind. Vocal, on the other hand, is capable of conveying to it poison of this sort. For vocal music consists of songs, or of words musically expressed by the human voice. But words are the representatives of ideas, and as far as these ideas are pure or otherwise, so far may vocal music be rendered innocent or immoral.

The mere singing, it must be obvious, can be no more immoral than the reading of the same song. Singing is but another mode of expressing it. The morality of the action will depend upon the words which it may contain. If the words in a song be pure, if the sentiments in it be just, and if it be the tendency of these to awaken generous and virtuous sympathies, the song will operate no otherwise than a lesson of morality. And will a lesson of morality be less serviceable to us because it is dressed up in poetry, and musically expressed by the human voice, than when it is conveyed to us in prose? Friends, however, think that, even in this case, the moral lesson may be better conveyed, without the music of the voice, as singing it is apt to produce a volatile and frivolous spirit, which detracts from the serious impression of the sentiment.

But if, on the other hand, the words in any song

be in themselves unchaste; if they inculcate false honour; if they lead to false opinions; if they suggest sentiments that have a tendency to produce depraved feelings,—then vocal music, by which these are conveyed in pleasing accents to the ear, becomes a destroyer of morals, and cannot, therefore, be encouraged by any who consider purity of heart as required by the Christian religion. Now, Friends are of opinion, that the songs of the world contain a great deal of objectionable matter in these respects; and that if they were to be promiscuously taken up by children, who have no power of discriminating between the good and the bad, and who generally lay hold of all that fall in their way, they would form a system of sentimental maxims very injurious in their tendency to their moral character.

If we were to take a collection of songs, as published in books, and were to examine these, we should find that such a system might easily be formed. And if, again, we were to examine the sentiments contained in many of these by the known sentiments of the Society on the several subjects of each, we should find that, as a highly professing body, more objections would arise against vocal music among them than among other people.

Let us, for example, just glance at that class of songs, which in the collection would be called Hunting-songs. In these, men are invited to the pleasures of the chase, as to pleasures of a superior kind. The triumphs over the timid hare are celebrated in these with a kind of enthusiastic joy, and celebrated too as triumphs worthy of the character of men. Glory is even attached to these pursuits. But Friends, as will appear in a future chapter, endeavour to prevent their youth from following any of the diversions of the field. They consider pleasures as placed on a false foundation, and triumphs as unmanly and inglorious, which are founded on circumstances connected with the sufferings of the brute-creation. They cannot, therefore, approve of songs of this order, because they consider them as disseminating sentiments that are both unreasonable and cruel.

Let us now go to another class, which may be found in the same collection; I mean the Bacchanalian. Men are invited here to sacrifice frequently at the shrine of Bacchus. Joy, good-humour, and fine spirits, are promised to those who pour out their libations in a liberal manner. An excessive use of wine, which injures the constitution and stupefies the faculties, instead of being censured in these songs, is sometimes recommended in them, as giving to nature that occasional stimulus which is deemed necessary for health. Poets, too, in their songs, have considered the day as made only for vulgar souls, but the night for the nobler sorts of people, that they may the better pursue the pleasures of the bottle. Others have gone so far in their songs as to promise long life as a consequence of drinking; while others, who confess that human life may be shortened by such means, take care to throw out, that, as a man's life thus becomes proportionably abridged, it is rendered proportionably a merry one. Now, so particularly careful are Friends, with respect to the use of wine and spirituous liquors, that the Society is annually and publicly admonished to beware of excess. The Members of it are discouraged from going even to Inns, except for business and refreshment; and are admonished to take care that they stay there no longer than is necessary for such purposes. Friends cannot, therefore, be supposed to approve of any of the songs of this class, as far as they recommend or promote drunkenness. And they cannot but consider them as containing sentiments injurious to the morals of their children.

But let us examine another class of songs, that may be found in the same collection. These may be de-

nominated the Martial. Now what is generally the tenor of these songs? The authors celebrate victories. They endeavour, regardless of the question, whether their own cause be a right or a wrong one, to excite joy at the events. It is their aim frequently to rouse the soul to the performance of martial exploits, as the fullest of human glory. They frequently threaten enemies with new chastisements and new victories, and breathe the spirit of revenge. But Friends consider all wars, whether offensive or defensive, as against the spirit of the Christian religion. They cannot contemplate scenes of victory but with the eye of pity and the tear of compassion for the sufferings of their fellow creatures, whether countrymen or enemies, and for the devastation of the human race. They allow no glory to attach, nor do they give anything like an honourable reputation, to the Alexanders, the Cæsars, or to heroes either of ancient or modern date. They cannot, therefore, approve of songs of this class, because they conceive them to inculcate sentiments totally contrary to the mild and peaceful spirit of the Christian religion.

If we were to examine the collection further, we might pick out other songs, which might be reckoned of the class of the Impure. Among these would be found ideas so indelicate, that, notwithstanding the gloss which wit and humour had put over them, the chaste ear could not but be offended by their recital. It must be obvious in this case also, that not only Friends, but all persons filling the stations of parents, would be sorry if their children were to come to the knowledge of such songs as these.

It is unnecessary to proceed further upon this subject. The reader must be aware that, while Friends hold such sentiments, they can never patronize such songs; and that if they who are taught or allowed to sing, generally lay hold of all the songs that come into their way, that is, promiscuously and without selection, Friends will have a strong ground, as a Christian society, or as a society who hold it necessary to be watchful over their words as well as their actions, for the rejection of vocal music.

The arguments which have hitherto appeared against the admission of music into education, are those which were nearly coæval with the Society itself. The incapability of music to answer moral ends; the sensuality of the gratification; the impediments it might throw in the way of religious retirement; the impurity it might convey to the mind; were in the mouths of the early Friends. Music at that time was principally in the hands of those who made a livelihood of the art. They who followed it as an accomplishment, or as a recreation, were few, and these followed it with moderation. But since those days its progress has been immense. It has traversed the whole kingdom. It has got into almost all the families of rank and fortune. Many of the middle classes, in imitation of the higher, have received it. And as it has undergone a revolution in the extent, so it has undergone another in the object, of its practice. It is learnt now, not as a source of occasional recreation, but as a complicated science, where perfection is insisted upon to make it worthy of pursuit. In this new state, therefore, of music, new arguments have arisen on the part of Friends, which I shall now concisely explain.

In the first place, they are of opinion, that music, as it is now learned, cannot be admitted by them as a Christian society, because, proficiency being now the object of it, as has been before observed, it would keep them longer employed than is consistent with people who are commanded to redeem their time.

Friends believe also, that music, in its present state, has an immediate tendency to lead into the company of worldly people. In former times, when followed

with moderation, music was esteemed as a companion or as a friend. It afforded relaxation after fatigue, and amusement in solitary hours. It drew a young person to his home, and hindered him from following many of the idle diversions of the times. But now, or since it has been practised with a new object, it produces a different effect. It leads into company. It leads to trials of skill. It leads to the making up of festive parties. It leads, for its own gratification, to the various places of public resort. Now this tendency of leading into public, is considered by Friends as a tendency which threatens the dissolution of their Society. For they have many customs to keep up, which are quite at variance with those of the world. The former appear to be steep and difficult as common paths; those of the world to be smooth and easy. The natural inclination of youth, more prone to self-gratification than to self-denial, would prefer to walk in the latter; and the influence of fashion would point to the same choice. The liberty too, which is allowed in the one case, seems more agreeable than the discipline imposed in the other. Hence it has been found, that, in proportion as the youth of this Society mix with the world, they generally imbibe its spirit, and weaken themselves as members of their own body.

Friends have an objection, again, to the learning of instrumental music, on account of its almost inseparable connection with vocal; in consequence of which it leads often to the impurity which the latter has been shown to be capable of conveying to the mind.

This connection does not arise so much from the circumstance, that those who learn to play generally learn to sing, as from another consideration. Musical people, who have acquired skill and taste, are desirous of obtaining every new musical publication as it comes out. This desire is produced where there is an aim at perfection in this science. The professed novel-reader, we know, waits with impatience for a new novel. The politician discovers anxiety for his morning paper. Just so it is with the musical amateur with respect to a new tune. Now though many of the new compositions come out for instrumental music only, yet others come out entirely as vocal. These consist of songs sung at our theatres, or at our public gardens, or at our other places of public resort; and are afterwards printed with their music and exposed to sale. The words, therefore, of these songs, as well as the music that is attached to them, fall into the hands of the young amateur. Now, as such songs are not always chaste or delicate, and as they frequently contain such sentiments as I have shown that Friends disapprove, the young musician, if of this Society, might have his modesty frequently put to the blush, or his delicacy frequently wounded, or his morality often broken in upon, by their perusal. Hence, though instrumental music might have no immoral tendency in itself, it has been rejected by the Society of Friends, among other reasons, on account of its almost inseparable connection with vocal.

I purpose to stop for a while, and to make a distinction, which may now become necessary, with respect to the use of what may appear to be a principle of argument peculiar to Friends, before I proceed to a new subject.

It may have been observed by some of my readers, that though Friends have adduced arguments which may be considered fair and positive on the subjects which have come before us; yet they appear to have advanced one, which is no other than that of condemning the use of a thing on account of its abuse. Now this mode of reasoning, it will be said, has been exploded by logicians, and for this, among other reasons; that, if we were bound to relinquish customs in consequence of it, we should be obliged to give up many

things that are connected with the comforts, and even with the existence of our lives.

To this observation I must reply, that Friends never recommend an abstinence from any custom merely because the use of it may lead to its abuse.

Where a custom is simply liable to abuse, they satisfy themselves with recommending moderation in the use of it.

But where the abuse of a custom is either, in the first place, necessarily, or, in the second, very generally connected with the use of it, they commonly consider the omission of it as morally wise and prudent. It is in these two cases only that Friends apply, or that they lay any stress upon, the species of argument described; and under these two limitations, they believe it to be tenable in Christian morals, and they entertain this belief upon the following grounds.

It may be laid down as a position, that the abuse of any custom which is innocent in itself, is an evil, and that it may become a moral evil. And Friends conceive it to become a moral evil in the eye of Christianity, when it occasions either the destruction of the health of individuals, or the misapplication of their time, or the excitement of their worst passions, or the loss of their moral character.

If, therefore, the use of any custom be necessarily (which is the first of the two cases) connected with its abuse, and the abuse of it be the moral evil described, the user or practiser cannot but incur a certain degree of guilt. This first case will comprehend all those uses of things which go under the denomination of gaming.

If, again, the use of a custom be either through the influence of fashion, or its own seductive nature, or any other cause, very generally (which is the second case) connected with its abuse, and the abuse be also of the nature supposed, then the user or practiser, if the custom be unnecessary, throws himself wantonly into danger of evil, contrary to the watchfulness which Christianity enjoins in morals; and, if he fall, falls by his own fault. This watchfulness against moral danger, Friends conceive to be equally incumbent upon Christians, as watchfulness upon persons against the common dangers of life. If two-thirds of all the children, who had ever gone to the edge of a precipice to play, had fallen down and been injured, it would be a necessary prudence in parents to prohibit all such goings in future. So Friends conceive it to be only a necessary prudence in morals, to prohibit customs, where the use of them is very generally connected with a censurable abuse. This case will comprehend music as practised at the present day; because they believe it to be injurious to health, to occasion a waste of time, to create an emulative disposition, and to give an undue indulgence to sensual feelings.

And as Friends conceive this species of argument to be tenable in Christian morals, so they hold it to be absolutely necessary to be adopted in the education of youth. Grown up persons may have sufficient judgment to distinguish between the use of a thing and its abuse; they may discern the boundaries of each, and enjoy the one while they avoid the other. But youth have no such power of discrimination. Like inexperienced mariners, they know not where to look for the deep and the shallow water; and, allured by enchanting circumstances, they may, like those who are reported to have been enticed by the voices of the fabulous sirens, easily overlook the danger that too frequently awaits them in their course.

CECIL's biographer has said of him, that he had a singular practical reliance on Providence in all the most minute and seemingly indifferent affairs of life, waiting for, and following the leadings and openings of Divine Providence in his affairs.—*Cecil*.

FRIENDS AND THE SLAVE TRADE.

For THE BRITISH FRIEND.

"No good effects can justify what is evil in principle, and every good Christian should seek to destroy the union, because it is criminal, without waiting to survey its consequences. The effect, moreover, of what is evil in principle, can never be ultimately good. Sooner, or later, bad principles are sure to evolve bad results."
 —Baptist Noel's *Union of Church and State*.

The correctness of this great principle of morality, has been fully proved by the history of the slave trade and slavery. It must, therefore, be encouraging to many sincere abolitionists to observe, that Friends' Meeting for Sufferings have resumed their endeavours, on the solid ground of Christian principle, to remove these great crimes from the face of the earth. We may hope, that they will continue thus to pursue their object, till their labours are, through divine help, crowned with success; and that they will not be induced to turn out of the direct road through the influence of great names, or men in power, who may strive for political or interested reasons, to lead them astray. From the period when the sufferings of the negro race first engaged the attention of the benevolent to the present time, Friends have been greatly the support of the anti-slavery cause, and of late years, particularly so, as to pecuniary means. Had all Friends who have taken an active part in the abolition movement, kept to their own principles, and not had their attention and energy diverted by the advice of great men, who took a prominent part in it from political or commercial motives, it is probable that far more would have been accomplished than has been the case.

At the commencement of the struggle for the abolition of British colonial slavery, one individual in particular (Elizabeth Heyrick), who had remarkably clear views on the subject, but much in advance of most others, was discountenanced and her labours obstructed, by some of the most prominent leaders in the anti-slavery cause. Her pithy, energetic, and straight-forward publications, had, however, great influence in exciting many to earnestness; and all were eventually obliged to admit, that her views were correct.

Probably no means would now so tend to promote the extinction of slavery throughout the world, as a continual exhibition of it as a sin, and a system in every way injurious to society. An extensive system of lecturing would perhaps be more efficient than any thing else. History and experience prove, that moral power exerts the strongest and most durable influence on mankind. Legal enactments and pompous treaties, are but a weak restraint from evil, if the moral sense is uninfluenced. With an enormous sum paid by the people, and adding about a million a year to our taxes, the British government abolished slavery in its own dominions; yet the sugar planters have been striving to make the boon of freedom valueless to those who were their slaves, and endeavouring to re-establish the slave trade, under another name. True it is, as Baptist Noel says; "All experience shows, that a paper protection against abuses, without a living reforming agency, is of no use."

There is also, no doubt, that many merchants and manufacturers in this country, are indirectly concerned in the support of the slave trade, by furnishing the very goods with which the poor Africans are purchased; and probably, in more instances, even supplying capital for carrying on the trade.

It may be astounding to some Friends to be told, that at the very time when the Society were subscrib-

ing large sums and otherwise using great exertions, for procuring the abolition of slavery, there were persons, making a figure as abolitionists, who did not scruple to engage in business directly supporting the African slave trade. It appears by a document printed by order of the House of Commons in 1832, but never made sufficiently public, that it was by no means uncommon for African merchants, and commanders of ships of war stationed on the coast for the suppression of the slave trade, to purchase the condemned vessels, which were re-sold to well-known slave traders. From this report, as well as by other information, it appeared that many of the subjects of Great Britain were extensively engaged in the support of the slave trade, by their business, their capital, or other means.

The suppression of the slave trade by means of ships of war, is wrong in principle, and has been found fallacious in practice. Without further discussing this point at present, let us express a hope that none of those who are now employed on the coast of Africa, act the part which some did at the time when £10, and afterwards £5 per head, were allowed on all captured slaves. It has been stated, that at that period, the same poor creatures had been known to be captured from a slave vessel, liberated, re-sold, and captured again—some even three times. That this traffic was carried on to a considerable extent, may be inferred from the fact, that up to the year 1830, there had been 37,456 Africans liberated from slave ships, and located at Sierra Leone; which number probably equalled the whole population of the colony at that time, as the population appears to have been but 42,000 of all colours in 1839, and probably it is not greater now; notwithstanding the many thousands that have been liberated there, from captured slave ships.

In making these expositions, the object is not to reflect on the character of any individuals, or classes of persons; nor merely to complain of evils without any reference to their removal—but to excite the sincere and earnest friends of the negro race to vigilance; and to caution them not to be misled by great men, who may hold out flattering prospects of assistance. There are so many ramifications of interest connected with this great cause, that it is especially needful for those who are honestly engaged in it, to bear in mind the advice; "Put not your trust in princes, nor in the son of man, in whom there is no help."

There is another branch of the subject, on which, though not immediately connected with the foregoing, I am inclined to say a few words, because, I think, sufficient attention has not been directed to it. The present embarrassed state of the sugar planters in the West Indies is brought forward against the benefits of emancipation, and the expediency of free labour. But, to say nothing of their unreasonableness, in demanding further assistance, after the liberal donation of twenty millions from the British people; and without reverting to their history to prove, that the sugar colonies have always been in pecuniary embarrassments; let us consider what would happen to any other concern conducted on the same principles. Suppose an English farmer should go to reside in Paris, or Petersburg, and live away in a fashionable style, leaving his farm under the management of a man who had four or five other farms to look after, and to consign the sale of the produce to a corn-factor of whom he had borrowed money, and who, of course, must have a good commission for his trouble; could he reasonably expect any nett income from his farm? Let us also imagine a man in England, purchasing land in America, with borrowed money, or even with capital of his own, and putting it under the manage-

ment of an agent there, who had several other concerns of the kind to attend to. Could any one suppose that the produce of the farm would pay the expenses? While numerous emigrants purchase lands, work themselves on them, and manage them so as to produce a good profit, it would be thought preposterous in a proprietor of such lands, residing in England, and committing the entire management of his affairs to other persons, to expect to procure a living from them. On the first glance at the situation of the West Indian proprietors, leaving their properties under the care of paid agents, and burdened with mortgages and interest, commissions and agencies, heavy local taxation and military expenses, it appears impossible for them to derive any profit from their estates, without the forced and unnatural assistance of the mother country, by protecting duties, bounties, and something of the kind. But, let the negro and coloured population of the West Indies be put in possession of these unproductive and ruinous estates, and left at liberty to manage them in their own way, and there is little doubt but that they would soon make them profitable, and be able successfully to compete with slave labour.

N.

Since the above was written, the writer has received information, which confirms his idea that English capital is still extensively employed in the support of the slave trade.

FRIENDS' FIRST-DAY SCHOOL, GLOUCESTER.

At a General Meeting of the Subscribers and Visitors of the Friends' First-day School, at Gloucester, for Poor Children, held the 31st of 1st Month, 1849,

The Report of the Committee, together with the Treasurer's Account, having been read,—Resolved, that the same be adopted, and that a sufficient number be printed and circulated among the Subscribers.

THIRD REPORT OF THE COMMITTEE OF THE FRIENDS' FIRST-DAY SCHOOL, TO THE SUBSCRIBERS.—1849.

In meeting the Friends of the Dockham School at the conclusion of the third year of its establishment, the Committee may report that it has been regularly continued during the past year under the same arrangements as heretofore; and in the sincere belief that the school is exciting a wider and deeper influence for good upon the children, and through the children upon the neighbourhood generally, the Committee feel that they may assure the subscribers that their contributions have not been bestowed in vain, but have been of real service where service was much needed.

The average number attending the First-day School during the past year has been, in the morning 29, and in the afternoon 44—against 15 and 25 last year—which shows a very considerable increase. The Week-day Evening School has also been regularly held during the winter months, with an average attendance of about 34. This shows a falling off from our last report, when the number was 42; but it is believed the deficiency is mainly caused by the absence of those occasional attenders who came to the school at its first establishment, attracted probably by its novelty.

Early last year the Committee, with the approval of the resident subscribers, established a Clothing Club in connection with the school, the parents of many of the children being anxious for its formation, and weekly pence were gladly brought to this little savings bank with a view to having the accumulations returned to them at the close of the year in the shape of clothing. The total contributions to this fund amounted to £5 5s., to which sum the Committee made an addition of

2d. in the shilling. It is the intention of the Committee to continue this plan, which they think likely to be useful in promoting among the children habits of providence and economy, as well as in encouraging a liberal feeling.

In the autumn of last year, the children were much gratified by a railway trip to Cheltenham, C. H. Jessop having kindly granted them admission to his gardens. They were regaled with cake and coffee provided by the Committee. The expense of this (with the exception of 8s. charged to the general fund) was met by special subscription.

By the Treasurer's Account the expenditure has exceeded the income (exclusive of the balance of £5 8s. 9d. in hand last year) which is principally occasioned by a falling off in the subscriptions, the expenses of management not having materially increased.

The Committee trust, therefore, that those interested in the welfare of this institution will themselves contribute on a liberal scale, and endeavour to obtain aid from their friends to maintain its efficiency.

Resolved,—That the following Friends be appointed a Committee of Management for the present year, viz., Jesse Sessions, Thomas Gates Darton, Edwin Sturge, William Henry Barrett, and George Frederick Fox; and the Visitors, Samuel Bowley, Frederick Sturge, Charles Hayward, Richard Gopsill Brown, Alfred Brown, and John Sully.

FRIENDS' FIRST-DAY SCHOOL, SPITALFIELDS, LONDON.

THE following came too late for insertion in our last number. We have pleasure in promoting the knowledge of such an institution having been established. No doubt there is, in all our large towns, a mass of wretched, neglected, and uneducated children, the rescuing of whom from the paths of vice and crime, by means of such Schools as that in Spitalfields, is a work well worthy of the efforts of the benevolent among Friends, or any other religious community. We direct special attention to the Rules by which the School is to be conducted, as they may serve for a model to similar establishments in other places.

The establishment of a Friends' First-day School in London for the children of the poor, more particularly for those who do not attend a school on other days of the week, is an object which for some years past has claimed the attention of some members of our Society resident in London and the neighbourhood. A strong interest having been awakened upon this subject in the minds of several young Friends, who have offered their services in aid of such an undertaking, there seems good ground to believe that, under the Divine blessing, strength will not be wanting for efficiently carrying out the proposed object. Considerable pains have been taken to obtain suitable premises for this purpose; and such having presented in the district of Spitalfields, capable of accommodating upwards of 200 children, a Committee, appointed at a preliminary meeting held at Devonshire House on the 16th ultimo, was authorized to secure them for the object in question. The difficulty of meeting with suitable premises in the poorer districts of the metropolis is considerable: it was therefore deemed best that no time should be lost in securing those referred to.

It is scarcely necessary to observe, that in the esta-

blishment and conducting of a First-day School, pecuniary means are required. The encouragement, however, which many Friends—both of London and its vicinity—have given to the formation of an Institution of this kind, has left no doubt on the minds of those who have been engaged in promoting it, that the necessary funds for carrying out the object will be cheerfully contributed.

Whilst it is hoped in thus establishing a Friends' First-day School in one of the most neglected districts of the metropolis as regards education, and where the morals of the poorer classes are affecting low, that it will prove a blessing to many of the children instructed in it,—we also attach no small importance to the good which may result to those engaged in the work.

Third Month, 1849.

The following Friends have kindly consented to act as a Visiting Committee, and, with the Superintendents and Teachers, will have the management of the School:—

WILLIAM ALLEN.	JOHN GILES.
JAMES BOWDEN.	ALFRED GILKES.
JOS. B. BRAITHWAITE.	JOHN HODGKIN.
CHARLES BRATT.	WILLIAM NASH.
JOHN BURTT.	THOMAS NORTON, JUN.
HENRY DYMOND.	HENRY N. RICKMAN.
JOSIAH FORSTER.	SAMUEL STURGE.
ROBERT FORSTER.	JOHN YEARDLEY.

Subscriptions will be received by the undermentioned from Friends of their respective Meetings, viz :

Devonshire House.....WILLIAM ALLEN.

Gracechurch-street.....

Peel.....DANIEL STURGE.

Ratcliffe and Barking WILLIAM NASH.

Southwark.....THOMAS NORTON, JUN.

Westminster.....JOS. B. BRAITHWAITE.

Kingston.....

Tottenham.....ROBERT FORSTER.

Or by JAMES BOWDEN, 36, *Houndsditch, London.*

Annual Contributions are particularly requested.

RULES OF FRIENDS' FIRST-DAY SCHOOL, SPITALFIELDS, LONDON, 1849.

I.—That the School be under the entire management and control of an Association, consisting of a Visiting Committee, the Superintendents, and such of the Teachers as are members of the Society of Friends.

II.—That the Association meet quarterly, on the first second-day in the third, sixth, ninth, and twelfth months, at seven o'clock p.m., at Devonshire House, and that no Special Meetings be called, except at the written request of four of its members. The minutes of all Meetings to be read at the close of the School, on the First-day succeeding each Meeting.

III.—That the list of the Visiting Committee, Superintendents, and Teachers, be revised by the Quarterly Meeting, at least once in the year.

IV.—That the School be opened on each First-day, at half-past two o'clock in the afternoon, and closed at half-past four. That no boys be admitted into the School-room later than three o'clock.

V.—That no boys be admitted into the School under seven years of age, and that a preference be given to those who do not attend a School on other days of the week.

VI.—That the School be conducted by two Superintendents, who are expected to attend at a quarter past two in the afternoon, to make the necessary arrangements; one of them to read a portion of Scripture aloud to the boys at the commencement of the School; to admit Boys into the School; to place them

in suitable classes; to keep a register of the name, age, place of residence, and date of admission of each boy; of the rewards given to the boys; of the time and cause of their leaving the School, and of the number of Visitors, Teachers, and boys present each First-day; to take in the boys' tickets and give out books in return; and they are also to furnish at every Quarterly Meeting an abstract of the register.

VII.—That it be the duty of the Teachers to attend punctually in their turns, and *if prevented from doing so, to endeavour to procure substitutes*; to take their places at their respective classes, and wait the Superintendent's direction to commence the order of the School. It is particularly recommended that the Teachers refrain from unnecessary talking with each other during School hours.

VIII.—That the order of the School be as follows :—the School being arranged in two divisions, one for Reading, and the other for Writing, the Superintendent of the Reading division shall open the School at half-past two o'clock, by reading a portion of Scripture, after a suitable pause.

READING DIVISION.

In the Reading division, after the School is opened, the boys of each class shall proceed to reading under the direction of their Teacher, with or without previously repeating any hymn or portion of Scripture, which they may have been requested to learn, as the Teacher may consider desirable.

WRITING DIVISION.

In the Writing division the boys of each class shall proceed to writing under the direction of their Teacher, during which time the class papers are to be called over by the Superintendent, to ascertain what boys are present.

The Superintendent in each division shall have the general control of the arrangement of his particular division; the boys to change divisions at half-past three o'clock: the School to be closed by the Superintendents reading portions of Scripture, with a suitable pause.

IX.—That each boy shall be entitled to one ticket for punctual attendance, one for repeating the appointed hymn or other lesson, and provided he has his books, one for good behaviour during School. Four tickets are valued at one penny in exchange for books.

X.—That every boy when admitted into the School, be supplied with the necessary books, for which he shall pay with tickets, and that those boys who lose their School books, shall replace them with tickets.

XI.—That every boy who is irregular in his attendance be visited by the Teacher of his respective class, or by one or more of a Committee appointed at the Quarterly Meeting for that service. The Teachers and Committee are encouraged to visit any of the Children at all suitable times.

XII.—That at the Quarterly Meeting in the sixth and twelfth months, two or more Friends of the Visiting Committee be appointed to examine into the state of the School, and report to next the Meeting.

XIII.—That no rule be altered, unless at some adjournment from the Quarterly Meeting at which the alteration shall have been proposed, or at some subsequent Quarterly Meeting to which the consideration of the subject may have been continued.

How few are so sincere, as to hazard the friendship they value, by giving disagreeable counsel.—*Dillwyn.*

FRIENDSHIP.—When we see the leaves dropping from the trees in the beginning of autumn, just such, think we, is the friendship of the world. While the sap of maintenance lasts, our friends swarm around us, but in the winter of need they leave us alone and naked. He is a happy man that finds a real friend in his need; but more truly happy is he by far that has no need of his aid.

SOME ACCOUNT OF THE CONVINCEMENT OF
JOSEPH MILTHORPE.

(Continued from page 69.)

THOMAS WORTHINGTON'S LETTER IN REPLY TO JOSEPH MILTHORPE.

SIR,—Your letter was indeed, as you judged rightly, what I never did expect from you, and so surprising, that had the contents come from any other hand than your own, I could scarcely have given credit to them: since you seemed, and I had reason to think, and always looked upon you as one well grounded, entirely satisfied, and very zealous in the way in which you were in, and never expressing to me any dislike to the tenets of the catholic faith; many whereof now you represent in a disadvantageous light, with some expressions which I might have expected from others, but never from you. Notwithstanding this, though you seem to have thrown off a filial observance, yet I do, you may be assured, and always shall retain a parental love, concern, care, and solicitude for the welfare and everlasting happiness both of you and Joshua Smith.

What observations you might have made of my behaviour towards him I am ignorant of, but in my own thoughts, I can assure you, I have nothing to reproach myself with. And if you know exactly how matters stood betwixt him and me, you might perhaps harbour a more favourable opinion of my proceeding, and rather attribute it to a complying with my duty than uncharitableness. I can only say, that I did judge it my duty, and had I done otherwise I should have blamed myself for it.

If my uncharitable behaviour towards Joshua in particular, of which, as I said, I am not at all conscious, or the uncharitable doctrine of the catholic church in general, have any way occasioned you to doubt in the faith, which you had many years professed, I am, I can assure you, very much concerned.

As to my own particular behaviour, it may have been faulty. I do not look upon myself exempt from faults; yet I must say this, that it was out of ignorance or inadvertency, and perhaps a charitable admonition might have made me see and correct my error, and so deserved pardon, since it may be the first time, and I hope on other occasions I have not behaved myself in any very uncharitable manner.

But as to the uncharitable doctrine of the catholic church in general, for adhering to which I am looked upon by you as uncharitable, and the chief or only exception you have to my person, as you seem to say, I esteem it my indispensable obligation rather to undergo this severe censure than relinquish the doctrine of the catholic church, that church which you know very well extends her love or charity towards all persons whatsoever, according to that command of our Saviour Jesus Christ, "Love your enemies:" she conforms herself in her desires to our Saviour God, *who will all men to be saved and come to the knowledge of the truth.* To this end she sends up her prayers, and offers up the great unbloody sacrifice of the mass for all, without exception, pagans and Jews, schismatics, heretics and catholics; not only for the living, but also for the dead, those suffering souls in purgatory, whom the church represents in her dirge as calling upon her for aid and assistance in those moving words of holy Job: *Have pity upon me, at least you my friends, have pity upon me, because the hand of the Lord hath touched me;* which I only mention, to shew that her charity reaches beyond the grave.

Then on this side, if we read Church History we shall find her in all the ages of Christianity to have laboured in the conversion of souls of all persons whatsoever to the true faith of Jesus Christ, endeavouring to tread in the footsteps of the apostles, and carry the

sound of the gospel into all the earth; and unto the ends of the whole world.

Nor without success, among Jews and Gentiles, schismatics and heretics, and among the rest our England was converted from paganism to the catholic faith, the very same she now at this very time professes and teaches.

In fine, as you know very well, she opens her motherly arms, and invites all, without exception, to her embraces. But to receive them into her bosom, there are requisite, and nothing but reason, proper dispositions on their part, which when wanting, she not uncharitably, but with regret excludes.

Since, therefore, out of charity she exhorts every one to enter into the true way of salvation, which she looks upon to be only one, as the scriptures in many places give us to understand—"One God, one faith," and as the apostle says, "without faith it is impossible to please God"—and without pleasing God we cannot reasonably expect eternal happiness.

Where then, I say, can be the uncharitableness of the catholic church, when she expresses herself in the terms of holy scripture, and the approved doctrine of all ages, which I shall mention more at large hereafter when I shall make some reflections upon your revelations:—after having first taken notice that if I were convinced from good authority that such a road was the only one to London, and seeing a person take a contrary way full of precipices, and should nevertheless not admonish him of his error, but tell him he may safely go on, and arrive at the desired city; I am persuaded you would not cry up very much my charity.

This I look upon to be the very case. For should I tell the pagan, the Jew, the Turk, the heretic, the schismatic, the bad catholic, that they are all of them in the right way to heaven, and therefore may, if they persevere in the way they are in, arrive at length at everlasting happiness, he who upon this account should cry up my charity, must, in my opinion, be extravagantly charitable.

And yet this it seems, and the verses of your poet were occasion of your doubting in faith, and from doubting of undertaking your mentioned exercise of spirit, in which you were favoured among other things, which you do not choose to express, with this revelation. "This (you say), was revealed to me, that if we did really above all things love Almighty God: this love would be a law to us, what to do and what to eschew."

Now, what sort of revelation this was, whether sensible, or imaginary, or intellectual; what your sign, who your stranger saying to you, "The Lord required that you should obey his voice," who your monitor by you mentioned; of all these things, since you have not made a full declaration to me, and I do not pretend to the spirit of prophecy, therefore can I not so well form my judgment.

Neither had you been explicit as to all particulars would I have ventured to have pronounced a censure by that other extraordinary gift gratis given, of *discerning of spirits*, which I dare not assume to myself.

However, from those informations you have been pleased to give, compared with the sentences of holy scripture, and the doctrine and observation of the holy fathers and doctors of the catholic church, I shall endeavour to deliver to you my sentiments of this your proceeding out of a sincere desire for your eternal salvation.

But before I come to consider the account that you give me of your revelation, I cannot but take notice of what you say, viz.:—

"I believe you would have credited it (that is, the revelation) from my mouth if it had not led to separation from your holy mother the Church of Rome."

Now would it not have been a great charity in you to have communicated the whole affair to me and called me from my errors? As soon as St. Andrew had found Jesus to be the Messiah, he immediately brought his brother Simon to Jesus.

And although that tendency to a *separation*, consequently disunion, consequently breach of charity, would undoubtedly at first cause some suspicion that the wind did not blow from the right quarter; and I might perhaps have stumbled upon this advice of St. Peter—*Be sober and watch, because your adversary, the devil, as a roaring lion, goes about seeking whom he may devour. Whom resist you, strong in faith.* Which advice indeed might make me for some time stand upon my guard, and by what I now look upon strength of faith, make some resistance: yet if once I could arrive at that profound height of humility, as to prefer my private spirit, my own private judgment, to the public spirit and judgment of the catholic church, then because *God resists the proud, and to the humble he gives grace*—then might I expect grace, to condemn as abominations of popery (to use your own expression), those doctrines, ceremonies, &c., introduced by St. Austin into this land at the conversion of England from idolatry to Christianity. Wherefore might not you reasonably imagine that such evidence as had wrought in you effectually a thorough change, might make some impression on me? since no one's heart is so hard, but the power of God is all-sufficient to soften and at length reduce into a perfect compliance and obedience to his will. Where then is your great charity towards me? Where your zeal for your neighbour's good?

Since, therefore, you have not been so kind and friendly as to communicate the whole affair to me, you cannot well expect a full answer. However, what observations I have made, not framed from the inventions of my own head, not relying herein upon my own judgment, but drawn from holy scripture, according to the sense of the catholic church in all the ages of Christianity, to whom as it belongs to determine and propose to us which are to be looked upon as genuine books of scripture, so does it belong to her to determine and propose to us the genuine sense of those books: to her judgment I desire to conform my sentiments.

It is manifest from holy writ, that there have been, and are to be, true and false prophets: that there are good and bad spirits: that there are sincere and deceitful revelations: and that, in discerning of them, there is great caution to be taken, lest otherwise we be deceived: wherefore our blessed Saviour admonishes us in these words:—*Take ye great heed of false prophets which shall come to you in the clothing of sheep, but inwardly are ravenous wolves; by their fruits shall ye know them.* Conformably hereunto, St. John—*My dearest, believe not every spirit, but try the spirits whether they be of God.* Where, after giving a particular mark proper against heretics of those times, Cerinthus, Ebion, &c. he gives this most sure and general mark: *we are of God: he that knoweth God heareth us: viz., the apostles, and their lawful successors and pastors, whose province it is to teach and govern the church of God. He that is not of God, heareth not us: In this we know the spirit of truth, and the spirit of error.* To the same purpose, St. Paul—*False apostles are crafty workers, transfiguring themselves into apostles of Christ:* and no marvel, for *Satan himself transfigureth himself into an angel of light.*

Upon this transfiguration the holy fathers and doctors of the church make this observation, that it most commonly happens, when he endeavours to attack such persons, as he sees piously inclined (and such an one I did always take you to be), then does he artfully lead them to bad under a pretext of good, and unto vice

under the colour of virtue and greater perfection: this seems to me to be your case. Your revelation proposes to you the love of God above all things as a law. This may appear to you at first sight very plausible, since the end of the precept is charity, as the apostle has it.

Then your stranger comes, and requires you should obey the voice of the Lord. Very well. Where then lies the deceit? They both have left off short, and therefore, both have left you in the dark.

The revelation should have further explained whether this love was natural and in man guided by reason alone: or, love infused and supernatural, and guided moreover by faith, and is called charity; and is what the apostle means, when he says—*The end of the precept is charity.*

The revelation should moreover have explained, in what the love mentioned does consist, upon what it is grounded, the method and means to attain it, what effects it produces, and the like.

Then your stranger should have declared after what manner we are to hear the voice of the Lord. In these, therefore, your revelation and stranger seem to have been defective, and herein, as I observed, to lie the deceit. If, therefore, you will give me leave, I will endeavour to be your monitor as to some of these points: not on my own head, but from what we are taught by scripture and its interpreter the catholic church.

We will suppose then, if you please, the love mentioned to be Christian, since you say, you retain uniformity in Christian love. Although it be a difficulty, how you can retain a Christian love, who, as much as in you lies, seem to renounce that very thing, that baptism, which made you a Christian, of which our blessed Saviour speaking, says—*Unless a man be born again of water and of the Spirit, the Holy Ghost, he cannot enter into the kingdom of God.* And that he speaks of the element of water appears most evident, from the behaviour of Philip the deacon towards the eunuch of Candace, queen of the Ethiopians—the behaviour of St. Peter with regard to the Gentiles who had received the grace of the Holy Ghost as related in the Acts of the Apostles: and conformably hereunto from the behaviour and practice of the catholic church in all the ages of Christianity recorded in Church History.

Let us nevertheless suppose, as I said, the mentioned love to be Christian. If Christian, it must necessarily be supernatural, proceeding from grace, which is above nature, and one of the theological virtues called charity, which is subjected in the will, and therefore acts according to law, but cannot properly be styled a law, yet being the greatest command of the law, the end of the precept: the law of Jesus Christ is sometimes called the law of love, because it induces us to the love of God, not out of a motive of fear, as the law of Moses, but out of a motive of pure love: yet it is requisite that this said charity be accompanied by two other theological virtues—faith and hope; according to that of the apostle—*Now there remain faith, hope, and charity, these three, but the greater of these is charity.*

Of which faith and hope your revelation says not a word, and therefore is deficient: since by faith, which resides in the understanding, and therefore declares and dictates what to believe, what to do, what to hope for, and charity grounded upon faith and residing, as I said, in the will, acts accordingly in order to give glory and honour to Almighty God, and obtain what faith proposes to us to hope for. So that charity presupposes faith, since St. Austin observes, and 'tis conformable to the philosopher—"Things unseen we may love, but things unknown we cannot."

Nor can any person be truly said to love God really above all things, who is not ready to obey his commands in all things, and obey his voice. This, you'll say, is the very thing I would be at. "And therefore durst not but obey, lest my disobedience had been rewarded as was king Saul's by the Spirit of God being taken from him, which at present gives me great content . . . waiting of God for knowledge of his will."

Give ear, therefore, to the will, the voice, the command of God in general, from whence you may learn his will, his voice, his commands as to particulars.

At the transfiguration of Jesus Christ on the holy mountain, supposed to be Thabor, *from God his Father* a voice out of a bright cloud—*This is my well-beloved Son, in whom I am well-pleased. Hear you him.* I imagine your answer is—*Content.*

Hear then what his beloved Son says to his disciples, representatives of the church—*He that hears you, hears me, and he that despises you, despises me, and he that despises me, despises Him that sent me.* And in another place mentions expressly the church, reminds us to it: *Tell the church, and if he will not hear the church, let him be to thee as the heathen and publican.*

Now am I at a loss how, in this point, you hear Christ. How you comply with his command, since you refuse to hear his church; that church of which St. Paul speaks, when mentioning matrimony, he says—*This is a great sacrament* (which word I can learn from this, and other places of scripture, whilst you tell me,—“I must take leave to use the word Sacrament, though I confess I never learned it from scripture”) *in Christ and in the church.*

That church which must necessarily be visible, otherwise I, for my part shall be at a loss how to tell the church and hear the church—and so put Christ's orders in execution. Whereas if I have recourse to the meaning of this word *church*, which is the English of the Greek word *ecclesia*, made use of also in the Latin language, I shall find, as you may see in the English dictionaries, that it signifies a congregation of the faithful, by which is undoubtedly meant some visible body and society of persons, who compose the church, and I may be able to comply with this command of Christ, *Tell the church and hear the church.*

Moreover now, if I am bound to hear the church, the church must speak nothing but Truth and cannot err, and besides must have a full authority over her children, inasmuch that who refuses to hear her is pronounced by Christ himself *as heathen and publican*, that is, out of the way of salvation.

The only thing, therefore, which remains, is to find out this visible unerring church, or congregation of his, Christ's faithful people. And to arrive at this, there must undoubtedly be left us some evident marks and tokens, whereby she may easily be distinguished from all other congregations whatsoever.

The apostles took care of this, when in their creed they inserted this article—*I believe the holy catholic*, that is, universal church. The fathers of the first Vicene Council took care of this, by more fully explaining the same in their creed, thus—*one holy catholic and apostolic church.*

These notes or marks you may find, by a due examination, to be applicable to that church in communion with the see of Rome, and to no other church or congregation, as may appear from some catholic books, which I imagine you may as yet have by you, and therefore shall not at present enlarge upon this subject, but if required, shall endeavour, to the best of my capacity, to make evident.

In like manner not to trouble you with too many things at once, I refer you to those catholic authors, where also, with due examination, I am persuaded you

may find satisfactory answers to your reasons for a nonconformity, and whatever Barclay's Apology, (“where may be known more what is your opinion of religion,”) whatever, I say, may be there advanced contrary to the established doctrine of the catholic church. So that, whatsoever you may think, there needs no farther confutation of that book.

However, if you think proper, I shall always be ready to discourse and discuss, either by word of mouth or writing, those points over with you, or any in particular; desirous to exhort in sound doctrine, and reprove them that gainsay it. Not out of my own invention, but persevering in the doctrine of the apostles and their successors.

This I am desirous of; yet since my chief business at present, with regard to your letter, being to discuss and make farther animadversions upon your revelation, which has chiefly caused all this great and wonderful change in you, and upon which you ground as I take it, all your new discoveries, therefore I shall consider it farther, and from the effect guess at the cause, after first having reminded you of some more properties of the true church of Jesus Christ; as that is the pillar and ground of truth. Of which our Saviour says to Simon—I say to thee that thou art Peter (i.e. a rock) and upon this rock will I build my church, and the gates of hell shall not prevail against it. Of which, to the apostles and their successors, representatives of the church, he says—I will pray the Father and he shall give you another Paraclete, that he may abide with you for ever, the Spirit of Truth; and when He, the Spirit of Truth comes, He shall teach you all Truth. And much more to the same purpose in many other places, which may be too tedious to insert at present. But I hope what I have mentioned may be sufficient to convince any reasonable person, who credits the scripture, that this church cannot err, or Christ himself, who is truth—and sends us to hear his church—must certainly be the author of error.

If, therefore, any one asks me why I believe the great mystery of the trinity, and that of the incarnation, or the like, surpassing all human reason, I answer, because they are revealed by Almighty God, who can neither deceive nor be deceived.

If you urge farther, how come I to know that these mysteries are revealed by Almighty God?

I answer, because the one, holy, catholic, and apostolic church, which I believe in the creeds, and which Christ commands me to hear, proposes the same to me, for to believe. All which I thought proper to remind you of, that by comparing the effects of your revelation, with the established doctrine of the catholic church, you may more easily and evidently discover from whence your revelation proceeds.

'Tis a general observation of the doctors of the church, who have made it their business to discern divine revelation, from a diabolical or human spirit, that the former causes in the soul true sentiments of humility; a diffidence in their own judgment, recourse to take advice and counsel upon the matter: whereas the latter carries with it an air of pride and arrogancy.

Now reflect with yourself to what your revelation has led you. Does it not tend to make you prefer your private spirit, to the above-mentioned public spirit of the catholic church?

Does it not incline you to postpone the general approved judgment of all the ages of Christianity, as most evidently appear from Church History, and to follow your own personal judgment?

But the revelation, I presume you will say, was so evident, that it wanted no consultation; so evident—“that you believe I should have credited it from your mouth, if it had not led to a separation from our holy mother the Church of Rome.” Very well; yet, since

I have not been acquainted with the whole, I, as yet, cannot imagine, nor will I think you pretend, your revelation to be more solemn and evident than were the revelations made to the apostle St. Paul, which, though confirmed and testified by many miracles, as we read in the Acts of the Apostles, yet did not hinder his humility from conferring matters with the other apostles, especially Peter, as he himself testifies to the Galatians, twice upon that account going to Jerusalem: and the reason he alleges was—*Lest perhaps in vain I should run, or had run.*

Now am I of opinion, if St. Paul was so humble, as to confer with the chief of the apostles, and principally names St. Peter, that your humility might condescend to confer with the successors of the apostles, and particularly the successors of St. Peter in the see of Rome, *Lest perhaps in vain you should run, or had run.*

Had the instructions St. Paul received from his revelations not been conformable to the doctrine of Christ's apostles, and approved of by them, undoubtedly he would have looked upon himself to have been deluded, and to have run in vain.

If, therefore, the documents received from your revelation be found after a due examination, not only to be conformable, but even to run counter to the doctrine of the apostles handed down to us by their successors, what judgment can you make, but that you run in vain?

And that your revelation was a mere illusion of your bad genius, craftily laying hold of a suitable occasion to deceive, by transfiguring himself into an angel of light.

From all which you may easily perceive, until I have farther informations, what my sentiments are of the matter.

Wherefore I take leave to admonish you, as you tender your salvation, to consider well this grand affair, lest if like the lost sheep you return not to the one only sheepfold, you may be among those of whom St. John says—

They went out from us, but they were not of us, for if they had been of us, they would surely have remained with us. Solomon's advice is—*Lean not upon thy own prudence. Be not wise in thy own conceit. See therefore that the light which is in thee, be not darkness.*

Return, return. What I say to you, I say to your companion.

The door is always open to whoever is rightly disposed for to enter, and whoever *climbeth up another way, he is a thief and a robber.* Return, therefore, I say, to the true light of the gospel, that light of faith in the catholic church, which has most conspicuously shined for above these 1700 years, notwithstanding all oppositions of powerful adversaries, as plainly appears from ecclesiastical history.

When returned, then may you *hold that which thou hast, that no man take thy crown*, a crown of everlasting glory, prepared for such only as persevere in faith and good works—otherwise . . .

That you may be so happy as to obtain that so desirable a crown, humbly beg of Almighty God grace to merit, by complying and operating with it, that eternal felicity: for which end my poor prayers shall not be wanting, who remain, Sir, your well-wisher and humble servant in Jesus Christ,

THOMAS WORTHINGTON.

MIDDLETON, March 29th, 1744—5.

[Joseph Milthorpe's reply in our next.]

IF a good man cannot prevent evil, he will hang heavy on its wings and retard its progress.—*Cecil.*

ANTI-SLAVERY APPEAL.

It is earnestly hoped the following appeal will meet with a hearty response from our Anti-slavery female friends, in all parts of the country; and that where there is no organized society to take it up, some will be found willing to unite in an effort to obtain signatures to the Address, in their respective neighbourhoods.

THE Birmingham and Westbromwich Ladies' Negro's Friend Society, deeply impressed by the recent accounts of the aggravated horrors of the African Slave-trade, believe it their duty to address the Queen on the subject, and to invite the friends of the cause generally to unite with them.

Calling to mind the successful part which was taken by the Women of Great Britain, in the one great effort throughout the country, which terminated in the extinction of slavery in our colonies, and believing that though this is happily accomplished, there is still a duty to be performed towards the present victims of Slavery and the Slave-trade, they are earnestly desirous that the co-operation of the Friends of the Negro, in all parts of the country, should render this a truly national memorial. They feel assured that the diffusion of information on the subject must arouse the active sympathy of their fellow-countrywomen; and they trust that those who feel an interest in the cause will endeavour to obtain signatures as extensively as possible, and to promote the objects it proposes by every means in their power.

Copies of the Memorial, papers for signature, and further information on the subject, may be obtained on application to the Secretaries,

LYDIA EDMUND STURGE.

MARY RUTH MOORSOM.

Birmingham, 4th Month, 1849.

GREAT BATTLES IN INDIA.—THE VOTE OF THANKS

ON the 24th current, the Marquis of Lansdowne in the House of Lords, and Sir John Cam Hobhouse in the House of Commons, moved the vote of thanks to the Governor-General, the Commander-in-Chief, the Officers, and men, engaged in the recent slaughters in the Punjaub. The praises of the movers, and the members of both Houses, were laudatory in the extreme. The Glory of the British Arms—Gallantry—Glorious successes—Splendid triumphs—Brilliant exploits—Old England's flag—Military Glory—and many other fulsome epithets, were lavished without measure on the promoters and actors in these sanguinary and cruel scenes. Miserable consolation, truly, for the horrors and sufferings attendant on war. But Murder is Murder still; and all the flattery that legislators may offer, can never change its real character. It is a happiness for the people, that they are learning a better lesson than the one sought to be taught them by their representatives and hereditary law-makers; they *do* know better than to associate the name of an Almighty Parent with such abominations; for war will soon have had its day: it may linger for a time, but its course is downward; and though every effort be made by "the powers that be" to perpetuate the wickedness, it will wither and decay before genuine Christianity. Surely the inhabitants of India may most truthfully say, that for the murders of our countrymen, and the manifold wrongs done to our industry and commerce, &c., for a long series of years, by so called Christian Britain, there will be a day of recompense. H.

EVERY duty has a blessing in it, which cannot be obtained but by the performance.—*Dillwyn.*

TO OUR SUBSCRIBERS AND ADVERTISERS
IN LONDON AND VICINITY.

We have now the satisfaction to inform our metropolitan friends, that we have succeeded in obtaining what has long been represented, and appeared to us, a desideratum in connection with our Journal—a Publisher in London.

As will appear, accordingly, from the imprint of the present number,

THE BRITISH FRIEND
will, henceforward, be published in London, as early as in Glasgow, by

CHARLES GILPIN,

5, BISHOPSGATE STREET WITHOUT;

and, for the further convenience of our London connection, we may state, a Box will be kept at CHARLES GILPIN'S for the deposit of Advertisements, Subscriptions, &c. &c.

We may remark, that THE BRITISH FRIEND has hitherto been virtually as much metropolitan as provincial—it being uniformly in London, and in extensive circulation there, on the day of its date, the same as where it is printed. The arrangement, however, which we have now announced, will remove any shadow of objection on this score; and, we trust, be mutually serviceable to our supporters and to

Their obliged friends,

W. & R. SMEAL.

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P. I. BUTLER, 15, Wells Street, Gray's Inn Road.

THE BRITISH FRIEND.

GLASGOW, 4TH MONTH, 30TH, 1849.

NOTICES OF MINISTERS TRAVELLING.—At Albans Monthly Meeting on the 11th inst., a certificate was granted to JOHN FOSTER, of Luton, to pay a visit in gospel love, to Friends within the meetings comprizing the Quarterly Meeting of Sussex and Surrey.

RICHARD F. FOSTER, and WILLIAM DENT, are about completing their visit to the families of Friends in Liverpool preparative meeting.

Since our last, JOHN FINCH MARSH has been occupied with his religious engagements among Friends in Cumberland, and our last advices left him at Whitehaven on the 25th ult., intending to proceed to Pardshaw Hall. It is expected, we believe, that he will be at the General Meeting for Scotland, to be held at Edinburgh, on the 14th of 5th Month.

RACHEL SAVORY, of Peckham, and SARAH FORSTER, of Tottenham, have, during the present month, been paying family visits within the compass of Peel Monthly Meeting, London.

ELIZABETH HANBURY, of Stoke Newington, and PRISCILLA GREEN, of Saffron Walden, have been engaged during the same period in visiting the families of Gracechurch-street Meeting.

SARAH ORD, of Preston, some time ago, received the consent of her Monthly Meeting to reside for a time within the limits of Manchester Meeting, and for such religious service as may be required of her, in that and a few meetings adjacent.

LYDIA A. BARCLAY has, we believe, completed her religious engagement among Friends of Cornwall, &c., and is, we presume, now in Dublin, with a view to attending the Yearly Meeting there.

MARY ANN BAYES, of Hertford, has been liberated by her Monthly Meeting, to hold public meetings with the inhabitants of that town and vicinity. At the date of our last advice, several meetings had been held to satisfaction.

JOSHUA TREFFRY, of Plymouth, was liberated by his Monthly Meeting, on the 28th ult., to visit Friends within the compass of the General Meeting of Hereford, Worcester, and Wales.

ANTHONY WIGHAM is at present engaged in visiting the families of Friends belonging to the 'Two Months' meeting of Edinburgh; and was to be at Edinburgh on the 29th inst.

THOMAS ARNOTT, of Wainville, Ohio, with a certificate from Indiana Yearly Meeting, to visit Friends in Great Britain and Ireland, landed at Liverpool on the 19th ult. He was intending, we understand, to embark for Dublin to attend the Yearly Meeting there, on the evening of the 26th, in company with Lydia A. Barclay.

MARY MILLER, of Whitehaven, received from Pardshaw Monthly Meeting, on the 17th instant, a certificate to visit the Meetings of Friends within the limits of the Quarterly Meetings of Kent, Sussex, and Surrey, with liberty, in some instances, to sit with Friends in their families; and MARY NICHOLSON, of the same place, was liberated to accompany her in this religious service.

THE CRIME OF MURDER.—CAPITAL PUNISHMENT.—The records of our Assize Courts, for the past month, have been unusually pregnant with this dreadful crime. It is many years since we have been startled with such a succession of heinous offences against human life, as have marked the course of the present circuits. Assassinations have been committed with a frequency,

and with a degree of atrocity, which are truly appalling.

It is quite certain the government have as yet failed to provide any punishment, which has proved itself sufficiently deterrent against this worst of crimes. While it is not our purpose here, to review the history of the facts, which have already so painfully engrossed the public attention, the above consideration is highly important. The results of the Spring Assizes, as far as they have yet gone, give a total of 10 or 12 culprits who have been "left for execution." Is it not then of grave importance, that capital punishment is ineffectual as a preventative of murder? Crime in the mass is not increasing to any great extent. Those crimes which were formerly punishable with death, and in which that penalty has since been remitted, certainly do *not* increase in any great or alarming ratio; while it is equally certain, that the crime of murder—the one sole exception to which the death penalty is attached—is increasing not only in the frequency of its occurrence, but in the dreadful horror of the circumstances of its perpetration. If it is thus plain, that the safeguard which the law throws around human life is insufficient for the purpose, it becomes a fair subject of discussion whether that safeguard is not vicious in principle, and hence its failure. We know how distasteful the expression of this opinion is to a large class of the public. We know they contend the great danger there is of trying the experiment with the crime of murder. We know it may appear difficult to suggest any secondary punishment which shall meet the requirements and demands of society. Knowing this, we cannot help bringing the subject again before our readers.

For some culprits, humane efforts have been made to obtain a mitigation of the punishment. But more particularly in the case of the unhappy female at Bristol, who recently paid the extreme penalty of the law, for the crime of which she was found guilty, and to which she confessed. Public meetings were held; deputations were sent; petitions after petitions were forwarded, though it is to be regretted, without success. Amongst others a memorial from Friends in Bristol, was conveyed by two of our members,—S. Capper and S. Bowden,—to Earl Fitzhardinge, with the desire that he would, by his influence, support its request. To which he replied, that he could not view capital punishments in the same light they did, consequently he was unable to accede to their wishes. A deputation also waited upon Sir George Grey, accompanied by a Friend in London,—Charles Gilpin,—a zealous supporter of the abolition of death punishment. As Sir George could not, however, see any mitigating circumstance in the case, he could not comply with the prayer of the deputation; and with regard to their arguments, he replied, his office was not to alter the law, but to carry it out impartially. To those who took an active part in this matter, the thanks of the community are justly due; while there remains ample room for increased exertion, and for each *individually*, to endea-

avour by all proper and possible means, to diffuse those humane and Christian principles; believing, as we firmly do, that long ere the present generation shall have past away, there will be an entire erasure of the penalty of death from the practice of our courts of justice.

The following particulars, for which we are indebted to an esteemed correspondent, are appended as strikingly manifesting the inefficiency of the gibbet in repressing crime:—

There was a young man, a native of Litton, near Tideswell, in the High Peak of Derbyshire, who had fallen into dissolute habits, but whose father was a person of good character. That young man broke into a toll-bar house, situated within two miles of his native village, at a place called Wardlow Mires; and he then murdered and robbed the woman who kept the bar. He was tried for the crime, at the assizes held at Derby, in the spring of the year 1815. He was hanged there, and his body was conveyed from thence and suspended on a gibbet, erected near to the toll-bar where the crime was committed.

Soon after that had been done, two men, who resided in the same neighbourhood, robbed another man named Bagshaw, within half a mile of the gibbet: and those two robbers were transported for committing that crime.

There stood, at the distance of about a quarter of a mile from the gibbet, a farm-house, with lands belonging to it adjoining the same. From that house, and those lands, the gibbet and the remains of the body thereon, were plainly seen.

There resided at the house referred to, a farmer named Ralph Bramwell, with his wife; and with them lived their niece, a young woman, named Hannah Boekin, who filled the place of a servant. It seems her conduct towards her uncle and aunt had been such, that she was sent away, and another girl, her cousin, was taken into her place. Hannah after that, was so desirous of regaining her former situation, that she determined to remove her cousin, by means of poison. She made some cakes in which she mixed arsenic, and went, with them in her pocket, to her uncle and aunt's on pretence of a visit. At milking time, she went with her cousin to a field where the cows were to be milked. From that field the gibbet was plainly to be seen; they being very near each other. She invited her cousin there to take some of her cake; with which invitation her cousin complied, and in consequence thereof, she died. This event took place in the year 1818, about three years after the gibbet was erected.

It was not long after this poisoning happened, that the gibbet was taken away; and taken away upon the application to the authorities, of several influential persons residing in the district, who probably thought the thing not only disgraceful to the neighbourhood, but useless in checking crime.

We are glad to observe that the motion of William Ewart, M.P., on the abolition of capital punishment, is shortly to be again brought forward in the House of Commons. The anti-capital punishment society of London, we are pleased to find, have been sending circulars to their correspondents throughout the kingdom, calling upon the different constituencies to urge upon their representatives the duty of being present at the introduction of the measure in the house, and to give it their support. There is but little time for action in this important labour, as the motion comes on, it is understood, early in the ensuing month; but

we trust the great importance of the subject will stimulate our readers, and Friends in general, to use their utmost endeavours to promote the desired object.

VOLUNTARY SCHOOL ASSOCIATION.—We feel great pleasure in directing the attention of our readers to the advertisement, in another place, of the Annual Meeting of this highly interesting and important Association. Had our space permitted, we should have been glad to have given a more detailed notice of its principles and objects; as well as to have enlarged upon its merits, and its claims to general support.

From the Address circulated by the Committee, we quote the following :—

“The publication last year of the Minutes of the Committee of Privy Council, gave rise to much diversity of sentiment amongst the friends of Popular Education. These Minutes, by developing an extensive scheme of Government aid to Schools, including such as were of a denominational character, were regarded by many, as seriously compromising the claims, both of religious truth and religious freedom. Those who thus thought, of course, felt that *they* could not avail themselves of the proffered aid, and some amongst them have been induced to supply what they deemed a deficiency in our educational institutions, by founding a Voluntary School Association, on the following distinctive principles, viz.—the repudiation of all State assistance, and the communication of *religious* as well as secular instruction to all children whose parents make no objection to it, in such manner as to engage the co-operation of Christians of different denominations.

“The promoters of this movement are of opinion, that secular instruction should be given in Schools for the poor to as great an extent as possible. They are also deeply impressed with the importance of imparting, in such Schools, a knowledge of those great truths of religion, which are the only solid foundation of individual or social happiness, and which are closely connected with the eternal interests of all. They desire therefore to inculcate the fundamental doctrines in which Christians generally are agreed, whilst they would avoid the teaching of those peculiarities which may be regarded as of a sectarian character.

“The founders of the Voluntary School Association are most decidedly opposed to all State aid for educational purposes. They deem it *unjust* to teach at the public expense religious sentiments and practices, however correct, which are at variance with the conscientious convictions of any portion of the people. They consider also that to apply the national resources to the dissemination, in Schools, of all those *various* and *contradictory* sentiments which prevail in the United Kingdom, (some of which, at least, *must* be seriously erroneous), is to pour contempt on the claims of truth, and to adopt a principle consistent only with indifference to all religion.

“Thus objecting to the interference of Government, the promoters of the Voluntary School Association believe that the most effectual means of rendering their protest against such interference available, is to shew by their contributions and efforts, their interest in the establishment and support of Schools, and thus to lessen the amount of that ignorance on which the assumption of the necessity of State aid is founded.

“To stimulate and assist in this great work will be the main object of the Association. It will do this by obtaining funds from persons in various parts of the

country, especially the more affluent districts, and distributing them, to a considerable extent, in aid of Schools in poorer localities. It will also be an important part of the business of the Society to establish a Model School for children, and one or more Normal Schools, in which Teachers, who possess the needful moral and religious character, combined with the requisite general ability, may be trained for their important office.

“In pursuance of these objects, the Committee are now engaged in endeavouring to raise the funds necessary for commencing operations. A large field of usefulness lies before them, which they will rejoice to occupy. To do this with effect it is, however, essential that they should receive a large measure of support. They therefore earnestly appeal for aid to the friends of enlightened education—to all who desire the mental and moral elevation of their humbler fellow-countrymen, and who seek the diffusion of religious truth by means not incompatible with the rights of conscience, nor dangerous to civil freedom.”

The following sums subscribed by Friends in aid of this Association, indicate the importance attached to its object :—Joseph Sturge (£100 per annum for three years), £300; Edward Smith, Sheffield, donation for 1848, £25; G. W. Alexander (in two years), £500; A Friend per do. (£100 per annum for three years), £300; A do. to Education, per do., for 1848, £25; Joseph Cooper (don.), £10 10s.; Ann Alexander, Stoke Newington, £10 10s.; Thomas Harvey, Leeds, £5; John Candler, Chelmsford (sub.), £1 1s.; Joseph Barrett (sub.), £2 2s.; William Cross, Colechester (don.), £5 5s.; W. Rowntree, Scarborough (sub.), £5 5s.

Since the foregoing were received, some time has elapsed; and we learn that among the recent contributions, are a second donation of £25 from Edward Smith, of Sheffield; £50 from Henry Kelsall, Rochdale; S. M. Peto, M.P., £50; and S. Kershaw, M.P., £10.

It may be truly stated, that the Association has thus made considerable progress in the collection of funds, the establishment of a Normal Training School for male teachers, and the formation of a female committee, which, it is hoped, will ere very long take the superintendence of a Normal School for training of female teachers.

TITHES IN IRELAND.—We lately mentioned a heavy distraint having been made on our friend, Abraham Fisher, of Youghal, by the Duke of Devonshire, for this anti-christian demand. He is likely, we understand, to be soon again a heavy sufferer for the same testimony, some of the circumstances attending which are very peculiar, and deserving the notice of Friends.

Nearly twenty years ago, A. F. became possessed of an undivided share in an estate in the King's County,—the other owners being Friends, except one, who is the wife of a clergyman, and never made profession with our Society. The law converting tithes into a rent charge, subjected the owners to its payment, in place of the occupiers, as previously. The Marquis of Downshire claimed 2-3ds., and the vicar 1-3d.; and they both united to make our friend

liable for the whole, even for the share of the clergyman or his wife. Strange anomaly! A clergyman seeking to make a Friend pay tithes due from another clergyman! Such a case, probably, was never heard of before!

Arrears accumulated, and proceedings were recently instituted to recover from A. Fisher upwards of £170—for 10½ years. The magistrates succumbed to the great, and an appeal was made to the judge of assize, which came on lately at Cork. At the first hearing, the judge said that he considered the case of so much importance, and there were so many nice points in it, that he would have to consult his brother judges in Dublin before he would decide; but recommended that the counsel on both sides should meet, and try for an arrangement. After some difficulty, it was agreed that the judge should affirm the decision of the magistrates for our friend's own portion of the demand; for either two or six years, as the judge considered that the claimants were by law entitled to. He decided for six years, leaving a sum of £41 to be distrained for,—a heavy amount, taking nearly double its value of stock to satisfy it, in these depressed times. For this decision of six years, in place of two, the judge gave an extraordinary reason—saying, “that although the 1 of William IV. stated in the preamble to be for the ease of the conscientious scruples of the Quakers, it was evidently meant as a severe or penal enactment; and, therefore, it could not be the intent of the legislature to continue such a favour to the Quakers as the limitation of two years, as provided in the 1 of George II., and he would therefore give six years,”—or to this effect. A strange supposition, we think, to get over the two years' limitation provided in the first act, giving magistrates a jurisdiction as regards tithes, which does not appear to be repealed or altered. Though other parts of this act have been altered, it is conceived that this limitation must still remain in force, and that the decision should have been for only two years.

Whether the claim to these tithes rests on a deed of trust we cannot tell; but, as we hinted in our former article, does it not seem a subject worthy of the investigation of Parliament? And ought not Friends, as a body, to take the matter up, preparatory to such investigation?

WIGTON SCHOOL.—We learn that at the late Quarterly Meeting for Cumberland and Northumberland, it was agreed to fix the charge for the admission of children from other Quarterly Meetings at £20 per annum, instead of the fluctuating charge formerly adopted. This regulation applies also to those children who are connected with the Society, but are not in membership. There is likely to be room for a few pupils, after the ensuing vacation.

GLOUCESTERSHIRE AND WILTSHIRE.—The summer Quarterly Meeting is appointed to be held at Frenchay, on the twenty-sixth day of the sixth month.

POOLE AND SOUTHAMPTON MONTHLY MEETING is to be held at *Southampton*, in the sixth, ninth, eleventh, and twelfth months; at *Poole*, in the fifth and seventh months; at *Fordingbridge*, in the eight and tenth months, at the time stated in the printed account; except the seventh, which is on *the day before* the General Meeting.

CHRISTIAN CHARITY.—It is one of the surest signs that the natural life still exists and flourishes in us, if we have what may be called an *outward eye*; and instead of looking inwardly upon our own feelings, are prone closely to watch and to judge others. “Judge not, that you be not judged.” One of the first inquiries arising in the mind of a truly humbled and sanctified person, when he sees another in transgression, is, “Who maketh to differ?” And one of the first supplications which he offers is, “Lord, have compassion upon my offending brother!” He whose life is hid with Christ in God, may suffer injustice from the conduct or words of another, but he can *never suffer loss*.

INDIAN TEST OF HONESTY.—When the Indians went away after the cession of their lands east of the Mississippi, I went with them. I took up my quarters at the head waters of the Wis-se-ba, at the junction of two important streams, tributaries to the great father of waters; I opened a store, and resolved to become an Indian trader. Permit me to tell you a coon story—not a political one, but a commercial one. After exposing my goods (in all their Indian varieties) for some days, without any success in selling, I became almost discouraged, and nearly concluded to give it up. The Indians would come into the store by dozens; they would examine the goods and go away without buying. They had plenty of shu-ne-ah (money), and plenty of furs, and destitute of goods—and that was to me a mystery. At length, the head war-chief of the nation came into the store in company with a large crowd of Indians. He instantly exclaimed, “How do, Thomas? come show me some of your nice goods; what do you ask for this? I'll take four yards of calico, three coon skins for one yard, half dollar exactly, by, meby, to-morrow I'll pay you.” The next day he came accompanied with his whole band; his blanket above his waist was stuffed with coon skins: “American, I'll pay that bill now.” Suiting the action to the word, he begun to pull the skins from the blanket: throwing them on the counter, he counted out twelve and stopped, still holding the thirteenth in his hand; at last he laid it with the rest, exclaiming, “That's it exactly.” I handed it back to him, telling him he owed me but twelve, and that the Great Spirit would not let me cheat him. We continued to pass it back and forth, each one asserting that it belonged to the other. At last he appeared to be satisfied; he gave me a scrutinising look, then placed the skin within the folds of his blanket, stepped to the door, gave a yell, and cried with a loud voice, “Come, come right away all of you and trade with the pale face boy; he is honest, he will not cheat the Indian, he believes in the Great Spirit, his heart is big, he is an honest trader!” He then turned to me and said, “If you had taken that one coon skin, I would have told my Indians to have nothing to do with you, and would have driven you away like a dog; but I have found that you are the Indian's friend, and we will be yours.” The Indians then began to flock into the store and trade, and before the sun had gone down, I was waist deep in furs besides shu-ne-ah (money) in plenty. That one coon skin saved me.—*Niagara Mail.*

PETITION AGAINST RAISING THE YEOMANRY.

THE committee of the Warrington Peace Society have sent, for presentation to the Queen, a memorial, of which the following is a copy, upon the subject of yeomanry cavalry:—

The Memorial of the Committee of the Warrington Peace Society.

Sheweth,—That we have learned with concern that Sir John Gerard, Bart., the owner of an extensive tract of country in the neighbourhood of Ashton-in-Mackerfield, near Warrington, in the county of Lancaster, has obtained permission from the lord-lieutenant of that county to raise a new company of yeomanry cavalry from amongst his tenantry, and also to be appointed commander thereof.

And that we have also learned, with equal regret, that Thomas Lyon, the younger Esq. of Appleton, in the county of Chester, has obtained a like permission, for the same purposes, from the lord-lieutenant of that county.

That we believe the practice adopted by such landowners, of requiring their tenants to become soldiers under them, to be a retrograde step towards the barbarous feudal system by which this country, in former times, was often involved in civil wars and other unsettlement.

That the making a condition by owners of property in the letting of their lands, that the tenant shall provide either a man or horse, or both, for the yeomanry cavalry, is infringing upon the civil rights of such tenants, and upon that free exercise of their energies in procuring the necessary means for their existence or prosperity in life, which is the birthright of every subject of the British realm. And that such coercion by landowners over their tenants to become soldiers is an encroachment upon the religious liberty of all those who conscientiously object to war, or to warlike practices.

That when tenant-farmers, their sons, or servant men, are withdrawn for a week or longer time from their accustomed employments in the country, to assemble for military training in neighbouring large towns, where they are billeted for such temporary residence at the various public-houses (some of them the very lowest haunts of vice), they are often introduced to habits of debauchery and other gross immoralities to which they were previously unaccustomed, thereby creating, on their return home, domestic unsettlement, disease, and irregular habits with themselves, or amongst their families.

That your memorialists, also considering that the raising of additional cavalry forces, for preserving the peace of this country, instead of using legitimate civil means for that purpose, is an advance towards the introduction of a military government over this empire.

And they also considering that this country is now burdened by expenditure and taxation far exceeding the amount which the necessities of the state really require, earnestly implore that, in the exercise of her prerogative, the Queen will be pleased to withhold her sanction from the raising of any additional yeomanry cavalry forces by Sir John Gerard, Bart., by Thomas Lyon, jun., Esq., or by other landlords, from the appointment of either of them, or others, as commanders of such cavalry; or from the incurring of any increased expense for yeomanry cavalry, militia, or other military service.

Signed on behalf of the committee of the Warrington Peace Society, by

THOMAS WADDINGTON, Chairman.

In reply to this memorial, the following communi-

cation to the chairman of the committee has been received:—

WHITEHALL, March 28th, 1849.

SIR,—I am directed by Secretary Sir George Grey to inform you, that he has not failed to lay before the Queen the memorial of the Committee of the Warrington Peace Society, praying her to withhold her sanction from the raising of any more yeomanry cavalry, or the incurring of any increased expense for yeomanry cavalry, militia, or other military service.—I am, Sir, your obedient servant,

H. WADDINGTON.

Thomas Waddington, Esq., Warrington.

A correspondent has called our attention to the importance of the subject of the above petition; it is a branch of the War system which has hitherto obtained but little notice; but undoubtedly one that ought, in the rising sentiment of the public respecting wars and fightings, to claim the attention of the friends of peace, with a view to the adoption of every legitimate, constitutional, and Christian means for its prevention; not less on account of its repugnance to the benign spirit and precepts of Christianity, than on account of its uniform tendency to corrupt and demoralize the people.

Correspondence.

THE SPELLING REFORM.

To the EDITORS OF THE BRITISH FRIEND.

DEAR FRIENDS,—Your correspondent, John Faulder, in his letter which appeared in your last number, commenting on mine of the previous month, appears to have understood my assertion that “to attempt the construction of any practical system, on the basis of the present alphabet, is altogether hopeless,” in a much more limited sense than I intended; this misapprehension I might have easily guarded against, had I not thought my meaning was sufficiently obvious.

J. F. seems to think that the word *practical* has reference only to the mere printing of words. Had this been the case, I would have readily granted that I had, in my letter, disproved my own assertion; but the idea which I intended to convey was, that in the practical business of tuition, any system of spelling according to sound, without new letters to express sounds which, in the present alphabet, have no representative, that system would be found incomparably inferior to the true Phonetic system. I believe that, by the adoption of J. F.'s system, the great work of education would be very much simplified; but I think the Phonetic system would accomplish still more.

J. F. appears to consider that the great merit of his system is, that the printer, with his present types, could immediately adopt it. I am not sufficiently acquainted with the business of printing, to be able to speak much on this point; but it appears to me, that the quantity of vowel type in his possession, of the kind which J. F.'s system requires, would be found inadequate for extensive use; and if, therefore, he requires to procure an additional supply, he might as well, if expense is the question, obtain the new Phonetic types, they being to be had at the same price as the common ones.

I am not quite sure that I perfectly understand J. F., where he says, that “the letter (*h*) is commonly used to aspirate the consonants *p*, *t*, *s*; as *ph*, *th*, *sh*.” Does J. F. mean that the sound of *ph*, as in the word *Phonetic*, is an aspirated *p*? To me the sound seems to be a simple one, and of the same organic character as the sound of the letter *f*. The same remark applies

to the other sounds *th* and *sh*; with this exception, that they are uncompound sounds, which have no single representative in our alphabet.

Trusting that the day is not far distant when *The British Friend* will give more than a *specimen* of the Phonetic character, I remain, your affectionate friend,
23rd of 4th Month, 1849. S. X.

A WORD FOR THE BUSHMEN.

To the EDITORS of the BRITISH FRIEND.

DEAR FRIENDS,—Will you allow me, through the medium of your paper, to endeavour to correct an erroneous impression, very generally disseminated by the guardian of the Bushmen now exhibiting in this country? In his printed description, he asserts that they are entirely destitute of any perception of a Supreme Being, or idea of a future state of retribution. "All travellers," says he, in his printed lecture, "are agreed that they have no perception of a Deity,—no knowledge of futurity,—and no religious ceremonies or observances."

It is true that these degraded people have often been represented as destitute of a belief in a Deity, or a future state. Enslaved, and separated from their fellows; and scarcely able, without constant toil, to support life, some may have lost the power and habit of reflection, and all traces of sentiment; but Kolben assures us, that they have a firm belief in a Supreme power, which they term the God of all gods,—saying, that he lives beyond the moon. They have also an evil deity, whom they represent as an ill-natured being, and the author of all the mischief in the world. They offer sacrifices to him, in order to soften his temper. Kolben adds, "that they believe in the immortality of the soul, seems evident from these particulars:—they offer up prayers to saints, and are apprehensive of the return of departed spirits to molest them."

It is a mistake to suppose that the Bushmen are a distinct race, as stated by the lecturer who is exhibiting the specimens of this people. They are not a distinct race, but a branch or sub-division of the once extensive nation of Hottentots. This was at one time questioned. Lichtenstein, who was followed by other writers, asserted that the Bosjesmen were a peculiar family of men; he regarded them as entirely distinct from all the other inhabitants of Southern Africa. A careful comparison of their language, however, with that of the Korah, and other Hottentots, convinced Professor Vater that there is an essential affinity between them; and in recent times, according to Dr. Prichard, this conclusion has been fully established by local inquiries, and no diversity of opinion at present exists upon the subject.

We are assured by one of the latest and best writers on South Africa, that the Bushmen are the remains of Hottentot hordes, who subsisted originally, like all the tribes of Southern Africa, chiefly by rearing sheep and cattle; but who have been, by the gradual encroachments of European colonists, and by internal wars with other tribes, compelled to seek for refuge among the inaccessible rocks and deserts of the interior. They have acquired, from their increased perils and privations, "a more resolute and ferocious character. From a mild, confiding, and unenterprising race of shepherds, they have been gradually transformed into wandering hordes of fierce, suspicious, and vindictive savages; by their fellow-men they have been treated as wild beasts, until they have become assimilated to wild beasts in their habits and dispositions."

It would hardly be possible to draw a picture of human degradation and wretchedness, to exceed the real debasement and misery of the Bushmen, as displayed by most writers. "Without houses, or even

huts, living in caves and holes in the earth, these naked and half-starved savages wander through forests in small companies, or separate families, hardly supporting their comfortless existence by collecting wild roots, by a toilsome search for the eggs of ants, and by devouring, whenever they can catch them, lizards, snakes, and the most loathsome insects. It is no matter of surprise that those writers who search for approximation between mankind and the inferior order of creation, should fix upon the Bushmen as their favourite theme."

That they are the most degraded and miserable of all nations, and the lowest in the scale of humanity, may be admitted. But accurate observers, who cannot be suspected of undue prepossession towards opposite sentiments and representations of human nature, have drawn a favourable picture of the moral and intellectual character of the Bushmen. The traveller, Burchell, who sought and obtained opportunities of conversing with them, and of observing their manner of existence, though he found them in "the most destitute and miserable state, yet discovered among them traits of kind and social feelings, and all the essential attributes of humanity."*

It is unfair to estimate the character of the Bushmen and Hottentots from their present degraded condition, after the cruelty and oppression which they have endured from European colonists; who, for many generations, have broken their spirit and reduced them to bondage or exile. But from the accounts left by older writers of the condition of these tribes soon after the first settlement of the Dutch colony, the voyager, Kolben, has given us a full and circumstantial account of them in his time, and many of his descriptions are singularly at variance with the description which late writers have drawn. They were originally a numerous people, divided into many tribes, under the patriarchal government of chiefs or elders. They wandered about with flocks and herds, associated in companies of three or four hundred persons, living in villages of huts, constructed of poles or boughs, covered with rush mats. A mantle of sewn sheep-skins was their clothing; their arms were a bow with poisoned arrows, a light javelin, or assagai. They were bold and active in the chase; and although mild in their disposition, were courageous in warfare, as their European invaders frequently experienced.

Kolben extols their good moral qualities. "They are, perhaps, the most faithful servants in the world. Though infinitely fond of wine, brandy, and tobacco, they are safely trusted with them; and will neither themselves take, nor suffer others to diminish, any such articles when committed to their trust. To this quality they add the greatest humanity and goodness. Their chastity is remarkable; and adultery, when known among them, is punished with death." Kolben considered their intellect by no means deficient. He declares that "he has known many of them, who understood Dutch, French, and Portuguese, to a degree of perfection; one, particularly, who learnt English and Portuguese in a very short time, and having conquered the habits of pronunciation contracted from his native language, was said by good judges to understand and speak them with surprising readiness and propriety. They are even employed by Europeans in affairs that require judgment and capacity. A Hottentot, named Cloos, was entrusted by Van der Stel, the late governor of the Cape, with the business of carrying on a trade of barter for cattle with tribes at a great distance; and he generally returned, after executing his commission, with great success.

The accounts of the conversion of these people to

* Travels in Africa.

Christianity, display, in striking points of view, many traits in their moral and intellectual history. The early endeavours that were made to induce them to receive the truths of the gospel, were met with the same obstinate resistance of which we hear so much in almost every similar instance. After becoming converts, however, we are informed that "no other uncivilized race has given a more willing ear to the preachers of Christianity; and that none has been more strikingly and speedily improved by its reception, not only in moral character and conduct, but also in outward condition and prosperity."

I may add, that whilst the Bushmen were in Leeds, through the kindness of their guardian, I was allowed a private inspection of them; and the result of a minute examination of these interesting though degraded people was, the strongest confirmation of my belief that "they are indeed bone of our bone, and flesh of our flesh;" and that education and cultivation are alone required to make them what we now are.

I am, your friend, very sincerely,

WILSON ARMISTEAD.

Leeds, 4th Month, 14th, 1849.

P.S.—In the "Tribute for the Negro," page 261, are some favourable testimonies respecting the Bushmen, with interesting examples from Dr. Philip's African Researches.

PENNSYLVANIA ANTI-SLAVERY SOCIETY.

To the EDITORS of the BRITISH FRIEND.

DEAR FRIENDS,—I shall be obliged by the insertion of the following note, and the letter which accompanies it. To those who are acquainted with my friend, Samuel Rhoads, it will, I believe, be hardly necessary for me to say, that I unite with him in opinion, that contributions to the object named, will be a satisfactory mode of aiding the Anti-Slavery Cause in America.

I shall be pleased to forward to Philadelphia any contributions in money that are entrusted to me.

Respectfully,

JOSEPH STURGE.

Birmingham, 4th Month, 16th, 1849.

My dear friend, Joseph Sturge,—The following letter, which came into my hands a few days ago, sufficiently explains its object. I commend it to the favourable consideration of the Slave's friends in Great Britain. The only answer, I presume, needed to the inquiries it contains is, that no direct appeal has heretofore been made by the Pennsylvania Anti-Slavery Society to the sympathies of British abolitionists, and no arrangement proposed through which their generous offerings might be transmitted. May all our efforts for the liberation of the poor Slave be such, that we can fervently crave for them the Divine blessing; ever remembering, that the cause is the Lord's, and that to Him alone, while we faithfully plant and water, we must look for the increase.

Very truly, thy friend,

SAMUEL RHOADS.

Philadelphia, Jan. 7, 1849.

To Samuel Rhoads—Respected Friend,—Your well known Anti-Slavery character, and your intimate acquaintance with some of the abolitionists of Great Britain, induce us to take the liberty of addressing to you a few inquiries relative to the state of feeling at present existing among our British friends, and to their co-operation with the abolitionists of Pennsylvania.

The Pennsylvania Anti-Slavery Society is at present, as you know, the only state organization which exists in Pennsylvania for the purpose of abo-

lishing Slavery. Its basis is the great doctrine that Slavery is in all cases a sin, and consequently that immediate and unconditional emancipation is the right of the Slave, and the duty of the Slaveholder. Its mode of operation is the dissemination of this truth, by the various means wherewith the heart and conscience of this nation can be reached. Its hope of success is in the potency of truth to destroy error—of light to dispel darkness—of right to conquer wrong. It rejects the sword of the warrior, as an unchristian weapon,—it forms no political parties, believing that they are not appropriate or efficient instrumentalities for the promotion of moral reform. It refuses allegiance to the pro-slavery constitution of the United States, and exhorts every friend of the Slave to withhold his assent from that compact with iniquity.

With these principles, and these measures, the Pennsylvanian Anti-Slavery Society has been actively labouring during many years, amidst obloquy, and in the earliest stages of our enterprise, much persecution from nearly all classes of the community. During these years of conflict, we have naturally looked for co-operation to all those whose hearts were beating with sympathy with the heart of the bondsman. We have believed that our principles and measures met with a hearty assent from the masses of British abolitionists; and that aware of the difficulties with which we are obliged to contend, they would joyfully extend to us such aid as might be in their power. Occupying the position we do, on the northern borders of Slave States, and extending our operations into those States, those difficulties are great and more numerous than those which oppose the progress of our enterprise in our northern and eastern States. You are aware that nearly all the advocates of abstinence from Slave-labour products, resident in Pennsylvania, are embraced in our organization; that the organ of our Society, the *Pennsylvanian Freeman*, is the only avowed abolition newspaper, excepting your own, published in eastern Pennsylvania; that ours is the only organization which sustains Anti-Slavery lectures or agents; and which, to any great extent, publishes Anti-Slavery tracts and pamphlets.

This great work is left for us to do, and with the means which we can put in operation we are endeavouring to accomplish it. Why is it, then, we receive so little substantial proof of heartfelt co-operation from British abolitionists? Why is it that our Annual Fair, the profits of which are mainly devoted to carrying on the operations of this Society, is so entirely neglected by them, while their aid is liberally extended to other fairs in this and other parts of the country? Are we mistaken in supposing that their sympathies are with us, and that our measures meet with their approval? If so, we would be informed of it; or if they have misapprehended our position, we would gladly correct the error.

Your hearty sympathy with our labour, and intimate knowledge of its various departments, together with your intercourse with the abolitionists of England, suggest to us that inquiries upon this subject cannot be more suitably addressed than to yourself. A desire for the highest prosperity of our common cause, is our only motive for our troubling you with them.

Respectfully, your fellow-labourers in the work of Emancipation,

SARAH PUGH.
MARY GREW.

MACAULAY! be thy classic quill of swan or humble goose,
Let probity direct it still, nor nobler *Penns* traduce.
If "Hough's unsullied mitre"* preponderate the beam,
Than feather far more light, thy narrative will seem.

* Pope's Moral Essays.

A NECDOTES
OF THOMAS SCATTERGOOD AND HIS TIMES.

(Continued from page 65.)

REBECCA JONES now attended meetings constantly, although she could not do it without much opposition from her mother, and was subjected to many very trying things in fulfilling this duty. She was, however, enabled to rejoice when meeting day came,—and even the evening before, her mind, she says, “seemed under the preparing power for the solemn performance of Divine worship; of the necessity whereof I was now truly convinced, as well as of my unfitness therefor, without the daily influence of the blessed Spirit. The heart-tendering power of Truth in a very singular manner attended, inasmuch that if I was not in the enjoyment thereof, my meeting seemed in vain.”

“I frequently compared my situation about this time with that of the children of solid Friends, many of whom, I perceived, walked widely from their holy profession. I thought if I had been favoured with the like privileges many of them enjoyed, I had not had so much work for repentance. Oh! that they did but see, and rightly understand, the manifold obligations they are under to the everlasting Father, and also to their pious parents. O, the unspeakable advantage of an early education in virtue, and the fear of the Lord! Certainly, in the great day of decision, it will but add to the weight in the scale against them, who pursue lying vanities, forsake their own mercies, and rebelliously turn their backs on the admonitions, counsel, and instructions of tender, pious, heart-aching parents. I esteem myself as a branch broken off from the wild olive, and grafted into the good olive tree, and was secretly instructed that I stood by faith, and that the goodness of God would be toward me, while I continued in his fear,—otherwise I should be cut off. I often fervently desired that those who had erred and strayed among the youth, whom I compared to the natural branches of the good olive tree, might be grafted in again, for God is able to graft them in again. ‘Be not high-minded but fear,’ was the solemn admonition frequently sounded in the ear of my soul.”

We may often observe children of the family,—the sons and daughters of faithful men and women, who have not truly profited by the privileges they have enjoyed. Some of them have run into evil courses, and lost, even amongst men of the world, their reputation and standing;—some seeking for a less cross-bearing and more self-pleasing religion than that of their fathers, join some one of the form-laden, and ceremony-encumbered professions around them;—some retain their membership amongst Friends, yet give the energy of their minds to the acquisition of wealth, and demonstrate that they love the present world, and are not as pilgrims seeking for a better, that is, a heavenly. In vain for these has been the holy example, the Christian discipline, the pious advice, the secret prayers and wrestling of soul of their parents on their behalf. Whilst these are not prizing their privileges, we see some brought into our Society as from the highways and hedges, and made to sit amongst the princes of the people,—raised up as from the very stones of the street, to be first spiritual children, and then, as they advance in knowledge, to be fathers and mothers in the church. Yet the Lord’s blessing continues to be to children’s children of those that fear him; and he is still raising up and qualifying some of these to occupy the places of dignified and faithful ones, whom he has taken home to their eternal rest. It is heart-cheering to behold, how in divers instances, the blessing seems eminently to rest from generation to generation, on the seed of the faithful. Since the death of Robert Barclay, there has hardly failed to be

one or more true Quakers, amongst his descendants to uphold the Christian doctrines he so ably advocated by his writings, and adorned by his life. Some may deem that our Society has effected all the good it is capable of doing in the world, and be prepared to believe it will fall,—some may think that to those brought in from other societies we must principally look for supporters of the primitive principles of Truth;—we cannot believe either. We look hopefully for a brighter day to come for our Zion, a day of spiritual grace and enlargement; and we firmly believe that the Lord will continue to bestow his gifts upon her children, from generation to generation.

Towards the close of the last century, an individual, called in from another profession, preached in one of the meetings of Friends in Philadelphia. When he had closed his communication, one of the ministering Friends present, rose with these words of Isaiah, “Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vine-dressers.” Instantly Samuel Emlen, who, though knowing the gathering mercy of God was towards all, yet felt his heart clothed with love to the children of the family, and warmed with a present assurance that the Lord’s peculiar blessing was not to be taken from them, broke forth in an animated voice with the succeeding verse of the prophet, “But ye shall be named the priests of the Lord; men shall call you the ministers of our God.”

Rebecca Jones, though suffering many things from former acquaintance, yet was strengthened to persevere, and her resolutions, she says, “were confirmed to serve the Lord, the little time that remained to me in this life, which I then often thought would not be long.”

In 1756, Catherine Payton with Mary Peisley and Samuel Fothergill, returned home to England. A new temptation of Satan now assailed Rebecca Jones,—she began to feel indifferent about attending meetings. She was sorely tried with suggestions that her repentance had been vain, and that her sorrow was feigned, her tears insincere, and herself under a delusion. She says, “The Lord my only Helper in this night of probation, saw meet in his wisdom, for the trial of my faith, to hide his face from me. Thus spoke the deceiver—‘Why art thou thus? Surely if thou wert the visited of God, he would not have left thee thus poor, stripped, and helpless. Thou art not on the right foundation; for if the Lord had been at all with thee he would have remained with thee for ever.’ Oh! the grief and distress of my poor soul. The Divine presence was withdrawn. I had no friend upon earth to speak to, nor any to whom I could make my complaint. Yet I was favoured under all with strength to pray that I might be favoured to see clearly whence this distress and doubting arose. Blessed for ever be the God of my life, whom though I thought afar off, was near, and had only withdrawn as behind the curtain,—He heard and graciously answered me in the needful hour. I resolved if I perished, to perish at his feet. Thus spoke my only Friend and Helper—‘I will thoroughly purge thy dross, and take away all thy tin!’ My soul replied, ‘Amen! so be it, blessed Lord!’ Here I could feelingly say, as did David, ‘I know, O Lord! thy judgments are right, and that thou in faithfulness hast afflicted me.’ Hope revived as an helmet of salvation. I saw mine accuser, and he fled! O! my soul, forget not thou the loving kindness of thy God, who thus graciously appeared for thy help, not only when the floods of the ungodly made thee afraid, but when in close combat with the Prince of the power of the air,—the Lord’s arm brought salvation, and his right arm got the victory!”

On reading the foregoing account of the crafty

working and insinuations of the cruel adversary, a narrative was brought to mind, left by a valuable ministering Friend, of a temptation which assailed him. It was a presentation in a dream. From many authentic narratives, we are bound to believe that the Lord does yet at times speak to man in visions of the night, and instruct him thereby in the way in which he should go. Most of our dreams seem to be merely the effect of much business, the half-revived images of past thoughts, and past scenes, confused and mingled together. Others of them seem to be filled with the suggestions of the devil, drawing the thoughts to evil, and apparently seeking to corrupt the imagination. Whenever our dreams seem of a singular cast, indicating, as we may suppose, supernatural influence, it will be well for us, when we awaken, to wait on the Lord, and seek, as we may be enabled to do, for spiritual discernment to enable us to distinguish whether his will is manifested therein, yea or nay. But before we relate the dream, it will be well to give a short sketch of the life of the dreamer.

John Adams, (the Friend above alluded to,) of the Monthly Meeting of Owtstich, in Yorkshire, was born about 1674, of parents who were members of the Society of Friends. He was carefully educated, and was religiously inclined from his childhood. In the twenty-fifth year of his age, he received a gift in the ministry, which he exercised to the satisfaction of his Friends, and to the edification and enlargement of the churches. He visited in the love of the gospel, Holland, Germany, Scotland, Wales, and Ireland, and some of them divers times.

His Friends say, in a testimony to his memory, "He was remarkably innocent, peaceable, meek, and humble; which, with sundry other virtues and qualifications, gained him the esteem both of Friends and neighbours. In short we may say, he was a preacher of righteousness, in life and conversation, as well as doctrine; and we doubt not but our loss is his gain." "He departed this life at his own habitation in Welwick, the 21st of Sixth month, 1731."

The circumstances given by John Adams in the following narrative, occurred about the commencement of the year 1712.

"I, John Adams, having drawings in my mind by the Spirit of Truth to visit Holland, laboured under great difficulties before I could give up thereto, by reasonings in my mind, for want of proper qualifications to go to a people of strange language. After some time, I received encouragement by a vision or dream in the night season, in substance as followeth:—

"I was in a pleasant and delightful place, where I was filled with heavenly enjoyment. In a little time, I beheld a bright appearance approaching me, as a man, but exceedingly glorious beyond what I can express. The nearer he approached me, the more my heart was enlarged, and filled with love to Him, and holy admiration, reverence, and fear. When he came nigh to me, he spoke, saying—'Wilt thou go with me, and preach the gospel in Holland?' I answered, 'I think myself very unfit to undertake so great a work, yet if it please thee to accompany me with thy sweet comfortable presence, as I now enjoy it, I dare not deny thee.' He said, 'Fear not! thy request is answered.' Whereupon I awoke with this evidence, that it was Jesus Christ who had appeared unto me, and therefore I gave up, and made ready for my journey. I went to Hull, intending directly for Amsterdam; and found there several ships ready for sea, bound to the aforesaid place. Upon coming, I was seized with darkness and horror, and, as it were, death itself, so that I could not go on board any of them, seeing no way to escape destruction if I went in them. There were some ships there bound for London, and I

was more easy to go in one of them, than in any bound for Holland. Though [even] that seemed dim and afflicting, yet there appeared a small glimmering of light. The first night we were at sea there arose a storm, which increased so that the waves came into, and over our vessel; besides which, about midnight, another ship in distress came a-foul of us, whereby both were likely to sink together. Four men were cast from that ship to ours, and so were saved. After some time the aforesaid ship broke down, and driving athwart our stern, sank, and all on board perished. The screams of the people were dismal and piercing to us. By the good providence of God, we got safe to London, when I met my companion, Joseph Richardson. From thence we came safe to Holland, having a good passage. It is also to be noted as a singular providence, that the aforesaid ships, which had set out from Hull, directly for Holland, were all lost the same stormy night. There were ten in number, and all the people perished. Upon our arrival at Helvoetsluys, we travelled thence through Holland to Frederickstadt, in Germany, where that night I had the following vision. I thought I was standing alone in a large plain, where for a time no living creature appeared; after which I saw some appearance, but at a great distance, approaching towards me gradually, and as it drew nigh, a living sense arose as a warning in my heart to prepare, for it was the devil. He came and stood, as I suppose, within ten yards of me, in likeness of a mighty giant, of greater stature than any I had ever read of. His raiment was black and shining, his eyes dreadful, and on his head, as it were, a crown of moving fire. His appearance was grim and frightful, but I was not at all afraid of him. After some time he spoke—'So John, thou hast got here.'

"Why?" said I. 'Because thou art led by a wrong spirit, and fled from thy reputation. Thy business, and the concerns which thou hast left behind thee, are gone to wreck; and thou art become a dismal and great reproach in the country about. The religious people are filled with mourning and sorrow of heart on thy account, and the loose sort shake their heads at thee, saying, This is he that pretended to inspiration. Now we see the bottom of him.' I said I saw the bottom of him, for he was a deceiver. I was aware of him who he was, and left all things to my own and Friends' satisfaction, committing them all to that hand that always provided for me, and is still with me.

"Oh," said he, 'thou art hard of belief, but I will convince thee before I have done; for thou readest, that out of the mouth of two or three witnesses the truth shall be established.' 'I grant it,' said I, 'provided those two or three are credible, but if thou brings two or three hundred like thyself, they are not worth believing.' Then he said—'The reason why things are gone in such confusion, thy wife, who used to be at the helm in thy absence, is dead. This is not the first time thou hast been deceived in such like undertakings; but the Lord, being long-suffering, brought not this judgment upon thee until now.' Being silent awhile, I saw at a distance something sliding along the ground; and when it came nigh it appeared like a coffin, and settled between him and me, with the head towards me. The lid thereof slid back of its own accord, so that I saw the appearance as if it had been really and perfectly my wife's corpse. A caution arose in my mind, 'Touch not the dead, neither believe the living.' Then I said to the enemy, 'This is only like the second part of the same tune. Pray, who is the master of the magicians in Egypt? was it not thyself? I suppose thou art not less cunning now; therefore I believe no more than before.' After some time, I saw an appearance like a man drawing near towards me, exactly resembling a neigh-

bour of mine, who had formerly lived with me as a servant, and had been faithful. Not regarding the caution given, 'not to touch the dead, neither believe the living,' I said in my heart, there is my neighbour, Thomas, who, coming directly from home, I believe will tell the truth. When he came nigh, I said, 'Thomas, how dost thou do; and how do my wife and relations, and our concerns at home do?' He answered with much seeming gravity, solemnly confirming what the enemy before had said; with much eagerness desiring me, for the Lord's sake, my own soul's sake and reputation, to return home. He said he had to believe that if I returned speedily, I might, with what assistance he, with others, would give me, retrieve my credit and bring things to a degree of respectable order before I died. 'But,' said he, 'if thou dost not comply with my advice and the foregoing testimony, there is nothing for thee but hell and damnation.' Whereupon I awoke under a sense of sorrow and affliction; afflicting my companion with my uneasiness, and in this distress of mind prepared to return home. In the meantime, a messenger came to the door with a letter for my companion, which I stayed to hear read. In the conclusion of it, it gave an account of the welfare of my wife and family and affairs at home, thereby I was sensibly relieved in my mind from Satan's transformations which had so distressed me; and I resolved to stay and accomplish the service the Lord had for me to do in those parts.

"JOHN ADAMS."

But to return to Rebecca Jones. After her deliverance from the temptation of the enemy, previously recorded, she found her love to the Lord's people renewed, and she says—"Through much difficulty and strong opposition, I attended meetings both on First and week days, and should have rejoiced had I been worthy to sit meetings of discipline—a privilege not yet granted me. I frequently went to Monthly and Quarterly Meetings, and stayed the first sitting, but withdrew when Friends entered on business. I knew I had no right to stay longer. Besides, in one of the Yearly meetings for business, I was desired to withdraw by a Friend whom I afterwards loved; and though I left the meeting under much distress, (being at the time very low in mind,) yet no hardness got in,—blessed be the Lord! My love rather increased, not only to this mother in Israel, but to the whole flock; and I admired the care used to keep such meetings quite select,—saw that it was necessary to do so, and never after attempted to stay, until I was invited by some who I thought tenderly loved me, and were authorized to do it."

(To be continued.)

Reviews.

THE RISE AND PROGRESS OF THE SOCIETY OF FRIENDS IN NORWAY. By GEORGE RICHARDSON. London: CHARLES GILPIN, 5, Bishopsgate Without; EDWARD MARSH, 84, Houndsditch. Dublin: JAMES B. GILPIN, 59, Dame-street. 1849. Pp. 132.

THE above is a work requiring no comment from us, beyond the expression of our conviction that it will be found deeply interesting to all who desire the spread and prosperity of the Truth, as held by our Religious Society. The paper and typography we regret to observe so indifferent, and out of keeping with the up-getting of most works in the present day. It seems to us well nigh fifty years behind the age. Surely the subject, at least, deserved something better.

We wish, at the same time, that we could give some extracts, there being much in this little volume

fitted both to instruct and to admonish. The following appears a pertinent and seasonable watchword to our members in this country at the present time; and we commend it to their serious attention, in conjunction with the Scripture exhortation which says, "Take up the stumbling-block out of the way of my people," Isa. lvii. 14:—

"In the spring of 1846, an individual accustomed to attend meetings at Stavanger, had occasion, with her husband, to come over to Newcastle, where they were kindly noticed by several Friends. On their return home, they mentioned the surprise with which they had observed, in the houses of Friends, a departure from that ancient simplicity which the early Friends were accustomed to observe, both in their apparel, and in the furniture of their houses. This being reported to the dear Friends of Stavanger, gave them pain; and proves the need we have, as members of a Society hitherto so remarkable for its self-denial, and abstinence from an indulgence in the pomps and vanities of this wicked world, to be very careful in an adherence to that innocency and simplicity of life and manners which was so impressively inculcated by our Lord, when he warned his disciples against the pursuit of such things; adding, 'After all these things do the nations of the world seek; but be not ye like unto them.'

"In a letter to a Friend of Newcastle, the writer remarks:—'They are telling some things which are a grief to tender-hearted Friends, and which, they say, only worldly-minded people do, as it is not useful for anything but to gaze upon. Friends ask me, Is that true? and have Friends liberty to do it? Is it consistent with Friends' principles? Are they not more separated from the world than this? Such questions do they put to me, because I never told any body of such things amongst you, although I saw it when with you, and looked upon it as superfluity: your great love covered it to me.'

"There is so much instruction to be derived from this little occurrence, that the editor is best satisfied to give it a place in these pages, as an excitement to greater circumspection, lest we unhappily offend or give occasion of stumbling to any of the little awakened tender-hearted ones of Christ's flock, who are honestly inquiring after the true way to the kingdom of God; and whose eyes have been measurably opened to see that the lusts of the flesh [the carnal mind], the lusts of the eye, and the pride of life, are not of the Father, but of the world."

AN ARGUMENT, DRAWN FROM SCRIPTURE, TO PROVE THAT THE MINISTRY OF THE GOSPEL OUGHT TO BE ENTIRELY GRATUITOUS. By the late THOMAS WEMYSS, Author of several works on BIBLICAL LITERATURE, the HORRORS OF WAR, &c. 3d Edition. London: CHARLES GILPIN, 5, Bishopsgate Without, 1849. Pp. 34.

In addition to the information in the title respecting the Author of the above Treatise, we find it elsewhere stated that he was for some time a minister among the Baptists; and that he ever steadily declined receiving any payment whatever for preaching the gospel, or for any of the ministrations of his pastoral duties. Accordingly we perused the treatise with different feelings from what would have predominated had the Author been of our own persuasion; and this circumstance tended to increase our satisfaction with sentiments so consonant with the views of Friends, on the subject of Gospel Ministry.

We did not expect, on taking up the tract, to find much that would be new on the question; neither do we believe that our readers will discover much novelty

—still we doubt not they will be curious, as we were, to observe the manner in which one so circumstanced as the Author treats this important Doctrine, his views of which are very similar, as already stated, to those that hitherto have been almost exclusively entertained by Friends, and form one of their distinguishing Religious peculiarities. We consider the treatise a valuable one and particularly well adapted for circulation by Friends; because while the "Argument" is in support of their principles, it may be received with less prejudice by the public, than if it had emanated from the pen of any one connected with our Religious Society; and we can very cordially unite in the desire expressed in the prefatory note:—"May this small tract, re-issued at the present time, when the public mind is more open to candid inquiry than it was in the author's day, speak even louder than the consistent example which he manifested in this very important point of Christian doctrine."

As the treatise is of easy purchase, we feel it unnecessary to adduce any specimen of the Author's "Argument," believing that many of our readers will be anxious to possess themselves of it.

THE DOCTRINES OF FRIENDS: or, The Principles of the Christian Religion, as held by the Society of Friends. By ELISHA BATES, of Mountpleasant, Ohio, North America. Seventh Edition. London: CHARLES GILPIN, 5, Bishopsgate Without. 1849. Pp. 323.

WE very cordially welcome the appearance of this new edition of the above valuable and standard work. Besides its intrinsic merit, it must recommend itself for superior getting up, combined with lowness of price; and in thus introducing its issue, we cannot but express the desire which we feel, that its circulation may be widely extended, and its usefulness great, in the service of Truth.

REVELATIONS ON CHOLERA; or its CAUSES and CURE. By SAMUEL DICKSON, M.D. London: CHARLES GILPIN, 5, Bishopsgate Street Without. 1848. Pp. 73.

THIS work, from its style, seems to have been rather intended for the profession than for the public. It is ushered to the reader by an Introduction, written by the editor, in which he tries to show how Dr. D.'s theories are right, while all others are wrong. There are two points, however, respecting which we think even the non-professional may judge, and to the first we readily yield our assent—viz., that cleanliness, pure air, and free ventilation, contribute greatly to fortify the system against the inroads of cholera and disease in general; he appears also satisfactorily to prove, that cholera is non-contagious.

Now for the author. We cannot be expected to be able to decide nicely on Dr. Dickson's medical accuracy; but from cholera having been recently so prevalent in this city, we have had repeated opportunity of witnessing this disease. Dr. D. considers the violent symptoms which are present in cholera "to be the direct result of a loss of the brain's influence over the pneumogastric nerves" (page 7); in subsequent pages, referring the want of arterialization of the blood to a paralytic influence on these nerves (which supply the lungs).

He refers to the rice-water-like evacuations, but does not think them peculiar to cholera, and he makes no mention of the deficiency of "Liquor sanguinis" in the blood. The cure which Dr. Dickson proposes is to overcome the paralysis of the pneumogastric nerves, by brandy, ether, prussic acid, chloroform, and ipecacuan,—all which remedies have been lately tried in

Glasgow with very limited success. He also proposes artificial respiration, and passing a galvanic stream along the affected nerves. He would thus cure by trying to purify the blood through the lungs; while another practitioner whom we could name, is equally confident of effecting the cure by carrying off by the bowels all impurities from the "vital fluid."

Dr. Dickson says—"Could we ANTICIPATE an attack of cholera, in nineteen out of twenty cases an opiate or a powerful stimulant might save the patient" (page 43). As well might the dead soldier exclaim, If I had known to stoop when the ball blew out my brains, I might have saved my life. The doctor concludes his treatise with a strong invective against the College of Physicians, which, how far it may be deserved, we are scarcely competent to decide; though the opposite conclusions to which this body and the "Health of Towns Commission" have come, in regard to the contagiousness of cholera, would indicate one or other of them being in error.

Should any of our readers wish to purchase a responsible guide book on cholera, we would advise them to wait a little, as the importance of the subject is likely soon to call a good deal of talent into the field.

Poetry.

THE FUTURE.

Years are coming—speed them onward!
When the sword shall gather rust,
And the helmet, lance, and falchion,
Sleep in silent dust!

Earth has heard too long of battle,
Heard the trumpet's voice too long,
But another age advances,
Seers foretold in song.

In the past, the age of iron,
Those who slaughtered met their kind,
Have too often wore the chaplet,
Honour's hand has twined.

But the heroes of the future
Shall be men whose hearts are strong;
Men whose words and acts shall only
War against the wrong.

But the sabre, in their contests,
Shall no part, no honour own;
War's dread art shall be forgotten,
Carnage all unknown.

Years are coming when forever
War's dread banner shall be furled,
And the angel Peace be welcomed,
Regent of the world!

Hail with song that glorious era,
When the sword shall gather rust,
And the helmet, lance, and falchion,
Sleep in silent dust!

West. Lit. Messenger.

ALL GOOD THINGS ARE COMMON.

When the newborn helpless Stranger
Enters first this World beneath,
Born in Palace or in Manger,
'Tis the common air we breathe.
When the silken lids asunder,
To the miracle of sight,
Open first with joy and wonder,
'Tis unto the common light:

All good things are common.

On him now in quick succession
Influences unnumbered play;
Hidden powers in due progression
Forth unfold from day to day.
Sun and shade, the earth and ocean,
Change of season, night and noon,
Minister to one emotion,
Nature knows no partial boon:
Needful things are common.

Nature, universal Mother,
Doth bestow on every soil,
Unto one as to another,
Equal gifts to equal toil.
'Tis on all the rain descendeth,
'Tis for all the flowers are spread,
'Tis one common sky that bendeth
O'er the humblest, haughtiest head:
All such things are common.

Not alone the broad creation:
Thought and feeling both are free,
Heart and mind are not of station,
Nor controlled by man's decree.
Like the precious ore in mountains,
Knowledge yields to strength and skill;
Wisdom from her sacred fountains,
Cries—Ye thirsty drink at will!
Inmost things are common.

What though dressed in brief dominion,
Might usurps the common soil,
(Prey of old to stronger pinion)
Birthright of the Sons of Toil.
Thy proud title searched by Herald,
In the ancient Courts of Time,
Proves, by voice of Justice, perill'd,
Ends in bloodshed, force, and crime:
All just things are common.

Time shall come when Might no longer
Makes its own subservient laws,
Strengthening ever still the stronger,
Trampling down the weaker cause.
Right, so called, divorced from Duty,
Proudly leagued with Power, the Earth
Fills, where else were heavenly beauty,
With Oppression's monstrous birth:
Duties must be common.

Power unreined the Tyrant ever
Hath abused by one long plan,
What by Heaven is joined to sever,
And enslave his fellow man.
Equal rights unto thy Brother
Have been given by law Divine;
That which taketh from another,
Never can be truly Thine:
All best things are common.

At one goal alike each Mortal,
Hastening onward soon must stand,
With the grave one common portal
To a better, happier Land.
At a common Footstool bending,
All must seek one mercy-seat;
There the Pilgrim's warfare ending
At a common Saviour's feet:
Final things are common.

WALK ON.

WALK ON! tho' a dark and murky night,
The winds be roaring with ghostly tone;
Tho' there be not a star to bless thy sight,
Yet still—Walk on!
The morning cometh—the day will dawn,
The sun will mount to his radiant throne;
Thou shalt tread thro' a fairy flowery lawn,
Walk on!

Thou of the sad and earnest face;
Thou of the sad and the tearful eye;
Shall a smile never dwell where care hath place?
Is nothing left but to droop and die?
Spirits are round thy panting heart,
And their voices chaunt in a hopeful tone;
Thy sorrows in angel hearts have part,
Walk on!

Prophet and teacher, will none believe?
Seemest thou here like a voice alone?
Who bade thee the glorious work to leave?
Speak on! speak on!
Speak on! though thou die thy voice shall be
Lasting, perennial in its tone!
If it ring in a chancel, O never flee!
Speak on! speak on!

Weary wanderers, panting for rest,
Toil onwards and soon the rest shall come;
Labour to bless and ye shall be blest;
And lo! where the light shines there is your home.

Though the icy breath of the world be round,
And 'neath you the sad and cold grave stone;
Beyond is a clime where all joys are found,
Walk on! Walk on!

We should sorely droop if we could not see
Bright fringes around the thunder cloud:
And cold, and sad, and hopeless he,
Who knoweth no life beyond the shroud:
But we, wherever our spirits move,
Will lift up our voice in a prophet's tone;
We go to a land of peace and of love,
Walk on! Walk on!
E. P. HOOD.

WINTER.

How like the iron grasp of death,
That falls upon this shivering clay,
Is the cold, congealing, northern breath
Of Winter, as it rolls away.

Thou feel'st it, earth! In low decay,
Thy vegetation droops around;
The glorious flower in vesture gay,
The humblest thing of earth is found.

Thus mortals, mark! your gayest hours,
Are each succeeded by a pang;
The soul knows when its winter lowers;
It feels remorse's keenest fang!

Thou feel'st it, earth! all cold and still!
The sweat is ice upon thy brow!
Thou weep'st, but lo, from every hill,
Thy tears are frozen now!

Thus Christian, trial hours will come;
Oh fly not "in the Winter day,"
Thy Saviour said, though dark, and lone,
And trying thy rough pathway.

As comes the springtime to the earth,
So to thy soul shall come
A glorious Spring, and rising forth
Flowers of hope shall bloom!

Oh! let thy thanks to heaven ascend,
For thy gloomy winter-time;
For thy soul leans closer to a friend,
Eternal, pure, Divine!

JAMES JAY.

Births.

TWELFTH MONTH, 1848.

27th. MARGARET, wife of Edward Bilton, of Heaton, near Bradford, farmer, a son; who was named Edward Vipont.

THIRD MONTH, 1849.

6th. JANE, wife of Thomas Dixon, of Whetley-lane, near Bradford, iron merchant, a son; who was named James.

17th. At Middlesboro'-on-Tees, JANE, wife of Henry Wright, a son; who was named Francis Alfred.

20th. MARY ANN, wife of George Binns, Sawrey-place, Little Horton, near Bradford, stuff merchant, a daughter; who was named Sophia Louisa.

23th. At Rockferry, Cheshire, ELIZABETH, wife of Chamney Leicester, of Liverpool, a son; who was named Arthur Chamney.

FOURTH MONTH, 1849.

4th. At Woodhouse, near Bristol, MARY, wife of Edward Harwood, a son.

19th. At Sudbury, ELIZABETH, wife of Edward Wright, a daughter; who was named Elizabeth Ann.

Marriages.

THIRD MONTH, 1849.

6th. At Cockermonth, THOMAS HARTAS, draper, Mansfield, to ANNE, eldest daughter of Joseph Adair, of the former place.

13th. At Bristol, RICHARD KIDD, to MARTHA, youngest daughter of Samuel and Elizabeth Capper, all of that place.

14th. At Southampton, GEORGE MILLER ROBINSON, of Pardshaw, Cumberland, to ANNA PATIENCE, daughter of Henry Warner, of the former place.

FOURTH MONTH, 1849.

18th. At Doncaster, HENRY HIPSLEY, of Hull, to CAROLINE, third surviving daughter of William Dent, of Marr, near Doncaster.

25th. At Rochdale, JOHN WALKER CASH, of Birstwith, near Ripley, Yorkshire, eldest son of Newman Cash, of Scarcroft, near Leeds, to MARTHA, youngest daughter of James Midgley, of Spring Hill, near Rochdale.

26th. At Manchester, WILLIAM CLARK, jun., of Pendleton, grocer, son of William Clark, of Doncaster, to AMY WALKER, of Manchester, daughter of the late Benjamin Walker, of Shelley, near Huddersfield.

Deaths.

THIRD MONTH, 1849.

2d. At his residence, near Philadelphia, in his 69th year, JOHN WOOD, formerly of Bolton-le-moors, Lancashire.

10th. At Mansfield, CATHERINE ELIZABETH HUTCHINSON, late of Derby, aged 56.

14th. At Stamford Hill, near London, MARY, widow of Adey Bellamy Savory, in her 70th year.

16th. At Uxbridge, HENRY HULL, aged about 43.

28th. At Birkenhead, aged 61, ELIZABETH BOYER, of Stoke Newington.

... At Carlisle, JONATHAN CARR, in his 73d year.

FOURTH MONTH, 1849.

5th. CATHERINE, wife of Samuel Marsh, of Upton-place, Essex.

6th. At Northwich, Cheshire, JOHN WIMPENY, in his 51st year.

11th. At Lancaster, THOMAS RUSHTON, slater and plasterer, in his 83d year.

13th. GEORGE, youngest son of John and Sarah Priestman, of Whetley, near Bradford.

15th. At Bradley, near Skipton-in-Craven, Yorkshire, in his 27th year, JOHN WILSON; after a long and painful affliction, which he was favoured to bear with patient resignation. His end was peace.

16th. WILLIAM ACSTELL, of Peel-court, London.

... At his house in Lishburn, aged 66, THOMAS HANCOCK, M.D.; an elder.

His health had been for years in a very infirm and declining state. At times great bodily sufferings were his portion, which he bore with Christian fortitude; in the intervals of ease evincing deep interest for the welfare of our religious Society.

Frequently when laid by from active service, the secret exercise of his spirit was felt to be helpful and strengthening to his friends. In the latter years of his life the cheerful serenity of his mind was peculiarly striking to those around him. On one occasion when recovering from illness, he thus expressed his feelings:—"I know that my time here is very uncertain, and that I have much to do before my spirit is fully prepared for 'an inheritance with the saints in light.' I believe that by a closer religious retirement of mind I shall be enabled to know myself more thoroughly,—to detect the adversary in his various devices, to see my real standing, and to make an advance in 'the highway of holiness.' I am abundantly sensible that it is in the ordering of a good and gracious providence that I have been visited with my late tedious indisposition, which has brought me to serious reflection on my misspent time, and upon the great work before me. I have, at times, been mercifully permitted to feel the consolations of an unshaken belief in my Redeemer's goodness and power; and have put up my secret petitions for an increase of love to my heavenly Father. Hence I can feelingly say; 'what shall I render unto the Lord for all his benefits towards me?'"

The concluding illness was connected with extensive disease of the heart, confining him about seven weeks to his chamber. Although from extreme debility, but little capability for expression was afforded, yet his exemplary patience under acute bodily suffering, and the precious sweetness of his spirit, afforded consoling evidence that he was fully prepared for the final change; and truly was the promise verified,—"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

18th. SARAH, wife of John Priestman, of Whetley, near Bradford, aged 44.

20th. At Gainsboro' after a short illness, aged 72, ANN, wife of Thomas Palian.

26th. In Shaw-street, Liverpool, aged 52, AGNES, wife of William Blain.

At Whitehaven, JOHN ALSON, of that place.

We wish it to be understood, that our register of Marriages is restricted to those solemnized after the manner of Friends.

TO CORRESPONDENTS.

J.S.L.—We regret being unable to supply the Number for E.C.

J.A.—Too late for this month.

W.M.K.'s remittance to hand, with thanks.

J.B., jun.—His paper is in type, and is reserved till our next.

J.W.—We are obliged by his kind and prompt reply.

W.L.B.—His paper is not quite suited to our pages.

G.B., and J.A.S.; are referred to our standing notice "To Contributors."

Communications from the following are received:—M.H.; H.C.; W.C.; H.B.; H.W.; J.C.; M.B.; A.T.; B.M.; A.W.; H.T.; J.H.; H.A.; H.W.C.; W.A.; B.F.; J.F.; M.F.; J.B.; C.B.; J.E.; G.C.; C.C.; E.H.; F.L.; and W. and P.

Also, Report of Rawden School; Do. of Fleetwood Mechanics' Institution; Serious Reflections; Kitchen Philosophy for Vegetarians; Carpenter's Temperance and Teetotalism; Wemyss' Argument on the Gratuitous nature of Gospel Ministry; Dickson on Cholera; Bates' Doctrines of Friends, new edition; Burritt's Olive Leaves for the people; A Word on behalf of the Slave; What are the Bishops doing? Fifty days on board a Slave Ship; Evans' Exposition of the Faith of Friends, new edition; George Richardson's Friends in Norway; Begg's Juvenile Depravity; Herald of Peace for 4th Month; No. 2 of the "Fonotipic Journal;" Punishment of Death—Statistical Argument reprinted from the Eclectic Review; Lines on the Death of Joseph Binns, of Crawshaw-booth; Standard of Freedom, of 31st ult.; Manchester Examiner and Times, of 7th and 14th; Bristol Mercury, of 21st ult.; and Thirteenth Report of Penketh School.

Owing to a pressure of Advertisements, a number of articles are unavoidably delayed till our next number: which will be delayed a few days, in consequence of the Yearly Meeting.

TO CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied, confidentially, with the name and address of the author.

TO AGENTS.—Our friends who kindly serve us in this capacity, are particularly requested to observe, that Notices of Births, Marriages, Deaths, Advertisements, and Movements of Ministering Friends, require, in order to insure insertion, to be in our hands two days BEFORE the end of each month.

Advertisements.

A FRIEND who has, for several years, been, engaged in the General Drapery trade, is desirous of obtaining a SITUATION as TRAVELLER. He would be willing to make himself generally useful. Most respectable references and security if required.

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WANTED, by a Young Woman Friend, about 22 years of age, who has had some experience in Teaching, a SITUATION as ASSISTANT TEACHER in a Friends' Boarding School. Satisfactory references can be given.

Address, A. M., Post Office, Cockermouth.

TO GROCERS.—A Young Man, who has been brought up to the business, is in want of a SITUATION, either in a Retail Shop or Wholesale Warehouse.

Address, J. B., No. 10, West Terrace, Darlington.

WANTED, a steady and active Young Man as ASSISTANT in the Linen Drapery.

Apply to ROBERT CHRISTY, Chelmsford.

Fourth Month, 28th, 1849.

WANTED, at Wigton School, a well-qualified Friend, to fill the Situation of GOVERNESS in that Institution.

Apply to ELLWOOD BROCKBANK, Carlisle.

GIRLS' SCHOOL, UNDER THE CARE OF YORK QUARTERLY MEETING.

TEACHER WANTED.—A Young Woman Friend, not less than twenty-one years of age, is wanted as a Teacher in the Girls' School, Castlegate, York, at the opening of the School after the coming midsummer vacation.

Applications may be addressed to ELIZA STRINGER, No. 1, Castlegate, York; or to JOSEPH ROWNTREE, York.

A FRIEND, who has from Six to Nine Months of the year of spare time, would be glad to enter into an engagement to TRAVEL for the above time. Most respectable references and security if required.
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SITUATION WANTED.—A Young Woman, daughter of a Friend, is desirous of meeting with a SITUATION as NURSERY GOVERNESS, or to Wait upon a Married or Elderly Friend, or to take an Upper House-Maid's Place, or Assist in a Confectioner's Shop. She has been for some years engaged in a Friend's family. Reference can be given.

For particulars, apply to JOHN GUY, of Green Hill Academy, Wavertree, near Liverpool.

TO LANDOWNERS AND AGRICULTURISTS.
—WANTED, a SITUATION as STEWARD or BAILIFF. The advertiser is forty-one years of age, and is anxious to obtain a Situation as Steward or Bailiff. He has always been accustomed to Farming and Grazing, and up to the present time has farmed on his own behalf. Satisfactory references can be given. Salary not of so much consequence as a comfortable situation.

Address, prepaid, M. S., Post-office, Colchester, Essex.

THE RETREAT, near YORK.—DR. THURNAM having given notice of his intention to resign his situation of Medical Superintendent of the Retreat, the Directors of that Institution are desirous of engaging a well-qualified Friend as his successor.

Inquiries and applications may be directed to the care of the Secretary, DANIEL TUKE, Retreat, York.

ROYAL MISSISSIPPI PAINTING, EGYPTIAN HALL.

BANVARD'S GREAT PICTURE of the MISSISSIPPI and MISSOURI RIVERS, showing over 3000 miles of American Scenery, extending from the mouth of the Yellow Stone River, to the City of New Orleans, having returned from Windsor Castle, where it was exhibited by command to the Queen, Prince Albert, and the Royal Family, and having received the Royal approbation, is now open, as usual, at the Egyptian Hall. Morning, Half-past Two; Evening, Half-past Seven. Admission, lower seats, 2s.; gallery, 1s.

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Apply to JOHN CASH, 152, Piccadilly, London.

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Apply for further particulars to RICHARD SMITH, Solicitor, 208, Holborn, London.

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The above House is within five minutes' walk of the London and Birmingham and the Sheffield and Lincolnshire Railway Station. The house has been thoroughly refitted and beautified, and every attention will be paid to the comfort of Commercial Gentlemen and Families who may honour us with their patronage.

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P. I. BUTLER, COMMISSION and GENERAL AGENT, 15, WELLS STREET, GRAY'S INN-ROAD, London, from having an extensive connection in London, is able to offer many facilities for the transaction of every description of business, either for parties residing in town or country.

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will prove an invaluable medicine to those suffering from this most excruciating and hitherto considered incurable complaint. A knowledge of its surprising efficacy has induced the Proprietors to bring it more extensively before the Public than has hitherto been done, and thus confer a blessing upon thousands now labouring under that distressing malady; the first application not only easing the patient of all pain, but effecting, in almost every case, a lasting cure.

As a remedy for Toothache, the Proprietors can confidently recommend it as one that cannot be surpassed.

This medicine is also a certain specific for Spasms, however violent, especially in the stomach or bowels, and from its perfect freedom from anything of a deleterious character, may be administered under any circumstances with entire safety.

Liverpool, Dec. 13th, 1848.

To Messrs. Carson and Co.

It is with much pleasure I communicate the great efficacy of your "Astilian Tincture" for the Tic-Doloreux and Toothache, it having cured my wife of the former in a few minutes after the application. She suffered dreadfully for some time, and could get no relief till your tincture was applied; more than four weeks have elapsed and she has not been troubled with it since. It would be an act of ingratitude on my part were I to withhold giving you the information, and you are at liberty to make it public in any way you think proper.

Signed, THOMAS GUY.

11, Rathbone Street, Topham Park.

Liverpool, Dec. 14th, 1848.

To Messrs. Carson and Co.

It is with feelings of gratitude that I inform you of the wonderful cure effected by the use of "James' Celebrated Astilian Tincture" for the Tic-Doloreux and Toothache, prepared by you.

My wife had been suffering the most excruciating agony for three weeks, night and day; she tried everything that we thought would be of any service, but all in vain; she was then recommended to try your Tincture, which she did, and in four minutes after the application she was quite cured. It is now five weeks since, and I am happy to say there is no appearance of its return.

Signed,

WILLIAM REID.

51, Oliver Street, Windsor.

P.S.—If you are disposed you can publish this for the benefit of those who may be suffering from the same complaint.

Gentlemen,

Liverpool, Dec. 23, 1848.

After six months' experience in its sale I have found your "Astilian Tincture" to be all but uniformly successful in the cure of Tic-Doloreux and Toothache; indeed only one case of failure do I know of in that time. Although generally averse to such things, yet you may, if you choose, make public use of this.

I remain, yours, faithfully,

THOMAS LOWE.

Dispensing Chemist, 38, Islington, and 19, Norton-st.

P.S.—You may send me another three dozen of the smaller size.

To Messrs. Carson and Co.

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Price, 2s. 9d., 4s. 6d., and in Family Bottles, 10s. each.

N.B.—Should Friends or others find any difficulty in obtaining the Tincture in their several localities, the proprietors will forward either of the larger sized bottles to any part of the United Kingdom, carriage free, on receipt of postage stamps or post-office order for the amount.

Liverpool, 1st Month, 2nd, 1849.

UNITED KINGDOM TEMPERANCE and GENERAL PROVIDENT INSTITUTION, 39, MOOR-GATE STREET, London.—The First Division of the Surplus Funds of this Institution will take place at the end of next year. All Assurances effected this year will participate according to date, &c.

The rate of mortality has been *considerably less than half* that of other offices.

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THE PHILADELPHIA "FRIEND."

FRIENDS in Great Britain and Ireland wishing to take the above periodical, are informed, that under the new Postal arrangements, it can be mailed in Philadelphia for any part of the United Kingdom, and will be supplied to Subscribers at *Ten Shillings sterling per annum, including the American postage*. Remittances to be made, *post-paid*, to John Richardson, Agent, No. 50, North Fourth-street, Philadelphia.

It will be forwarded by the steamers weekly, semi-monthly, or monthly, at the option of Subscribers, who are requested to give information from what period they wish their Subscriptions to take place. The present volume, 22d, was commenced on the 23d of 9th Month last.

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4th Month, 1849.

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4th Month, 1849.

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THE CHRISTIAN TIMES: A Political, Ecclesiastical, and Literary Journal, the Advocate of Civil and Religious Liberty. Published every Friday, price 6d. stamped.

This Journal has been established with a view to supply a long-felt deficiency in the Religious Newspaper Press of Great Britain. In principle, it is at once Catholic and Nonconformist,—Catholic in relation to all communions holding Evangelical Truth; Nonconformist in relation to those religious bodies which are endowed by the State.

CHRISTIAN TIMES PORTRAIT GALLERY. The Conductors of the *Christian Times* have great pleasure in announcing, that they have completed arrangements for Presenting to their Subscribers a Series of Twelve Portraits of eminent living Divines. They will be engraved by a first-rate artist, and printed on large Quarto, suitable for framing or the portfolio. The entire series will be given during the year. Portraits of BAPTIST NOEL, and THOMAS BINNEY, were presented to Subscribers on Friday, March 30, accompanied with a Biographical Sketch of B. W. NOEL. At an early period a Portrait of JAMES SHORE, taken in Exeter Gaol, will be presented to Subscribers.

Portraits of Dr. JAMES HAMILTON and Dr. STEANE are nearly ready.

Persons who are desirous to receive the whole of the Portraits, should commence their subscription to the Paper immediately.

All during May will be entitled to the Portraits.

Subscription for the year, 26s. Single Copies, price 6d. To be had of all Newsmen. Proofs of the Portraits to Non-Subscribers, 5s. each.

THE MAY MEETINGS.—In order to present the Religious Public with complete and accurate reports of the May Meetings, the proprietors of the *CHRISTIAN TIMES* intend to issue **FOUR EXTRA NUMBERS**, in addition to the regular weekly issue. These Extra Numbers will be published every Tuesday afternoon, and will contain Thirty-Two Columns, closely, but clearly printed, in new type. To ensure promptitude and accuracy, a Staff of Experienced Reporters has been engaged. The charge for the extra Papers will be Threepence each, or One Shilling for the series. The charge to Societies for the Extra Numbers, will be Twenty Shillings per hundred. The first number will be published on Tuesday, May 1st.

Early orders should be given, either at the Publishing Office, by letter, enclosing twelve Postage Stamps, or of any Newsmen.

Advertisements intended for these Numbers should be at the Office by Two o'clock on Monday afternoon.

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"It is impossible to do any thing approaching to justice to this volume by statement. It must be read to be appreciated. It is one of those books that intelligent persons could read on and on and for ever. The only page that will be perused with any feeling of uneasiness will be the last, to think that the feast is at an end."—*Christian Witness*.

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No. V. GLASGOW, 5TH MONTH, 31ST, 1849. VOL. VII.

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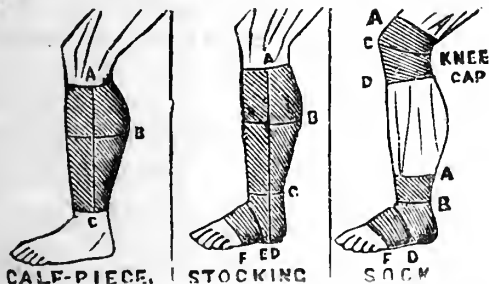
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Phoebe Chorley, Liverpool.

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and many have assured me, that they have found them to be equally efficacious in ordinary

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THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. V.

GLASGOW, 5TH MONTH, 31st, 1849.

VOL. VII.

ADDRESS TO THE PUBLIC

FROM THE RELIEF ASSOCIATION OF THE SOCIETY OF FRIENDS
IN IRELAND.

IN reviewing our proceedings for the two years and half, which have elapsed since the formation of this association, and in contemplating the present unhappy condition of our country, the conviction is painfully forced on us, that the public bounty distributed through us, as well as the relief afforded from other sources, whatever may have been their value in affording a temporary alleviation of wide-spread misery, have produced scarcely any permanently useful result.

Our original circular appealed to our brethren in religious profession in this country and in Great Britain. It was responded to, not merely by those to whom it was addressed, but by many unconnected with our religious society in these countries, and also by the citizens of the United States, to an extent and with a munificence unparalleled in the history of benevolent exertions. The contributions confided to us, in money, food, and clothing, amounted to about £200,000, of which more than one half was sent from America.

The means placed at our disposal have indeed been large. We have felt the responsibility thus imposed on us, and our best exertions have been given for their judicious application. Several of our members have from time to time visited the more distressed parts of the south and west, in order, by obtaining a fuller knowledge of their condition, to be enabled the better to administer to their relief. We sought for, and obtained the co-operation of benevolent persons in all parts of the country. Wherever it appeared judicious to form local committees, we endeavoured to work through such means; but in the great number of cases in which the isolation of the parties rendered united action impracticable, we trusted to individual exertion. In carrying out our objects, an extensive correspondence has been kept up. More than forty thousand letters have been received or written by the committee in Dublin, and a proportionate number by auxiliary committees in the country. We have also been brought into personal communication with men of all ranks and all classes, whether soliciting our assistance on behalf of the poor around them, or engaged in similar endeavours to alleviate the prevalent distress.

Gratuitous issues of food have been made to the value of £130,000; clothing has been distributed exceeding £10,000 in value; and grants of money have been made to the amount of £20,000. The total number of grants has exceeded eleven thousand. Feeling the demoralising tendency of such extensive almsgiving, we have endeavoured to encourage industry. We have made grants in aid of local manufactures; have supported industrial schools; have advanced money in loans for the assistance of fisheries, and in a few cases with highly gratifying results. In order to encourage the culture of green crops, which might prove some substitute for the potato, we have distributed nearly 200,000 lbs. weight of turnip, carrot,

parsnip, cabbage, and other such seeds; and we also undertook the temporary cultivation of about 800 statute acres of land in green crops, by spade labour.

But the contributions entrusted to us have borne but a small proportion to the whole expenditure for the relief of the country. Money has been expended to an unprecedented amount. The British Relief Association dispensed about £400,000. The distribution by other relief associations may be estimated at fully £200,000. The collections by local committees in Ireland exceeded £300,000. If we add to these the numberless contributions of private benevolence, and the remittances from emigrants for the relief of their friends at home, the aggregate may be safely estimated at one million and a half sterling. The advances by government were on a gigantic scale, amounting to nearly ten millions sterling.

From these various sources a large amount of relief was afforded at a period of great distress, and many were preserved, for a time at least, from that starvation, which, without such assistance, appeared inevitable. But we are saddened by the conviction, that, with a very few exceptions, no permanent good has been done. We feel that the condition of our country is not improved, that her prospects are even worse, because her people have less hope. Many of those who were most active in administering to the relief of their neighbours, have fallen victims to exertions of mind and body beyond their capability to sustain. Others have withdrawn from the work, in despair of effecting any good. The pressure of private affairs, and, in many cases, of pecuniary difficulty, has forced others to discontinue their efforts. Thus, voluntary exertions have almost ceased, and even for the administration of the legal relief, paid agents are necessary throughout a large part of the country.

The calamity fell first on the lowest class, especially the labouring population of the south and west. In losing their crop of potatoes, they lost all, and sunk at once into helpless and hopeless pauperism. The small farmers still preserved hope. With great exertions, and submitting in many cases to extreme privations, they again cropped their ground. A second failure of the potatoes pauperized these also. Then came the increased poor-rates, heaviest in those districts which were least able to bear them; weighing down many who, without this last burden, might have stood their ground; alarming all by the unaccustomed pressure of an undefined taxation; and greatly reducing the small amount of capital applicable to the employment of labour. The landed proprietor, in order to provide for the payment of rates has been obliged to leave much useful work undone, thus lessening the number of labourers employed. In many cases, his chief effort has been to diminish the population by a frightful system of wholesale evictions, and thus get rid of a tenantry who, under happier circumstances, would have been a source of wealth, but whom his inability to employ, after the failure of the potato, had converted into a heavy burden. Despair of succeeding at home has driven, and is still driving, vast num-

bers of the most industrious of the middle classes to transfer their energy, and a considerable amount of capital, to other countries, which offer a freer scope for exertion. The paupers are merely kept alive, either in the crowded work-houses, or, in alarming numbers, depending on out-door relief; but their health is not maintained. Their physical strength is weakened; their mental capacity is lowered; their moral character is degraded. They are hopeless themselves; and they offer no hope to their country, except in the prospect, so abhorrent to humanity and Christian feeling, of their gradual extinction by death. Many families are now suffering extreme distress, who, three years since, enjoyed the comforts and refinements of life, and administered to the necessities of those around them. Thus we have seen the flood of pauperism widening more and more, engulfing one class after another, rising higher and higher in its effects on society, until it threatens, in some of the worst districts, to swallow up all ranks and all classes within its fatal vortex.

Meanwhile, there is much land lying waste which was formerly cultivated, while the strength of the country is standing by idle, anxiously asking for work, and willing to accept the lowest wages; but finding no one to employ them, because the owners of the ground have not the money to pay them,—and the dread of undefined taxation, and uncertainty as to the future, prevent others from taking the land on lease.

Residing as we do, for the most part, in the large cities, or in the comparatively prosperous districts of the East and North, we see little more of the extreme distress of our countrymen than the people of England. But we find our poor rates increased by the influx of country paupers; we see them begging in our streets; we witness the effects of the gradual reduction of the means of the country in the diminution of its trade; our constant intercourse with various parts of Ireland makes us acquainted with the progress of destitution, and the question involuntarily arises, “When and how is the end to come?” To trust to the poor law and do nothing—to wait until pauperism is extinguished by the death of the paupers—is to wait until the country is stripped of her strength by the loss of her people. To convert Ireland into one large Union is to bind the living to the dead.

In alluding to the course pursued by us in the administration of our trust, our object is to show the extensive intercourse we have had with all parts of the country, and the opportunity thus afforded us of forming a correct opinion of its present state, and of the means most likely to contribute to its improvement. The propriety of making such a statement of our views has, on several occasions, been urged upon us, but we have hitherto been unwilling to obtrude ourselves on the public attention. Our conviction of the urgency of the present crisis must plead our apology—a crisis which affects not Ireland alone, but the whole empire. Paupers from our western districts crowd the cities of Great Britain as they do those of Ireland, and are even now depressing their labouring population by an undue competition. The distress moves onward day by day, and unless checked in time, threatens ultimately to involve both countries in one common calamity.

We have long felt that the chief ground of hope, the main source of improvement, is the improved cultivation of the soil; and that the surest means of effecting this object is by affording security to the cultivator. That this security does not generally exist in Ireland is admitted. On this point there is scarcely a second opinion among thinking men in this country. The laws which regulate the title to, and the conveyance of land, require to be changed, so as to give the utmost freedom to its sale and transfer—so as to pass those estates, whose proprietors are irretrievably ruined, into

other hands—and to enable those who are partially encumbered to free themselves from their difficulties, by disposing of part of their landed property. Until this be effected; until the soil of Ireland be held by a clear and marketable title; until the owners be enabled to sell the whole or any part of their property without the ruinous delays and the heavy costs which now prevent them; until the creditors of a landowner have those facilities for enforcing payment of their debts by the sale of his property, to which justice entitles them; we are convinced, and we feel ourselves bound thus publicly to state our decided conviction, that it is vain to hope that Ireland can raise itself from a state of poverty and degradation. The potato may grow again, and by its assistance our country may be enabled to escape from the immediate pressure of its difficulties; but without those changes in the laws relating to the tenure and conveyance of land, which shall open a free scope for the employment of its capital and its industry, and give ample security to the cultivators of the soil, we cannot hope for general and permanent improvement.

An enormous expenditure of money has failed to relieve us. It could not do so unless free scope were opened to the energies of the country. The partial remedies which have been applied have served but to tighten the net which trammels the exertions of the great mass of our population. Measures of a much more decided character are necessary to produce any permanently useful effect. The situation of the country is daily becoming worse. There is no time to lose, if those now suffering are to be saved. Money must still be advanced for temporary purposes, during the interval which will elapse before efficient measures can be brought into general and active operation. But our paramount want is not money; it is the removal of those legal difficulties which prevent the capital of Ireland from being applied to the improved cultivation of its soil, and thus supporting its poor by the wages of honest and useful labour.

We believe these views to be founded in justice and sound policy, and therefore essential to the social regeneration of our country; but we do not propose them as a panacea for all her evils. It is not for us to attempt to penetrate the secret designs of the Most High; but we may without presumption regard the mysterious dispensation with which we have been visited, in the blight of the potato, as a means permitted by an all-wise Providence to exhibit more strikingly the unsound state of our social condition. The momentous events which have been passing around us, have drawn public attention to some of those evils which have long weighed down the energies of our population; and hence we are encouraged to hope that this awful visitation may, in the Divine mercy, be over-ruled for good; and that the darkness which now surrounds us may be but the prelude to the dawning of a brighter day on our suffering country. But whilst advertg to the necessity of legislative and social changes, may it ever be reverently borne in mind that all human means will be unavailing without the blessing of Him who ruleth in the kingdoms of men.

Signed by direction of the Relief Association of the Society of Friends in Ireland,

JOSEPH BEWLEY, } Secretaries.
JOHNATHAN PIM, }

Dublin, 8th of 5th Month, 1849.

Note.—The foregoing address was drawn up before we were aware of the proposed measures of the Government for facilitating the sale of encumbered estates; but was held over in order that it should obtain the consideration of the country members of this Association.

ABORIGINES PROTECTION SOCIETY.

THE Twelfth Annual Meeting was held at Crosby Hall, on Second-day evening, the 21st of 5th Month, Samuel Gurney, the President, in the Chair. Besides the officers of the Society there were present the following:—Dr. Madden, colonial secretary for, and recently returned from, Western Australia; John Burnet, C. B. Gribble, Augustus Hanson, (a coloured clergyman), Dr. Wright, &c.; we also noticed amongst the auditory Elihu Burritt, Dr. Alder, and several other individuals identified with the cause of philanthropy. The chairman opened proceedings by a brief address explanatory of the objects and the operations of the Society, which had been established for the protection of the Aboriginal inhabitants of our colonies, against the encroachments of the colonists, and the evils attendant upon their contact with them. The Society, though small, had excited the attention of the Colonial Government and awakened interest in popular channels. The chairman having detailed the successes of the Society, called upon the Secretary, L. A. Chamberow, to read the Report, and afterwards, in reference to the mention made in it of Liberia, a free republic of native Africans, on the west coast, commented upon the importance of its establishment as a means of introducing civilization into the interior, and by its example striking a fatal blow at the system of Slavery. Speeches were delivered by Dr. Madden, Dr. Hodgekin, John Burnet, C. B. Gribble, Augustus Hanson, Dr. Wright, I. F. Woolmer, and A. B. Wright, in support of the Resolutions, and recommending the adoption of the Society's principles, and particularly their diffusion amongst those classes interested in successful colonization.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Annual Meeting of the above Society was held on the 2d of 5th Month, and was largely attended. The Marquis of Cholmondeley took the chair. On the platform we observed several Friends. The Secretary read the Report, detailing the operations of the Society in foreign lands, and at home. The issues of the Society for the past year amounted to 1,107,513; viz.—from the depôt at home, 302,133; from the depôts abroad, 305,385. The total issues of the Society from its commencement, now amounted to 21,973,355.

JOHN KENNEDY, independent minister, said—He thought the proceedings of the Society were not sufficiently known and appreciated. The Society had circulated nearly twenty-two millions of copies of the Holy Scriptures. This was a stupendous fact—it was hardly possible to form a correct idea of that number. But what were they after all? The sun shines on nine hundred millions of human beings; and during all the years of the Society, much as it had done, it has only sent out into the world twenty-two millions of copies. Of course he did not forget the millions of copies which have been issued by other agencies; the number of which he had no means of knowing. But suppose it were taken at twenty-two millions more—what then? Forty-four millions of copies altogether, while at one period there were on the face of the earth 900,000,000 of responsible and immortal beings. The lesson they were called upon to draw from this fact was, that so far from relaxing in our endeavours, we should feel that we have as yet only made a beginning. It was only by making vigorous efforts, that this Society could hope to do the work which he believed was designed for it.

T. BOAZ, missionary, from Calcutta, said—He rose that morning, to call the attention of the Society more particularly to the part of the world with which, for years, he had been identified—British India; which

contained 150,000,000 of persons, and to which the attention of the Christian Church should be more directed. A great external work had been carried on there for years. The prejudices of the government of the country had been removed. The influences of idolatry upon the native mind had been greatly weakened; slavery had been legally abolished; education vastly extended; converts had been made to the Christian faith; churches, after the New Testament model, had been formed; native teachers and schoolmasters had been prepared, and sent through the length and breadth of the land; and India, at the present moment, was as free to the gospel preacher as the air we breathe, and the grace we preach. All that is required of this country is, that they will provide ample means for meeting the wants of the people. In coming to the Society to ask for an increased grant to satisfy the wants, the spiritual wants of the people of India, we are asking for the right thing—that Book which commands to man religion in its simple purity; not a thing of creeds or canons, of systems or catechisms, no: but the uncommented, the unadorned Scriptures. The magnitude of the work to be done, loudly called for the support and assistance of the friends of the Society.

THE BISHOP OF NORWICH, HUGH STOWELL, and others, took part in the proceedings.

In closing this notice we would remark, that the Society has already done much good; much remains still to be accomplished, and as the Institution is composed of Christian professors of all denominations, it is open to the assistance of all, without any compromise of principle.

TRUE COMFORT IS TO BE SOUGHT IN GOD.

WHATSOEVER I can desire or imagine for my comfort, I look not for it here, but hereafter.—For, if I should alone possess all the comforts of this world, and could enjoy all the delights thereof, it is certain that they could not long endure. Wherefore, my soul, thou canst not be fully comforted, nor have perfect delight, but in God, the comforter of the poor, and the receiver of the humble. Wait a little, my soul, wait for the divine promise, and thou shalt have abundance of all good things in heaven. If thou desire too inordinately these things that are present, thou shalt lose the celestial and eternal. Thou canst not be filled with any temporal goods, because thou art not created to enjoy them.

Although thou enjoyedst all created goods, yet canst thou not be happy thereby, nor blessed; but thy whole beatitude and happiness consists in God that hath created all things. Not indeed such as is seen and commended by the foolish lovers of the world; but such as the good faithful servants of Christ expect; and the spiritual and pure in heart, whose conversation is in heaven, sometimes have a foretaste of. Vain and short is all human comfort. Blessed and true is the comfort which is received inwardly from truth. A devout man carrieth everywhere with him Jesus the comforter, and faith unto him. Be present with me, Lord Jesus, in every place and time. Let this be my comfort, to be willing to want all human comfort. And if thy comfort be wanting, let thy will and righteous trial be unto me as the greatest comfort; for thou wilt not always be chiding, nor keep thine anger for ever.—*Thos. à Kempis.*

WHEREFORE, the matter is plain, there is such a thing as an effectual overpowering communication of the Holy Ghost for the manifesting of the love of God, of great necessity and importance to Christians, that may be had, and ought to be diligently sought after.—*John Howe, A.M.*

TO OUR SUBSCRIBERS AND ADVERTISERS
IN LONDON AND VICINITY.

We have now the satisfaction to inform our metropolitan friends, that we have succeeded in obtaining what has long been represented, and appeared to us, a desideratum in connection with our Journal—a Publisher in London.

As will appear, accordingly, from the imprint of the present number,

THE BRITISH FRIEND

will, henceforward, be published in London, as early as in Glasgow, by

CHARLES GILPIN,

5, BISHOPSGATE STREET WITHOUT;

and, for the further convenience of our London connection, we may state, a Box will be kept at CHARLES GILPIN'S for the deposit of Advertisements, Subscriptions, &c. &c.

We may remark, that THE BRITISH FRIEND has hitherto been virtually as much metropolitan as provincial—it being uniformly in London, and in extensive circulation there, on the day of its date, the same as where it is printed. The arrangement, however, which we have now announced, will remove any shadow of objection on this score; and, we trust, be mutually serviceable to our supporters and to

Their obliged friends,

W. & R. SMEAL.

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THE BRITISH FRIEND.

GLASGOW, 6TH MONTH, 3TH, 1849.

NOTICES OF MINISTERS TRAVELLING. — KATHERINE BACKHOUSE, of Darlington, has received a certificate from her Monthly Meeting, liberating her to visit, in Gospel love, the meetings of Herefordshire, Worcestershire and Wales, and such other service as may open therein.

JOHN P. MILNER, of Stockport, was liberated by Cheshire Monthly Meeting, held on the 3d ult., to visit,

after the Yearly Meeting, the Meetings of Friends in the counties of Dorsetshire and Hampshire, Sussex and Surrey; and those in the compass of the Quarterly Meeting of Kent; also to take some meetings in returning home.

On the 10th ult. SARAH ORD, of Preston, obtained a certificate from her Monthly Meeting, liberating her to visit the Quarterly Meetings of Buckingham and Northampton, and Dorset and Hants; also to visit the Isle of Wight and some meetings in the southern counties, as way may open.

THE YEARLY MEETINGS, &c.

PHILADELPHIA YEARLY MEETING. — The yearly meeting of Friends of Philadelphia commenced its sittings on Second-day, the 16th of Fourth Month, and closed them on Sixth-day, the 20th. There were numerous strangers in attendance, with minutes and certificates, but none of them were from the limits of New England Yearly Meeting. On Second-day morning, the credentials offered by the strangers were read, and the Epistles received from other Yearly Meetings, except a document of that character from New England, which was laid by until the question of the difficulties in that Yearly Meeting should come under consideration. On Second-day afternoon, after approving the report of the representatives nominating William Evans as clerk, and Samuel Hilles as his assistant, an appointment was made of a committee to hear an appeal. The minutes of the Meeting for Sufferings were taken up and read. The proceedings of that body during the past year were interesting, manifesting a true concern for the prosperity of the cause of Truth, and the rights of suffering humanity. The report of their Book Committee, made it evident that there is, in the community in America, an increasing desire to read the writings of our members, and to understand our Christian principles. On the subject of the difficulties in New England, they had prepared an extensive report, the reading of which was postponed until Fourth-day morning. Their proceedings, as far as read, were fully approved.

Third-day morning, and most of the afternoon, were spent in considering the state of Society within the Yearly Meeting, as exhibited in the answers to the Queries. The minds of many were brought under exercise on account of various deficiencies thus reported, and an earnest travail was felt that the members might universally turn to the Lord, and come up in the faithful performance of their religious duties. After the Queries had been all considered, the report of the committee on the boarding school at West-town was read. It was satisfactory, the family during the past year having been favoured, generally, with good health. It stated that discipline had been maintained in the school, that the domestic arrangements have been judiciously managed, and that general order and harmony have prevailed throughout the institution.

On Fourth-day morning, the Meeting took up the

document prepared by the Meeting for Sufferings relative to the difficulties in New England. It was a calm and serious inquiry into the whole matter, consisting of three parts. The first is a narrative of the various proceedings in regard to John Wilbur, whose name, however, is not mentioned; and those against the Monthly Meetings of South Kingston and Swansea. In fact, it gives a clear view of all the principal events that transpired in New England connected with the difficulties there, from the attempt to bring John Wilbur under censure for writing against the principles of the "Beaconites" in England, to the time when two bodies presented themselves to notice, each claiming to be New England Yearly Meeting. Most of the facts narrated are drawn from, or are substantiated by, the printed document issued by the "larger body," and its Epistles sent to Philadelphia Yearly Meeting. The second part of the document consists of extracts from the published accounts of both bodies, showing the light in which each regards what has taken place, and the principles they believe involved therein.

The third part contains the conclusions which the Meeting for Sufferings had come to, relative to the matter it had been investigating. This part condemns the whole course of proceeding in New England against John Wilbur and the Monthly Meetings of South Kingston and Swansea, showing, in some eight particulars, that those who disowned him, and undertook to lay down one, and to control the other of those Monthly Meetings, had violated the natural and constitutional rights of members, and the discipline of their own Yearly Meeting. In concluding this branch of the subject, the report says of the "larger body" to this import,— "Until, therefore, these proceedings shall be rectified or annulled, we cannot see how unity can be restored." Of the "smaller body," after giving them credit for an earnest desire to support the ancient doctrines of our Society, it states, in effect, "they are entitled to the privileges of membership, and such acknowledgment thereof by their brethren, as shall enable them to secure the enjoyment of their rights." The document concludes with some very appropriate remarks in favour of unity and the restoration of ancient harmony.

During the reading of this important paper, a very sweet and solemn covering was spread over the meeting, which continued for some time afterwards,—evidencing to the minds of many Friends, that the blessed Head of the Church did indeed condescend to approve this effort to support the right, and restore harmony on a true basis.

Soon after, the meeting entered on the consideration of the matter thus brought before it. Some twenty or thirty persons expressed a wish to have the whole subject postponed for a year. This was not the judgment of the body; and on returning to the question of adopting the report, it was generally united with, very few opposing it, although many words were spoken, and various arguments were made against it by those few.

It did not appear necessary that many words should be used in defending the report, for it carried with it to Friends generally, its own evidence of impartiality, wisdom, and Christian concern. The attacks made on it by those who opposed it, appeared to be based on the assumption that the "larger body" in New England had a right to be regarded as the true Yearly Meeting there. This was a question at issue, and one which the members of Philadelphia Yearly Meeting, generally, did not believe was the fact. During the discussion, it was stated that a very few members of the Meeting for Sufferings had not united with the document in its passage through that body, and these largely and fully stated their objections to the Yearly Meeting. It was stated that Philadelphia Yearly Meeting had no right to judge of matters transacted within the limits of New England; to this it was replied, that this case had been forced on its attention by the Epistles and documents sent to it by two bodies, each claiming to be New England Yearly Meeting. It was urged that the body having the old clerk was, without doubt, the true one,—and one person stated that the members of the "smaller body" had acknowledged the "larger body" to be the Yearly Meeting, up to the very moment of the separation. This remark brought to the recollection of some present some facts connected with the separation in Baltimore Yearly Meeting, 1828. A few persons, amongst whom were two representatives, after continuing with the Yearly Meeting during several of its first sittings, and taken part therein, left their brethren, and going to another house set up, or, as they said, continued Baltimore Yearly Meeting. The meeting they had thus left was a body *claiming* to hold the faith of our Early Friends, and duly constituted in all its parts. Yet this body, thus set up or continued, although the manner of its organization did not furnish a precedent safe to be followed, although they had neither the old clerks, correspondents, nor the old house to meet in, were acknowledged and recognized by all the Yearly Meetings of Friends as the true Yearly Meeting of Baltimore. Another objection against the document stated was, that Philadelphia Yearly Meeting had not told Friends in New England their error previously to condemning them. The simple truthful reply to this might have been, that the plan proposed, of sending them a copy of the document, was the very way to fulfil the injunction of our Lord, to tell an offender his fault between him and thee alone. It was said by one, who evidently felt how small the number of opposers was, that Friends never decided by majorities, that it had been laid down at the Camden trial, that when opposition arose in Meetings to propositions before it, they must be settled by one of three ways. Firstly, by Friends submitting to the general sense of the Meeting. Secondly, by postponement of the matter under discussion; or, Thirdly, by rejecting it. He argued that the second or third plan must in this case be followed, evidently implying that the first some of them would not come

into. The Meeting had, however, before this, by a very general expression, united with the document, and also in the belief that the time had rightly come for adopting it. The clerk, therefore, made a minute according to the solid sense of the Meeting, and a copy of this report, thus sanctioned and approved by the Yearly Meeting, was directed to be forwarded to each of the bodies claiming to be New England Yearly Meeting, together with the minute adopting it. To this minute a *very* small number objected. The Meeting thus, after a sitting of four hours and a half, two hours of which had been occupied by this discussion, which was characterized, with two or three sad exceptions, by courtesy and moderation, adjourned to five o'clock in the afternoon.

The committee on the appeal reported in favour of reversing the judgments of the subordinate meetings, which report the meeting confirmed. Reports from the Quarterly Meetings, on the subject of spirituous liquors, were read, from which it appeared that, within this Yearly Meeting, forty persons still occasionally take ardent spirits as a drink, or furnish it to those in their employ.

On Fifth-day morning, meetings were held in the four Meeting-houses of Friends in the city. In the afternoon the report of "Indian Committee" was read. It was satisfactory, and manifested that the Indians are slowly making improvements in their domestic comforts and in agricultural pursuits. Of the natives at one of the settlements it is stated, they cultivated more land during last year than usual, and performed more of the labour themselves.

A minute from New York Yearly Meeting, proposing that the different Yearly Meetings should appoint committees to meet at Baltimore in the Seventh Month, in a general conference, to endeavour to restore "unity and harmony," was then read, and solidly considered. After a time of deliberation, in which the weighty objections of some to Yearly Meeting Conferences on broad constitutional and religious grounds, were stated, as well as the doubts of very many as to this particular one, the way seemed open, with very general unity, to decline entering into it.

On Sixth-day two sittings were held, which were principally occupied in listening to the Clerk's minute on the state of Society, and various Epistles addressed to the different Yearly Meetings with which we correspond. Friends then, under a solemn covering of good, and with thankfulness of heart to the Lord for his continued mercy extended to them during the week, adjourned to the usual time next year.

In addition to the foregoing account, we learn by letters received, from which the following are extracts, that "The Report appears to be much to the comfort of sound Friends, and I trust will open the way for correct views to prevail more than hitherto has been the case on this subject. The proposal from New York for a conference to be held at Baltimore

was by no means approved, very few indeed speaking in its favour, but very many against it."

Another correspondent writes—"You are aware that a Committee of the Meeting for Sufferings had prepared an account of the proceedings in New England, relative to the disownment of John Wilbur. This is a lengthy document, occupying more than one and a half hours in reading; is deeply interesting, well written, and, as expressed by one of its opposers, a scholar-like production. It comprises a narrative of facts in the treatment of John Wilbur by the Yearly Meetings Committee; its proceedings in relation to the separation at Swansea, its conduct at Rhode Island Quarterly Meeting, &c.; and in short, a clear view of the causes and manner of his disownment, and the history of the 'smaller body' up to the separation in New England Yearly Meeting. The conduct of John Wilbur, in *warning against the unsound doctrines* of Joseph John Gurney, is pronounced according to the discipline of New England Yearly Meeting; and extracts from Robert Barclay on church government adduced in his justification. His opposition to those unsound doctrines is shown to have been the *real ground* of his disownment. His treatment by the Yearly Meetings Committee, in its refusing to hear his defence, and the high-handed measures pursued in procuring his disownment, are represented as *proscriptive and inquisitorial*. The separation is shown to have been made at Swansea Monthly Meeting, by the unwarrantable conduct of certain members of the 'larger body.' That the religious and civil rights of John Wilbur have been trampled upon, and that he is a wronged and suffering individual. That the members of the 'smaller body' are entitled to the rights and privileges of members, and should be acknowledged as such by their brethren.

"Both bodies are recommended to endeavour after a reconciliation—to calmly and dispassionately review their conduct, and, if possible, look forward to a harmonizing of their differences, by a *redress of grievances*, and an acknowledgment of *error on the part of the 'larger body.'*

"It is cause of heart-felt gratitude to the All-wise Disposer of events, that He has condescended to appear for the help of his suffering children, and to again make a way where there appeared no way. May they realize the expression of the prophet, that, "They that be of thee shall rebuild the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the Repairer of the breach, the restorer of paths to dwell in."

DUBLIN YEARLY MEETING commenced on 2nd day, 30th of 4th Month.—The attendance was considered large, particularly of the more youthful members of the society. This remark might, perhaps, be made every year; but as the observer advances in life, he is increasingly impressed by the diminishing number of those with whom he was acquainted in his earlier years. Amongst "the old familiar faces," was that of our

venerable elder, Thomas Thompson, of Cooladine, who, though in his 90th year, came a distance of 70 miles, and is in the full possession of his mental faculties. In seeing him, the imagination reverts to the earlier days of the society; for, in his infancy, those were still living who had conversed with William Edmundson, Thomas Ellwood, William Penn, and others of our ancient worthies.

The meeting for business began on 2d day morning with reading the certificates of Friends in the ministry from distant parts. Amongst these, were Thomas Arnott, of Ohio (from within the limits of Indiana Yearly Meeting)—Susan Howland, of New Bedford, Massachusetts—Mary S. Lloyd, of Birmingham—Esther Seeborn, of Bradford—Barnard Dickenson, of Coalbrookdale—Isaac Robson, of Huddersfield—Lydia A. Barclay, of Aberdeen—also George Howland, an elder, who accompanied his wife.

According to a new arrangement, the reading of the queries was postponed until the several epistles from the Yearly Meetings of London and the United States had been read and entrusted to the care of a large committee to draw up replies as way might open. It was expected that the committee would thus be enabled to transact its business in better time and with more ease. The American epistles demand no special notice, except that although the epistle from the Yearly Meeting of New England to our last Yearly Meeting was not replied to, another communication was received from them this year, in which some surprise and regret were expressed at the interruption in the wonted intercourse.

Much of the time of the second sitting was occupied in the consideration of a proposition from New York, inviting Friends in Ireland to appoint a deputation to meet, in Baltimore, with similarly appointed deputations from the various Yearly Meetings of Friends, to deliberate on the present state of our society, and the doctrinal dissensions which exist in some of the American Yearly Meetings. This document was received in a friendly spirit, and solidly considered, but it was judged best to decline making any appointment; it was left to a few friends to prepare a minute expressive of sympathy, and conveying the decision of the meeting to our friends in New York. This minute was subsequently prepared, read, and approved, and directed to be forwarded along with the epistle to New York Yearly Meeting.

In the morning sitting on 3d day (1st of 5th Month) the queries were read and answered; and in reference to the fourth query, the danger of reading pernicious books, and the importance of adhering to "plainness of speech, behaviour, and apparel," was largely dwelt on, and much weighty advice was given.

In the evening sitting the answers to the queries were considered. The famine in Ireland was adverted to, and it was suggested that a minute should be drawn up with special reference to this visitation, and to the circumstance that Friends had enjoyed comparative exemp-

tion from its severity, while many of them have been made instrumental in affording relief to the distressed.

The proposition was negatived, on the ground that such a record might have too much the air of self-praise, whilst it would be premature, since the famine is not yet at an end, and its afflicting results are only now beginning to be felt by many, if not in the absolute want of the necessaries of life, in depreciation of property, decline of business, and difficulty of obtaining the means of comfortable subsistence.

Reports were read from Friends' Provincial Schools, and it was decided that they should henceforth (all three) be equally under the superintendence of the Yearly Meeting. Two testimonies of deceased ministers were read, and a document respecting persons professing with Friends in foreign parts.

4th day morning, 5th Month 2d.—A meeting for worship in Dublin and Kingstown.

In the evening sitting, some papers on Slavery and the Slave-trade, forwarded by the London Meeting for Sufferings, were read. These papers excited considerable interest, and led to some observations on the duty and value of individual efforts for the overthrow of these stupendous systems of iniquity and cruelty. It was remarked that mere sympathy is of little value without corresponding action; we can each do something, were it only by bearing a steady testimony to our convictions when we meet with Americans. The public opinion of these countries has a powerful effect in the United States, and the value of our coöperation is warmly acknowledged by those who are labouring for the abolition of slavery there. If we cannot unite with the efforts of one class of abolitionists, let us assist another; but let us not be idle. Much ground has been gained by the labours of the friends of the slave, but much remains to be done. A recent letter from Frederick Douglass was referred to, in which he bears a grateful and affecting testimony to the fruits of the faithful labours of the late James Cannings Fuller, on behalf of the slave and the cruelly oppressed people of colour.*

The very name of religion is brought into contempt by those who attempt to reconcile Christianity with the contamination and wickedness of slavery. This

* On Friday, my kind friend, J. W. Quincy, hired a carriage, and took me to my next appointment at Skaneateles. Here, too, a large audience greeted me, and gave me a respectful hearing. Skaneateles has greatly improved in its tone, on the subject of slavery, since I visited that town four years ago. It had the appearance of a real slaveholding town, into which the black man could not enter without being assailed by thoughtless boys and brutal young men, who seemed to take delight in manifesting disrespect and contempt for what, in sheer rudeness, they called a nigger. We passed through the village this time without meeting any of the usual marks of semi-barbarism that formerly distinguished it. Much of this change was wrought by that fast, faithful, and noble friend of the Slave, now gone to his rest, James Cannings Fuller, who, in early Anti-slavery times, was several times mobbed on account of his abolition principles and practice. But he is now gone to his rest. It was sad to be there without his presence, to cheer and encourage me in the good work to which he was devoted; yet it was grateful to perceive that what he achieved lived after him.—*North Star*, April 13, 1849.

deeply important subject was discussed with more earnestness and sympathy than had been evinced towards it in our Yearly Meeting for many years.

5th day morning, 5th Month 3d.—Proceedings of last Yearly Meeting were read, and some routine business transacted. A report was received from the standing committee appointed to recommend Friends to give up the sale of ardent spirits. This committee has been under appointment at least ten years, and, although some individuals have acted upon its recommendation, it does not appear that the actual number of Friends engaged in the sale is less than it was when the labours of the committee commenced. Some Friends thought it useless to object to the sale of ardent spirits, unless their use also was advised against, and the use of all drinks containing alcohol. A pretty general opinion was expressed, that the use of strong drink in the families of Friends is gradually on the decline; but it must be admitted, and that with regret, that the temperance cause in Ireland is but little indebted to the countenance and support of members of our society.

The evening sitting was commenced at a late hour, to leave time for the committee on epistles to conclude their business. Drafts of epistles to all the Yearly Meetings were produced and approved. In most of those to America the subject of slavery was glanced at, but not, as appears to us, with that earnestness which this momentous subject would ensure, if the writer entered, in the spirit of the golden rule, into sympathy with the peeled and degraded slave, or into earnest feeling on behalf of the conscience-seared and yet more degraded master. What value is there in letters or epistles, if they do not appeal to the conscience or the heart?

The business of the Yearly Meeting, which was conducted throughout in uninterrupted harmony and condescension, was concluded this evening, in the seventh sitting,—the shortest that has taken place for many years.

On 6th day afternoon, at four o'clock, an Open Meeting was held of the Central Relief Committee of the Society of Friends in Ireland. After a short statement of the proceedings of the committee from the convener, the draft of a forcible and feeling address from the committee to the public was read, by one of the secretaries, and generally approved of. After some discussion, it was left to the Dublin committee for revision and publication. It contains a brief summary of the efforts of this and other associations for the relief of Ireland, and suggestions for a remedy,—and is doubtless, by this time, in the hands of many, if not most, of our readers. (See this Address in another column.)

At seven o'clock the same evening, the Annual Meeting for Brookfield School was held, and a favourable report given of the condition and prosperity of this interesting and valuable institution, which has been so conducted since its foundation as to give great satisfaction to its promoters and supporters.

LONDON. — THE YEARLY MEETING OF MINISTERS AND ELDERS began at 11 o'clock, on Second-day the 21st of 5th Month. The attendance seemed rather smaller than in some previous years. With a few exceptions, mostly arising from indisposition, the Representatives were all present. The Clerk, Samuel Tuke, was among the absentees, owing to ill health. A letter from him was read, requesting, on that ground, to be released from the office. The Meeting, however, concluded not to make any appointment of a successor; and George Stacey, one of the Assistant Clerks, was requested to officiate for the present year. James Backhouse, the other Assistant, was also requested to continue his services. Before the business proceeded, a female Friend said she felt impelled to acknowledge, with feelings of gratitude, her sense of the covering of solemnity that had been spread over the Meeting immediately on Friends taking their seats; quoting the language of the Psalmist, "thou preventest us with the blessing of thy goodness," and after a few words of an encouraging tendency, concluding with the language, "The Lord of Hosts is with us, the God of Jacob is our refuge." The Certificates of the American Friends present were read, viz., ANNA ALMY JENKINS, and SUSAN HOWLAND, from New-England Yearly Meeting (larger body), and THOMAS ARNOT, from Indiana. The Answers to the Queries were then proceeded with and concluded.

At the close of the Sitting, a committee was appointed to prepare a summary of the Answers, and bring it in in the afternoon. A man Friend made a few remarks, in allusion to, and in harmony with, those at the opening, regarding the solemnity vouchsafed; and expressive of his desire that there might be care maintained to dwell under the savour thereof, that so the blessing designed might not be missed, &c. Adjourned near 2, till 5 o'clock.

At the afternoon sitting, read the summary of the Answers brought in by the Committee, from which it appeared that, as regarded love, there was no exception; as to unity, there were three instances wherein the words, "a good degree," were made use of; and in relation to "harmony in labour," one instance of the use of the same expression. Most of the Friends who spoke on the state of this body, expressed themselves in the language of thankfulness and encouragement; one Friend was engaged in supplication, and near the close of the sitting, another addressed some very weighty and tendering observations to those who were yet of the mourners in Zion, &c.

A report was received from the Committee appointed last year, to assist the Quarterly Meeting of Norfolk and Norwich, from which it appeared, that they had given such attention to the subject as way opened for, and the Committee was discharged.

ANNA ALMY JENKINS intimated that she apprehended the period of her release from her religious engagements in this land, was not far distant; and the Meeting named a Committee of men and women

Friends, to prepare a returning Certificate on her behalf.

SUSAN HOWLAND made a similar intimation, expecting to leave this country before the occurrence of another Yearly Meeting; but it was concluded to defer the consideration of issuing a Certificate for her until next sitting; and the Meeting adjourned till 10 to-morrow morning.

Third-day morning, 5th Month, 22d.—The greater part of this sitting was occupied in ministerial communication, three Friends being also engaged in supplication. The services of the various Friends alluded to, were of a comforting, and encouraging character.

It was concluded that the present was not the time to issue any Certificate with respect to Susan Howland, as there was yet a prospect of considerable religious service before her.

Minutes and Certificates of Friends in the ministry, attending the Yearly Meeting, and who had been liberated for Gospel labour in different parts of the kingdom, were read. These engagements have already been reported, or are noticed in the present number—with the exception of ELIZA ANN HOPKINS, to be accompanied by her husband, JOSEPH HOPKINS; WILLIAM MATHEWS; RICHARD ESTERBROOK; JOSHUA TREFFRY, and SARAH SQUIRE.

The advices to Ministers and Elders were read at the close, and the Meeting adjourned near 1, to such time as the Yearly Meeting may appoint.

ACKWORTH SCHOOL.—The adjourned General Meeting was held as usual on Third-day afternoon, the 22d instant, in the old Meeting House, Devonshire House. It was rather more numerously attended than in some former years.

The Report presented by the Committees gave a favourable impression of the condition of the School, and particularly so of the conduct and behaviour of the boys. The new school and play-rooms, new meeting house, &c., were said to have more than realized the benefit which the Committees anticipated. The net cost of the improvements exceeds by about £700 the subscriptions received. The current expenditure of the year, although 9s. per scholar less than last year, is also much above the income. The deficiency is partly owing to the small sum received this year in legacies; and the report, after alluding to the valuable aid which the institution had heretofore received through this channel, touched on the benefits which Friends might render to it by bequests, when arranging by *will* for the disposal of their property. The subscribing of sums of money on annuity, was also named as a kind of assistance that would be very serviceable to the School in its present circumstances.

The plan of allowing of three rates of payment from the children—viz., £10, £15, and £20, as determined by the last Yearly Meeting, was partially carried into effect in the latter part of the year, and is now in full operation. It is said to have met with the very gene-

ral approval of the parents of the scholars, and that they have cheerfully placed their children on the rates of payment which were suited to their several circumstances. The income of the year 1848 is but little affected by the change of terms; but it will make an important addition to that now current. Of the children in the school on the 10th of 5th Month, 1849, 50 were at £20 per annum, 80 at £15, and 159 at £10; making the average £13 2s. 3d. The average of the children who are waiting for admission is, £13 13s. 8d.

In the discussion which followed the reading of the report, some Friends expressed their wish that the French language could be taught in the school. Others were apprehensive lest the increasing number of applications for admission might act prejudicially to the interests of the most necessitous children; but it was replied, that the rules gave to Monthly Meetings the power of placing their children on the admission list a year earlier than other parties; and as the scholars are admitted in the order in which the applications are made, and without any reference to the rate of payment, this apprehension appeared to be groundless.

LONDON YEARLY MEETING commenced on Fourth-day, the 23d of 5th Month, at 10 o'clock. The number of Friends attending seemed, on the whole, considerably less than for some years past; but some of the subsequent sittings were about as large as we remember to have seen. After a considerable time of solemn silence, a venerable ministering Friend was engaged in supplication; afterwards two others briefly in testimony. The *first* counselling to watchfulness, from the exhortation of the Holy Redeemer, "What I say unto you I say unto all, Watch;" expressing a belief, that as we were concerned, individually, to maintain this exercise, the Lord would be near to bless us; even to the fulfilment of the gracious declaration—"Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, and anoint the shield." The *other*, exhorting to keep near to the Divine power, under the authority of which, our Meetings for Worship and Discipline were set up, and under the continued influence of which they could be alone rightly maintained, &c.

The opening minute was then read, and the ordinary routine business of the meeting disposed of; viz., calling over the Representatives, (about a dozen of whom were absent, mostly from indisposition,) the Doorkeeper's list, the Committee to audit the accounts, &c.

The Epistles from the various Yearly Meetings in correspondence with this meeting next claimed attention, and there was no exception to the continuance of this intercourse. These documents detailed the state of Society in the different quarters whence they came; stated the deficiencies apparent in the faithful maintenance of our various testimonies; enumerated their causes of affliction and trial; and at the same time

conveyed to their brethren of this Yearly Meeting their sources of consolation and encouragement under them; embodying throughout, many very pertinent and truly excellent observations. The Epistle from Ireland was deemed especially excellent in this respect; embracing a reference to the solicitude of that Yearly Meeting regarding the exclusion of books of hurtful tendency from their families. The subject engaged several Friends to offer some remarks upon it; one in particular, who, having himself suffered from the reading of such works, desired to caution his younger brethren against the practice.

The American Epistles bore evidence of the care of Friends being still directed to the duty of labouring for the promotion of the abolition of Slavery; for improving the condition of the free people of colour; the civilization of the Aborigines of that continent; and the abrogation of the barbarous custom of war. Several had exerted themselves in this last department of philanthropy, by either addressing their respective State legislatures, or by the issue and extensive circulation of publications. Friends of New York, it appeared, had circulated throughout the United States, upwards of three hundred thousand copies of a tract on this subject, which had been received most favourably, by those of other religious persuasions, and by the public at large.

The guarded and religious education of youth also continues to claim the attention of Friends on the American continent; and their reports as to the effect of that care, were encouraging. A large attendance of young persons is noticed at some of their Yearly Meetings; and a comforting persuasion is expressed, that many of these give indication of being under the preparing hand of the Lord, whereby they may, through obedience to His requirings, become qualified to fill the places of those faithful brethren who have been removed from works to rewards.

Several of the American Epistles mention their having united in a proposal for a Conference at Baltimore, in the Seventh month next; as has already been intimated in our pages. That of Philadelphia, however, as will be seen from our report of its proceedings in a previous page, has declined uniting therein; as has also the Yearly Meeting of Ireland.

With the exception of Philadelphia, all the epistles, we believe, either previously or now, had noticed the presence and acceptable services of our friends, BENJAMIN SEEBORN and ROBERT LINDSAY. This exception was alluded to, as matter of regret; but it was explained to the meeting, in justice to Friends of Philadelphia Yearly Meeting, that they had not, for some years past, been in the practice of mentioning the names of Friends present with them from this Yearly Meeting.

Most of the American Epistles responded to the minute sent out from this meeting last year, relative to Friends everywhere being preserved a united people, &c.

The interesting and important nature of this epistolary correspondence with our distant brethren, was

adverted to by several Friends; and those present were affectionately invited to give their serious attention to these valuable manifestations of Christian and brotherly feeling; and not regard the reading of them as mere matter of course, &c. Adjourned near 1, until 4 o'clock afternoon.

When the Yearly Meeting broke up, the Representatives assembled in the Old Meeting House, to consider of the name of a Friend as Clerk for the current year; and of two others, as assistants. Josiah Forster acted as Clerk to the Meeting of Representatives; and it was concluded again to propose George Stacey, for Clerk; and for Assistants, Robert Forster and John Dymond.

Afternoon Sitting.—The Friends proposed as Clerks being approved, they were accordingly appointed to their office. The accounts of Sufferings were then read, which occupied upwards of an hour; there being a good many remarks made upon the subject of returns in money, instead of in kind; a solicitude being manifested by many Friends, that our testimony against a hireling ministry might be maintained in a consistent uprightness. The matter, it appeared, had been under consideration of the Meeting for Sufferings, but without any present prospect of moving in it, as regards appealing to government, respecting its oppressive character. It was concluded to send down a minute to said meeting directing its continued attention to the subject. The amount of Distraints and expenses attending the same, was reported at upwards of Ten Thousand Pounds.

The Answers to the Queries were next proceeded with, as far as Cornwall; and two minutes and one testimony respecting deceased ministers were read, viz, for FRANCIS GREGG, from Witney Monthly Meeting; for JOHN WITHERS, of Thatcham, Berks; and for SAMUEL RUNDALL, of Liskeard. These records were deemed models of conciseness, though that for Francis Gregg, it was thought, might have been called a testimony. A representative from the Quarterly Meeting from which it came, explained that such had been the opinion entertained there, but that having passed the Monthly Meeting in the state it was, the signatures of Friends generally could not then be obtained. Several Friends made impressive observations on the testimonies, one of whom chiefly addressed his remarks to the junior part of the meeting.—Adjourned soon after seven; after which the Committee of Representatives, and other Friends, were engaged for an hour in naming Sub-committees on the different Foreign Epistles.—John Candler was appointed Clerk to the Committee, and Joseph Rowntree, Assistant.

(Continued on next page.)

FRIENDS' TRACT ASSOCIATION.—The General Meeting of this Association was held, as usual, on 5th day morning, the 22d of 5th Month. The attendance was large both of men and women Friends, and it was satisfactory to observe the interest which prevailed in regard to the objects of the Association.

The report of the Committee was read, which gave an encouraging account of the transactions of the year, although, upon the whole, there was a decrease in the issues compared with the previous year, chiefly occasioned by the country associations having made less demand for tracts than then took place. Friends were glad to find that the Committee had made grants to various places, both in our own country and to persons visiting foreign parts, to an extent beyond that of former years, which included a large number placed at the disposal of Friends engaged in attending a minister, who was concerned to appoint meetings in rural districts in some of the midland counties.

A little addition had been made to the series of the publications of the Association, in which there is a large amount of valuable reading, calculated to awaken attention to the great truths of the Christian religion, and illustrative of the views of our religious Society thereon.

Extracts were read from the reports of the country Associations, which manifested continued interest on the part of many of our members in this branch of Christian effort. Our friend George Richardson, of Newcastle, gave an interesting account of some information he had received from a Friend in Van Dieman's Land, of the benefits resulting from tract distribution in that part of the world; and another Friend read a short narrative of the effect which had been produced on the mind of an individual in Wales, who was engaged in the work, as well as the advantages which had followed the labours bestowed.

Although the time at which the meeting is held, necessarily abridges the accounts which might be furnished, yet no other opportunity presents for holding the General Meeting, and it was, upon the whole, of an encouraging and interesting character.

Extract of a letter, above referred to, from George Washington Walker, dated Hobart, 1st Month, 31st, 1849, addressed to a Friend of Newcastle-upon-Tyne, on the benefits arising from the distribution of religious tracts and books, inculcating the principles of Christianity as professed by the Religious Society of Friends.

"I presume your Tract Association continues in operation; if disposed to make us a small grant of tracts, they would be very acceptable. I sent home for some two years ago, but through a channel that failed me; and if our dear friend, James Backhouse, had not remembered us in this way, and executed a like order for me, we should have been badly off.

"There is much to encourage the distribution of these little messengers. As an illustration,—a man with a solid countenance, a few months ago, accosted me in my shop, asking me if I remembered giving him some Temperance and Friends' tracts about two years ago. It appears that being much alone, in the part of the colony where he was employed, he took to reading the tracts; and, for the first time in his life, became convinced that there was something in religion which he had not previously understood. The more he dwelt under these impressions, the more his mind became awakened to a sense of his own condition in the sight of his Creator and Judge, until at length the burden

of sin became too heavy for him; and he went about in his solitude bemoaning his condition, and longing for deliverance. At length his mind was enabled to lay hold of the hope set before him in the gospel. Having no human aid or counsellor, he cast himself upon Divine mercy for help, and found it to his unspeakable relief; and he now goes on his way rejoicing; not merely that his views have been corrected on the subject of alcoholic drinks, but that he has been enabled to realize the pearl of great price. I was much interested to find, in answer to my inquiries, that the 'Brief Memoir of George Fox' (printed at Sunderland) was the tract which, above most others, had been blessed to him. He is now esteemed by his serious neighbours to be a very consistent and really regenerated man. There are no Friends in that neighbourhood, or I am inclined to believe he would have drawn towards them. Some time ago I placed thirty to forty Friends' books, with a pious man, in that settlement, (the Thion), as a gratuitous lending library: so that I hope he will find the comfort of a resort to Friends' writings; than which, the bible excepted, there are none more edifying and instructive. Barclay's Apology and Dymond's Essays, where persons are sufficiently in earnest to read them, have, in several instances, to my knowledge, been productive of very decided results.

"I put a copy into the hands of a young woman lately, in whom I felt a deep interest, whose views have become so altered, that though previously a strict professor with the church of England, she has declined the use of the bread and wine, much to the surprise of those who know her. She acknowledges herself convinced of the truths promulgated so clearly by Barclay, and has frequently attended our meetings.

"A young man, whose father was some time ago a member of the Legislative Council of this Island, thus writes me:—'I cannot thank you sufficiently for those two excellent books, viz., Dymond's Essays and Barclay's Apology. Certainly I have had few opportunities of reading enlightening books of a scriptural tendency; but Barclay's Apology is, without any exception, the most spiritually enlightening work of man's effort that has ever been presented to my view; and I am satisfied that I am indebted to you, and the author, under God's Spirit, for a true and correct revival of my religious sentiments. If you have any other such spiritual publications, you will render me more deeply your debtor by letting me have it,—I will most gladly pay the value.'"

YEARLY MEETING CONTINUED.—*Fifth day morning, 5th Month, 24th.*—Proceeded with the Answers as far as Durham. The sitting was particularly solemn, instructive, and interesting, a number of Friends being engaged in the line of the ministry; one before the business commenced, quoting the language of the ancient prophet—"The Lord will choose our inheritance for us—the excellency of Jacob whom he loved," &c.; his observations being, for the most part, addressed to the younger part of the assembly. A Minute from Cumberland Quarterly Meeting, respecting ISAAC HARRIS, of Brigham, a ministering Friend deceased, was read; after which two Friends were engaged at some length in religious communication; the first remarking on some expressions in the testimony just read; and the other, THOMAS ARNOTT, from America, expressing the love and Christian interest he had felt for the members of this

Yearly Meeting, while in his own land; and which he had increasingly experienced since being present with us, &c. After this the Meeting received a visit from the Women's Yearly Meeting, by ELIZA ANN HORKINS, accompanied by Elizabeth Priestman and Esther Seeborn; who were conducted in by two elders, Edward Pease and Josiah Forster. The Friend thus concerned was engaged at considerable length in expressing her Christian solicitude for the various classes comprising the Yearly Meeting; and concluded her visit in solemn supplication. It was noted as a remarkable coincidence, that in the course of her communication, she quoted part of the same Scripture passage which had been revived in the hearing of Friends at the opening of the sitting—"The Lord shall choose our inheritance for us," &c. A testimony respecting LYDIA SUTTON, of Scooby, was also read; and another for DANIEL OLIVER, of Newcastle. These documents were very instructive and affecting, and gave rise to a few very weighty remarks, at the close of the reading.

The state of Dorset and Hants Quarterly Meeting, called forth the expression of the sympathy of many Friends; and the Committee of the Yearly Meeting at present under appointment to visit the said meeting, were requested to draw up and bring in to a future sitting, a short minute, conveying the feeling of the Yearly Meeting respecting the state of Friends of that district.

The use of the words "endeavour to be punctual," in the answer from Durham to the 6th Query, was the cause of a good deal of remark; Friends being apprehensive that, if this mode of answering were to become common, it might produce very undesirable results. Explanation was given that the use of the phrase was considered warranted by the peculiar position of many Friends, belonging to one of the Monthly Meetings comprising the Quarterly Meeting from which the Answers came. A proposition was made, and supported by some, that a cautionary minute should be sent down to our subordinate meetings, offering some counsel in regard to Friends becoming involved in Joint Stock Companies; it was concluded, however, that the subject should be commended to the notice of those Friends who might have the preparation of the General Epistle; rather than that *any specific minute* should be issued; at the conclusion of the sitting, a Friend was engaged in supplication. Adjourned about half-past one to four afternoon.

Afternoon Sitting.—The reading of the Answers was proceeded with as far as Yorkshire. Testimonies were read respecting JOHN BELL and JANE HARRIS, both from London and Middlesex Quarterly Meeting; and a minute for FRANCIS PAGE, of Norwich. On these a few brief, but comprehensive and solemn, observations were made by several Friends; but it was thought that, on this occasion, much less of remark on the Answers and testimonies had taken place, than in some by-past years. Adjourned after seven, until four to-morrow afternoon.

It was intimated, that according to usual practice, the Meeting-houses in London would be open to-morrow morning for worship, at ten o'clock.

Sixth day Afternoon.—Met at four o'clock, and concluded the reading of the Answers. Read also the report from the Yearly Meeting of Ministers and Elders, exhibiting the state of that portion of the body as already noticed; which did not, however, elicit much remark.

Before proceeding to enter on the consideration of the state of Society, as shewn from the Answers to the Queries, a ministering Friend made some pertinent and valuable observations upon the testimonies respecting deceased ministers, which had been read during the course of the business, beginning with the words—"Be ye followers of them, who through faith and patience inherit the promises," &c.

Upwards of two hours and a-half were occupied by Friends remarking on the different answers, regarding the coming up of our members in the fulfilment of the various duties of their religious profession. We believe most Friends who were present will unite in the opinion, that seldom has it been our privilege to witness such a season of favour and solemnity, as at this time. The reports as to the attendance of meetings for worship, &c., first claimed attention; and many solid and instructive observations were offered. Two venerable Friends, in particular, dwelt at considerable length on this subject; bringing into view, with much tenderness of feeling, the faithful conduct of our early Friends in attending their religious meetings. The first Friend had, that day, been at Gracechurch Street Meeting, and had livingly brought to his remembrance, what is recorded of Friends in the beginning; how when they went to that meeting, they found themselves shut out of it, and had to meet in the street; how they knew not, when going to their meetings, but that instead of returning to their homes, a prison might be their lot; and oh, the weightiness of their spirits how striking to observers! how faithful and how steadfast they were; and how were they favoured with the refreshing streams of that river which gladdeneth the city and heritage of God, &c.

The other Friend referred to—quoting the language, "Ye are my witnesses"—adverted to there having, in all ages, been those preserved who, living in the Divine fear, and being enlightened by the immediate influence of the Holy Spirit, were God's witnesses to the people among whom they dwelt; the patriarchs before the giving of the law; the faithful under the law; the prophets, and the early promulgators of the Gospel; the confessors and martyrs in the dark ages, and down to the gathering of our forefathers to be a people. What a value there was in their testimony—their witnessing for God—how they were enlightened by the light of His Spirit—brought out of the corruptions in the church and in the world—how simple they were, how upright, how faithful—how little known at first to one another, and how despised by the learned

—alluding to Isaac Pennington's account of them, as "plain, simple, country lads," whom, at first, he despised: but after he knew them better, how he loved them, joined himself unto them, and suffered, and laboured, and testified with them. Contrasting the many deficiencies in our practice at the present day, and believing that the Lord had still a design to make this people witnesses for Him to the world; a fervent desire was expressed, that there might be a renewed concern to walk worthy of the high and holy vocation wherewith Friends are called, &c.

Several were engaged to address the younger Friends, exhorting to faithfulness to every opening of duty even in little things; the declensions of the time in which we live, having their origin, it was believed, in the want of individual faithfulness, &c.

The bringing up of children in "the nurture and admonition of the Lord," was impressively dwelt upon by a number of Friends, with reference to the deficiencies in the answers to the 4th Query; and many excellent remarks upon this subject were made, which, it was hoped, might duly impress the minds of Friends, and be profitably reflected on at a future time.

The shortcomings reported in the particulars of the 3d and of the 7th Queries were also adverted to, as well as the nature of the answers to the 11th. We feel that the foregoing outline of the concern, expressed for the well-being of Society, is very imperfect, but our limits do not permit further enlargement; which, as we may observe, is the less to be regretted, as the desire was very earnestly manifested, that the committee to prepare the General Epistle might, through best help, endeavour to embody in that document, some description of the exercise which had so largely prevailed in the meeting.

The sitting closed after solemn supplication, beginning with the words of the Psalmist: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock," &c. Adjourned at half-past 7, till to-morrow at 11.

The large Committee held a sitting of nearly an hour, appointing the sub-Committee to prepare a General Epistle, &c.

Seventh-day morning, 5th Month, 26th.—According to usual course, the different Quarterly Meetings were called over, and inquiry made whether any propositions or minutes, for the consideration of the Yearly Meeting had been sent up. One from Berks and Oxon regarding some alterations in Rule 7th in the Book of Discipline, under the head National Stock, having been read, was referred to the large Committee to consider, and report on a future sitting. The same course was adopted with respect to a proposition from Essex, suggesting to the Yearly Meeting the adoption of sundry regulations for the conduct of Friends who were either proprietors or holders of land, and which seemed to be needful in consequence of the altered position of Friends, and the difficulties ensuing from the operation of the Tithe Commutation Act. While the pro-

position was thus committed to the consideration of the large Committee, a belief was expressed, that Friends of this Quarterly Meeting, from whom more than one-fourth of the whole amount of sufferings was distained, had, notwithstanding, been enabled to maintain a consistent testimony in this respect; and hence were entitled not only to have their proposition considered, but also to the sympathy of the Yearly Meeting.

A minute was then made, committing to the care of the Meeting for Sufferings, the printing of the Testimonies respecting deceased Friends, which had been brought in at preceding sittings; said Meeting to have liberty, as usual, to make any omissions, or verbal alterations, that may seem desirable. This led to some discussion, as to whether the printing annually, of these Testimonies, pretty much as they were brought in, was the best course for that meeting to pursue, or best calculated to promote the welfare of the body. In former times, these interesting memorials had been published in a volume, and one of the date of 1760, was alluded to, as being a very valuable collection. While the Meeting, however, had its attention thus directed to the subject, it was not proposed to deviate this year from the course which, for some time, has been observed; a number of Friends giving it as their opinion, that the *annual printing* of such memorials ensured their being read much more generally, and with a great deal more of interest, than if they were given forth in volumes, at several years of an interval. A desire was likewise expressed, that Monthly Meetings, on whom the preparation and responsibility of these productions generally rested, might exercise especial care in the drawing of them up; that so nothing might be given forth at variance with the original design of these testimonies, namely, to show forth the power of that Divine grace, by which our departed Friends were what they were.

The propositions from Cambridge and Hunts, and that from Norfolk and Norwich being *Minutes*, it was stated that they would come before the Meeting at another time.

The Minute of last Yearly Meeting wherein a proposition was made, if way should open, for the performance of a general visit to the different Quarterly and Monthly Meetings of Friends, having been read, the Meeting entered on the solid consideration of the subject; several Friends expressed their sense of the sweet united feeling of exercise which had prevailed on this matter, but it did not seem as if the Meeting was ready for the conclusion, that the right time was come to proceed in the proposed visit; the further consideration of it was, therefore, referred to the next Yearly Meeting. Adjourned till 10, on Second-day morning.

Afternoon.—The large Committee met at 5, and sat till near 8; chiefly occupied with the propositions referred to it in the morning. Friends of Berks and Oxon proposed an extension of the rule regarding dis-

bursments out of the National Stock; that these should be given in all cases, where the expenses for public meetings were incurred without the limits of any acknowledged Monthly Meeting. The holding of public meetings in those counties, had been attended with an unusual amount of expense, owing to their having been held under a tent, and in places where there either were no Friends residing, or their residences widely scattered. Friends had made a special subscription for their defrayal, but were still a considerable sum in arrear; and it was deemed a very undesirable thing, that occurrences of this description should, in any way, be allowed to operate to the discouragement of those Friends who, under right influence and authority, might apprehend themselves called to such a line of service. It was concluded to recommend to the Yearly Meeting, that this proposition should be referred to the consideration of the Meeting for Sufferings, prior to the adoption of any new rule on the subject; and that in the meantime, the said Meeting should assist Friends of Berks and Oxon in their present difficulty.

The proposition from Essex embraced three points—viz.: that the Yearly Meeting should adopt it as a recommendation, or rule to Friends, in reference to the *Rent charge*; 1st. That none of our members should hire land, covenanting to pay the said charge. 2d. That no Friend owning land, should let it under the burden either expressed or implied, of the tenant paying the rent charge. And 3d. That the Yearly Meeting should consider, whether the present mode of recording the Sufferings of Friends, was in accordance with the altered circumstances occasioned by the operation of the Tithe Commutation Act.

The subject occupied the Meeting the major part of the sitting; the discussion was conducted in much harmony and brotherly feeling, and with a sincere desire that our testimony in relation to a hireling ministry might be uprightly maintained. Considerable diversity of opinion, however, was apparent; in consequence of which, it was concluded to refer the further consideration of this matter to a future sitting.

Second-day morning, 5th Month, 28th.—Met at 10, and adjourned soon after 2, until 4 afternoon.

A large portion of time was occupied in religious communication on the part of a number of Friends in the ministry, and one of these in supplication; and a sweet and comforting solemnity pervaded the meeting throughout the business. Here a Friend in the ministry intimated a religious concern, to have an opportunity with the young men and young women in London, including those attending the Yearly Meeting; which having been solidly considered by the meeting, was cordially united with, and to-morrow evening, at six o'clock, fixed as the time of the meeting, and to be held in Devonshire House. Another Friend, in the station of minister, having expressed that a similar concern had pressed upon his mind, and also that his view had extended to those attending Friends' meet-

ings, but who might not be in membership, he asked permission of the meeting to unite with the Friend who had preceded him; which was agreed to. A third Friend informed the meeting that what had now been brought before it had been somewhat relieving to him, he having had a similar drawing toward the young people; and his desire was that he might also have permission to sit beside the other Friends, which was accordingly granted him. The names of these Friends were JOSEPH BEVAN BRAITHWAITE, JAMES BACKHOUSE, and WILLIAM MATHEWS.

A visit from the Women's Yearly Meeting was now paid by SARAH HARRIS, accompanied by Sarah Bass and Elizabeth Shewell, and introduced by Samuel Cash and Samuel Gurney. The Friend communicated her concern for the welfare of this part of the body at considerable length; and concluded in supplication.

The Minute of New York Yearly Meeting of last year, recommending a conference of members of the different Yearly meetings on the American Continent, and asking the concurrence of this meeting therein, was read. The consideration of this proposal was gone into, under a deep feeling of its important and interesting nature—viz., for the restoration of that unity and harmony in the Society which had once so much characterised it. A feeling of thankfulness was expressed, that Friends of New York had thus taken up the subject, and sympathy with them respecting it manifested; at the same time the meeting did not see its way to appoint any deputation to attend the conference; and the Clerk was instructed to essay a minute, and bring it in to next sitting, expressive of the sense of the meeting with regard to the proposal; a conclusion which was marked by great unanimity.

The Reports of the Society's various Public Schools, as well as those for the Education of Children not in membership, were then proceeded with, and their reading gave rise to a good many interesting remarks. Some of these, however, it was thought, would have been made more appropriately at the General Meetings of the different Schools; and Friends were encouraged to assist Wigton and some other of these Educational Establishments with pecuniary means, that they might be enabled to carry out the objects they respectively had in view.—Adjourned till 4 afternoon.

Subscription papers in aid of Wigton and of the schools at Sibford, Brookfield, in Ireland, and at Nismes, in France, were placed on the Clerk's desk, to which Friends had adhibited their names, to a considerable amount.

Afternoon Sitting.—Read the reports of the Registry for Young Men, and also for Women Friends; these were considered satisfactory, and Friends were encouraged to avail themselves of the advantages which those institutions afforded.

The report of the committee who were appointed to audit the accounts of the National Stock, having been read, and it appearing that there were but between six and seven hundred pounds on hand, a collection

was ordered in each Quarterly Meeting, to the usual amount, to meet the expenses of the current year. Next came the selected minutes of the Meeting for Sufferings, respecting the Parliamentary and Printing Committees, &c. After these, the usual correspondence of the Meeting for Sufferings, with those professing our principles abroad, was read; viz., at Pymont and Minden, the South of France, Norway, and Van Dieman's Land. This portion of the business was interesting; and satisfaction was expressed, that the Meeting for Sufferings had been enabled to continue its care regarding these individuals. While these documents did not give rise to much remark, there was yet given by members of the Meeting for Sufferings some interesting information regarding the said Friends. In Norway, some increase in the number of Friends had taken place, and an additional meeting for worship had been set up. A ministering Friend made some weighty observations relative to the encouragement these documents were calculated to afford us, seeing the faithful manner in which our Friends abroad were enabled to maintain our various testimonies, subjected as they were on this account to so much suffering; and his desire was, that we, who were so highly privileged, might not, through unfaithfulness, be as stumblers to these people, should any of them visit our shores, &c.

The minute of last year relative to the collecting of registers belonging to the Society, brought up a report from the Meeting for Sufferings, evincing the care it had bestowed in this matter; and the subject was continued in their hands.

Report was made, that the said meeting had also followed out the directions of last year, respecting the supplement to the Rules of Discipline; which is now nearly ready for printing.

A brief, but impressive and savoury, communication from a Friend, in the line of the ministry, was offered towards the close of the sitting.

The large committee met at six, and was engaged about two hours on the proposition from Essex; and after a pretty free expression of sentiment respecting it, which still evinced considerable diversity, it was concluded to appoint a sub-committee to consider of and prepare some recommendation for the guidance of Friends in this particular.

Third-day morning, 5th Month, 29th.—The Yearly Meeting to-day was engaged from 10 o'clock till half-past 1, for the most part, in hearing the proceedings of the Meeting for Sufferings regarding the Slave trade and Slavery; which subject, it will be remembered, was commended to its attention last year, by minute of this meeting.

Before the business of the meeting, however, was proceeded with, a Friend offered some weighty observations in the line of the ministry; and JOHN FIXEN MARSH, of Croydon, laid a concern before Friends, to pay a visit to the Women's Meeting; which, being cordially united with, he was accordingly set at liberty,

and was accompanied by two elders—Peter Bedford, and Thomas Maw.

A venerable Friend mentioned his having attended some of the larger Quarterly Meetings, and expressed his concern at having heard the Queries read and answered, and the important subjects of them often passed away from, almost without a single remark. He thought such opportunities should be laid hold of by Friends to consider deeply the state of Society as then exhibited; and he would encourage Friends, whether younger or elder, to be faithful, and not withhold from their brethren the word of counsel or encouragement that might be presented to their minds on these occasions; that so the body might be helped by the united exercise of its members. Several other Friends coincided in these observations; one of whom alluded to the time when what were called district or circular Yearly Meetings were wont to be held; which were much of the character of conferences, in which matters relating to the welfare of Society were brought under consideration; and it was hoped the observations now made might impress the minds of Friends, and be productive of beneficial fruits.

Two Friends in the ministry were subsequently engaged to offer some weighty and instructive observations, with reference chiefly to the events that have been passing in surrounding nations, since the time of last Yearly Meeting; the turnings and overturnings among the nations of the continent particularly; as well as in relation to the shakings in what is termed the religious world. The over-ruling hand of Omnipotence in these things was adverted to in striking terms; a belief was expressed, that the Lord would, through and over all, make a way for the establishment of the peaceable kingdom of Messiah, the Prince of Peace; and also the fervent desire, that this religious Society, whom the Lord had in a particular manner raised up to bear testimony to the peaceable and spiritual nature of the Kingdom of Christ, might be engaged to keep in its allotment, as individuals, and as a church; that should the Lord in His condescending mercy, make use of us for the exaltation of His own name, we might be prepared to answer the call; whether to proclaim His gospel of life and salvation, or by the spread of publications, or any other instrumentality; and the language was revived—"Say not ye, There are four months and then cometh harvest," &c.

The minutes of the Meeting for Sufferings detailed the steps which, in accordance with the direction of the Yearly Meeting, it had taken on the question of Slavery. It appeared several meetings had been held, and a special conference with the country members had taken place, at which it was agreed to address the Queen. (See this address and the reply in another column). A deputation had been appointed to present the same, consisting of Samuel Gurney, William Forster, Peter Bedford, and George Stacey, who, it was stated, had been kindly and courteously received. The meeting had also appointed a sub-Committee to

draw up an Address to other Governments, and to carry it forward to the Yearly Meeting.

The address, so prepared, was now produced, and submitted for the approval and adoption of the meeting. It was of considerable length, and of singular excellence; it was twice read; there were very few alterations in it suggested, and it was adopted with great unanimity. It is addressed to Sovereigns and others in authority, in nations professedly Christian. Many Friends expressed their cordial concurrence with the document, and it was considered that there was great cause for thankfulness, on the part of the meeting, that the Friends by whom it was prepared, had been so remarkably helped. A ministering Friend was subsequently engaged to offer the tribute of thanksgiving and praise, for the blessing thus mercifully granted.

The document having been signed by the Clerk, on behalf of the meeting, it next became the concern of Friends how best to carry out the design of the Society, as to its disposal, and conveyance to the parties to whom it was addressed; and the meeting was invited to a serious deliberation on this point; one Friend expressing it as his belief, that if it should be deemed proper, that a deputation were considered a likely means to promote the efficient carrying out of this important concern, there were brethren who would, as with their lives in their hands, be willing to yield themselves for such a service. Here our beloved and honoured friend, WILLIAM FORSTER, informed the meeting, that from the time of his having come up to London, at the call of the Meeting for Sufferings, on this subject, he had felt it would be in the line of his religious duty to offer himself for this work. The truly simple, humble, and tendering manner in which this was communicated, made a most affecting impression on the meeting. The offer was cordially approved and accepted; many expressing their satisfaction and comfort in witnessing the devotedness of our dear friend, and he was, with much brotherly feeling, encouraged to enter on the undertaking; leaving to the Meeting for Sufferings, the arrangement as to his help, by suitable companions, &c. The Clerk was directed to prepare a minute respecting this morning's business, and produce it at next sitting. The meeting adjourning until 4 to-morrow afternoon.

Afternoon.—The large Committee met at Gracechurch-street Meeting House, in consequence of Devonshire House being to be occupied with the Meeting appointed for the young Friends. Drafts of several of the Answers to Foreign Epistles were produced, read and approved.

The Meeting for Worship at Devonshire House, this evening, was very largely attended by young Friends of both sexes, and was a solemn and instructive opportunity; each of the Friends, at whose request the meeting was held, was engaged in ministerial service, as was also one other minister. The meeting held about two hours and a half.

Fourth-day morning, 5th Month, 30th.—This morning, all the Meeting Houses in London were opened for worship. As on 6th day last week, Devonshire House was filled in every corner, and many were standing; the other Meeting Houses were also well attended.

Afternoon.—The Yearly Meeting met at 4, and proceeded with its business. The Clerk produced the Essay of a minute regarding the Address on Slavery and the Slave trade; embodying the offer of our dear friend William Forster, to be the bearer of it; and setting forth the unity and sympathy of Friends with him therein; that he was a minister well esteemed among us, commending him to the care and protection of the Great Head of the Church, and the kind consideration of those where he may come; and desiring that the Lord may be pleased to bless the presentation and circulation of the Address, to the promotion of righteousness in the earth, &c. William Forster to have a copy of said minute, signed by the Clerk on behalf of the meeting.

The Clerk also produced the draft of a minute, relative to the conclusion of the meeting on the proposed Conference at Baltimore; which being approved, a copy was directed to be sent to the Yearly Meetings of New York and Baltimore.

The minute of last year, on the proposal to send an Address to the different Yearly Meetings in America, having been read, the Committee then appointed presented a report to the effect, that although they had held several meetings on the subject, and had given their best attention to it, yet that the way had not seemed to open for further proceeding in the matter. This report gave rise to some remarks both in favour of discharging the Committee, and for continuing them to have the subject under their care, and the latter conclusion was adopted.

The report of the proceedings of the Aborigines Committee of the Meeting for Sufferings, claimed for a considerable time the attention of the meeting; on which report, as it will be printed in due time and circulated, we need not here comment. The importance of the whole subject was dwelt upon at some length, and some very interesting and important observations were made thereon. It was suggested by one Friend, that as we did not know but that, before another Yearly Meeting, opportunities of serving the cause of the coloured man might occur, it would be well were Friends, by a special subscription, to enable the Meeting for Sufferings to avail themselves of such opportunities. As the Aborigines Committee, however, had still a considerable balance of funds at their disposal, we believe upwards of eighteen hundred pounds, it was concluded unnecessary to recommend any subscription at the present time. The subject of the *disuse of Slave Labour produce* was introduced to the attention of Friends; and considering that, in its *collective* capacity, the Society had concluded to issue a strong document regarding the unchristian and cruel

character of that Trade, &c., it was recommended that, as *individuals*, Friends should be faithful in following their convictions in this matter.

The importance of encouraging a legitimate commerce with Africa, in the Free produce of the soil, especially cotton, was dwelt upon at some length, and with much earnestness; and it was clearly laid down that, as way might open for this, the expending hereon a portion of the fund under the care of the Aborigines Committee, would be an application of the money at once legitimate and desirable.

The sitting concluded near seven o'clock, after some impressive remarks on the great duty of cherishing and promoting true Christian unity and brotherly love, &c.

The large Committee was afterwards occupied a considerable time, in passing the Epistle to Baltimore, and on the proposition from Friends of Essex. The sub-Committee produced a report, embodying a minute for the consideration of the large Committee, and to be carried forward to the Yearly Meeting; but after a good deal of expression of sentiment thereon, it was concluded to withdraw the minute, and to recommend to the Yearly Meeting, that the subject of the Rent charge be referred to the care of the Meeting for Sufferings.

Fifth-day morning, 5th Month, 31st.—The Yearly Meeting sat down at ten o'clock. After a few words of solemn import from a Friend in the body of the Meeting, THOMAS ARNOTT intimated his belief that it would be his religious duty to pay a visit to the Women's Yearly Meeting. Unity therewith having been expressed, he was accordingly set at liberty; Robert Were Fox and Thomas Maw, two elders, were appointed to accompany him; and the same permission was given to George Howland, from America.

Read correspondence between our own and Philadelphia Meeting for Sufferings. These documents were deemed lively and instructive. Thankfulness was expressed that the Meeting for Sufferings had been enabled so to conduct this and other correspondence committed to it; and some very valuable observations were made on the desirableness of maintaining unity and fraternal feeling both among the members of this Yearly Meeting, and among Friends in America; by the avoidance of everything that might tend to create division, and to interrupt the unity of the Spirit in the bond of peace.

Read minutes from the Committee on Epistles, respecting the propositions from Berks and Oxon, and from Essex; and the Meeting agreed to adopt the recommendation of the said Committee, as already noticed. In regard to the last-named proposition, it was further agreed, that after the Meeting for Sufferings had given their attention to the subject, they should be at liberty to convene a special meeting; notice of which to be sent to the different Quarterly Meetings, who are to be invited to appoint representatives to unite with the Meeting for Sufferings, in further considering the question of the rent charge.

Reports from the Committees appointed last year to visit the Quarterly Meeting for Cambridge and Huntingdon, and Norfolk and Norwich, were brought in and read; from which it appeared, that with respect to the proposed merging of the former of these Quarterly Meetings with the latter, Friends of Cambridge and

Huntingdon craved further time to consider the alteration. As regards Norfolk and Norwich, they were quite favourable to the contemplated junction, subject to such arrangements as might be deemed needful to accomplish the same.

The Committee to assist the Quarterly Meeting of Norfolk and Norwich reported, that they had attended that Meeting as it occurred; some of their number had attended all the Monthly Meetings, and also some of the particular Meetings; and had endeavoured to give such assistance to Friends of that county, as circumstances appeared to call for; and they were of the judgment, that the Yearly Meeting should continue its care towards that Quarterly Meeting; in which judgment, the Meeting concurring, the Committee was continued accordingly. Our valued friend, RALPH NEILD, one of this Committee, who had accompanied the other Friends in part of the service, is since deceased.

Several Friends expressed satisfaction at the continuance of these Committees, and one observed, that he thought even a more comprehensive measure, as respects the junction of meetings, might be attended with benefit; viz. — that Cambridge and Huntingdon, Norfolk and Norwich, and Suffolk, might form one Quarterly Meeting. This proposition occasioned some to remark as to the great decrease in numbers among Friends, as compared with former times, and considering the augmented population of the country; which had, within a comparatively short period, doubled itself. That this decrease was the more remarkable, inasmuch as other Christian professors were gradually approximating, in some respects, more nearly to Friends than they had been wont. A belief was stated by one Friend, that the cause of such a falling off in number among us, was owing not so much to our religious views, as because of the Society insisting on the keeping up of formalities or peculiarities, in relation to dress, language, &c.—which tended to cause some who would desire to unite with us, rather to turn away; or words to this import. These views led a number of Friends into a very instructive and impressive strain of remark, shewing, with unanswerable force and clearness, that none of the testimonies given to this people to bear before the world should be permitted to fall; and that those things which many were disposed to view as small and unimportant, were so many branches of the same root; were, in reality, testimonies to Christian simplicity and truthfulness. It was remarked by one Friend, that the *true cause* of our lessened numbers, as a people, was the *want of individual faithfulness*; too great assimilation with the world, and imbibing its spirit; the undue pursuit of wealth, &c. Another observed that he had been reminded of the words of Thomas Clarkson, when, in his Portraiture of Friends, speaking of the pernicious effect of leaving accumulated wealth, that generally either the children or grandchildren of such Friends left the Society; and with respect to our testimony to plainness in living, &c., he had remembered what had been said by Admiral Penn, to his son William, when he observed, "Son William, if you and your friends keep to your plain way of living, and to your plain way of preaching, you will make an end of the priests to the end of the world." Another stated his conviction that a departure from our testimonies in dress, speech, &c., was generally followed by neglect of attending our Meetings for Worship, and a consequent decline of vital religion; and until he could witness among those who professed to be of us on the ground of conviction, the evidence of preparation, under the Divine hand for service in the Church, *unaccompanied* with the outward manifestation of the transforming power of

Truth, in regard to those things now under review, *then, and not till then*, would he be prepared to give up our testimony to plainness of speech, behaviour, and apparel. A submission to the influence of the spirit of Truth continued to be for some time dwelt upon, as the only source of an effectual revival—which view was illustrated by Friends quoting and remarking upon such Scriptures as these—"Not by might nor by power, but by my Spirit, saith the Lord;" "To the law and to the testimony." The law here referred to, was "the law of the Spirit of life in Christ Jesus," whereby the believer in Christ was made "free from the law of sin and death." The "testimony" here spoken of, was the testimony of the Spirit; as further explained in the language of the royal Psalmist, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is safe, making wise the simple," Psal. xix. 7—11. Much more was said on this subject, which our limits forbid us from giving; and a number of Friends expressed themselves to the effect, that they were not sorry it had been brought under notice, seeing it had given occasion for the utterance of so much that was sound, impressive, and appropriate.

Read the corrected list of Correspondents and adjourned to five afternoon; when reports from Indiana Yearly Meeting, relative to their efforts to improve the condition of the Shawnee Indians, and of the people of colour, were read, and some farther particulars, of an interesting character, respecting the former, were given by Thomas Arnott, who, in conjunction with other Friends of Indiana, had recently visited the settlement. They set out from home in a waggon to the Shawnee Indian Settlement, a distance of 1200 miles; where they arrived after several days' journey. They held several meetings among them, and visited the chiefs, who expressed a lively interest in the arrangements made by Friends, and hoped that they would still continue their acceptable care and assistance over them. The sympathy of Friends of this Yearly Meeting in this concern was very encouraging, and acceptable to those of Indiana; and we might be assured everything would be done to prevent these poor trodden-down people from becoming extinct.

Read also and passed, several of the Foreign Epistles, which seemed to us greatly more brief than at some other times, and were deemed satisfactory.

While the foreign epistles were under consideration, a Friend remarked that the term "testimony," as relating to dress and address, must be considered but a conventional phrase; as he considered Friends bore no testimony on those points. To this a venerable Friend ably replied, that the term testimony could not be restricted to the maintenance of a principle whereby suffering was incurred, as in the case of tithes; as Friends had always borne testimony against war, slavery, &c.; and that even if the payment of tithes were utterly abolished, Friends would still have their testimony to bear against a hireling ministry. In reference to dress and address, he had only to remark, that from the commencement of our Society Friends had always had a testimony to bear against following the vain fashions of the world, in either of these respects; and especially against flattery and paying of compliments, so called. These were testimonies which Friends could not, which they dared not, relinquish.

Several Friends made commendatory observations regarding the management of the Society's correspondence, by the Meeting for Sufferings; and some additional information regarding those professing with Friends in Norway, was communicated by one of the ministers who had visited that country some years ago. It appeared that, since that period, several little com-

ppanies had begun to sit down silently, after the manner of Friends for divine worship. A spirit of enquiry seemed to be abroad there, and individuals had been known to travel distances of 50, 60, and even 80 miles to Stavanger, in order to obtain information respecting Friends, and after having done so, had gone home and sat down silently as Friends do in their meetings.

Towards the close of this sitting, a Friend remarked that he could not allow the subject of the epistles to pass, without taking notice of the terms made use of by a much-esteemed Friend, at a previous sitting, in reference to the present breach of unity among Friends in New England. The expression to which he wished to call most especial attention, was "that there was now a spirit abroad (among Friends there) which, locust-like, was devouring every green thing." Now, although Friends were fully aware of the baneful results which a want of unity engendered, he still believed that there were many precious Friends in the "smaller" as well as in the "larger body"—for he must use these terms—that there was no evidence before the meeting which, to his mind, could justify such an assertion; and that, so far from an apparent want of unity being always a means of preventing the spreading of the truth, we find that the strife between Paul and Barnabas, recorded in the Acts of the Apostles, was made the means of disseminating the truth more widely. He would, therefore, caution Friends not to be too severe in judgment, as that could only tend to increase the breach; but that, both as a Society and as individuals, if they felt they had any weight, they should use their influence with a meek and conciliatory spirit, to heal such a breach. They could not be too cautious in their intermeddling with this matter. In reply, it was stated by the Friend whose remarks were now commented on, that he was sorry he had been misunderstood; and that in the allusion he had made to the division among Friends in New England, he had referred less to the conduct of individuals, than to the tendency of the spirit that appeared to prevail among them.—Adjourned at half-past seven.

Sixth-day morning, 6th Month, 1st.—Large Committee met at half-past 10. Read and approved a minute from the Subcommittee on the General Epistle, relative to the deficiency in the answers to the Sixth Query, conveying advice to Friends as to entering into hazardous engagements; and when about to invest their property, that they should acquaint themselves with the extent of the responsibility they were incurring; so as that the peace of their own minds might not be impaired, nor reproach brought upon the Truth. It was approved and directed to be taken to the Yearly Meeting. Heard also and passed the Epistles to Ohio and Indiana.

Yearly Meeting at 12.—A Friend was engaged in supplication at the opening of the meeting; after which, the minute from the large Committee, above referred to, was brought in and approved. Read the remainder of the Foreign Epistles. A message was received from the Women's Yearly Meeting, intimating that they had nearly concluded their business; and thankfully acknowledging that they had been enabled to conduct it in sisterly love and condescension.

At the conclusion of the sitting some impressive observations were made with reference to the favour experienced, in a sense of heavenly goodness having been extended again and again during the progress of the business; and the gracious language of invitation was revived, "Come, taste and see that the Lord is good," &c. Adjourned at 2 o'clock.

Large Committee met at 4, and read and passed the General Epistle.

Yearly Meeting, half-past five afternoon.—Before the large Committee delivered the General Epistle, a ministering Friend offered a few weighty remarks on the sense he had of the extendings of Divine favour, which, from time to time, had prevailed during the sittings of the meeting; and another was engaged in supplication. The reading of the Epistle was then proceeded with, and being, with very little alteration, approved, was signed by the Clerk on behalf of the meeting. Two ministers were afterwards engaged in religious communication; one of whom, THOMAS ARNOTT, gave an interesting account of his conviction of the truth as held by Friends; in the course of which, he forcibly illustrated the value and importance of our testimony as to plainness in dress and address, which had been under notice at a previous sitting of the Yearly Meeting. He said that in his youth he was *raised* up in the vanities of the world; that he was led to attend the meetings of most Christian societies, one after another, till, dissatisfied with all, he sat himself down in silence alone, when he was led to see the spiritual character of Divine worship. Then was his mind turned to this religious Society, of which he knew but little, and he came and sat down with them. These meetings were, nevertheless, held in profound silence, yet it was shown him that this was the people he had to join. But then came the sharp trial of adopting the plain speech and apparel, which he did adopt from tender conscientious belief, as being the requirements of the Holy Spirit; and he believed they were as much of our religious testimonies as any others we had to bear, &c.

A Friend was subsequently engaged in solemn supplication and thanksgiving. The Clerk then, with much solemnity, read the concluding minute, commemorating the Divine goodness which had been mercifully extended; under the influence of which, the meeting had been enabled to transact the important concerns that had come before it, in a large measure of unity; and after a brief silent pause, the Meeting separated.

Seventh-day morning, 6th Month, 2d.—The Meeting of Elders took place at 9 o'clock, and the Meeting of Ministers and Elders at 10. The latter held upwards of three hours, and except the time spent in the reading and passing of the certificate formerly directed to be prepared for ANNA ALMY JENKINS, the sitting was almost entirely occupied with religious communication from Friends in the ministry, several of whom were engaged in supplication; the opportunity being on the whole, the most solemn, and comforting, and instructive, that had taken place during the course of the Yearly Meeting; in a thankful acknowledgment whereof, the meeting dispersed.

THE WOMEN'S YEARLY MEETING began also on 4th day, the 23d of 5th Month, at 10 o'clock. A Friend who was assistant Clerk last year read the opening minute, and another being called to assist during this sitting, after a short solemn pause, a Friend stood up and expressed her desire that all might be gathered into that stillness which springs from a dependence on that Word which could make the storm a calm, and which, she trusted, would overrule all in that assembly to the praise of the Lord. Another Friend was engaged fervently to pray for this Spirit of guidance. The representatives being called over, and the Epistle from Friends in Ireland read, the answers to the Queries were then proceeded with as far as Durham. Several Friends spoke very impressively in the line of the ministry. At

the close of this sitting the large Committee met to nominate Clerks—when CATHERINE BACKHOUSE was appointed Clerk, and SARAH ROBSON and SOPHIA PEASE, Assistants.

In the *afternoon sitting*, the Certificates of the three American Friends, now on a religious visit to this country, were read; the answers to the Queries were resumed and read as far as Sussex and Surrey; also two American Epistles, one from Friends in New York, and one from Ohio. One of the American Friends, and some others, spoke on the importance of attending week-day meetings, and another of the former addressed, in sympathetic language, those who seemed to be travelling under a shade, and from whom the light of the Lord's countenance seemed, at present, to be hid; much was also said to the young during this sitting.

Fifth-day morning, 5th Month, 24th.—Soon after the meeting was opened, a Friend laid a concern before it, to pay a visit to the Men's Meeting; which, being united with, she was liberated to do so.

The answers to the Queries were finished, and Friends appointed to draw up from them a summary of the state of the Society. Three more of the American Epistles were read. A Friend had a very impressive exhortation to address to mothers; to those who would do all in their power for the welfare and happiness of their beloved offspring; recommending them to a life of daily self-denial and watchfulness, that they might be careful to curtail any indulgence in themselves or their children, that would militate against their eternal welfare; that, seeing with all their care, they could not keep them from trial, suffering, or death,—it behoved them to be principally concerned for their everlasting happiness, not to neglect in the morning to sow the seed, nor to withhold the hand in the evening, &c. Much more was uttered both in testimony and supplication; and several minutes and testimonies were read concerning deceased ministers. The *afternoon sitting* was short, to allow time for the Committee to take charge of the Epistles; but much excellent counsel was administered, and fervent supplication offered on behalf of every class present; that the blessing of the Divine master might rest on his ministers, and on the words that were given them to utter, that they might go home to the hearts of the hearers; that all might be comforted and edified, and the kingdom of the Lord advanced. The Committee met afterwards, and appointed sub-Committees for three of the Epistles.

Sixth-day, 5th Month, 25th.—The Meeting-houses were all open for worship in the morning. In the *afternoon*, several more Testimonies were read, concerning deceased ministers. The summary was also read, and a Committee of Friends appointed to prepare an Epistle to the counties.

On *Seventh-day morning, 5th Month 26th*, all the remaining Epistles were read, and committed to Sub-committees to prepare replies. One Friend spoke very instructively to the younger Friends who were named on these appointments, telling them that when in her early attendance of the Yearly Meeting she was put on such service, she had felt deeply her own nothingness to be of any help; but that in her attendance at the committees, she had derived much benefit from seeing the exercise of other Friends; and had received an evidence of the sealing of her Heavenly Father's love, which had remained with her to this day; and which was afresh renewed at the present time, in a sweet and remarkable manner, and which, though unexpected, she felt to be unspeakably precious. Many other Friends united in the encouragement of their sisters, to yield

themselves to this service, seeing they might be helped by sitting down along with their Friends.

Second-day morning, 5th Month, 28th.—Met at 10. The Representatives' names were called over, and the printed advices read. Two more Testimonies were also read, and called forth many exhortations to follow the example of departed Friends, in yielding up to everything required by the Lord; and not to withhold more than was meet, for this would tend to poverty. The young people were again very affectionately addressed.—There was a communication read respecting the Connaught Schools, and Friends were recommended to help them. During this sitting, a daughter of the aged Friend, JANE HARRIS, whose testimony had been read, laid before the meeting a concern she felt to pay a visit to the Men's Meeting, with which the meeting cordially sympathized, and set her at liberty.

Afternoon.—Sitting of the Large Committee. The Sub-committees brought in replies to several of the Epistles; which, having undergone some alterations, were adopted, and were thought particularly suitable for those to whom they were addressed.

Third-day morning, 5th Month, 29th.—Yearly Meeting at 10. A Testimony was read respecting JOHN BELL, of Wands-worth; and many oral testimonies were also borne respecting him.

A visit was paid during this sitting by a minister from the Men's Meeting. His concern was principally to recommend to plainness and simplicity, in regard to personal attire and furniture, and to avoid superfluity in the decoration of our houses and the supply of our tables. He also counselled to the improvement of time and social intercourse. A Friend afterwards supplicated very impressively, that all our actions might be in obedience to the dictates of the Spirit of Christ; and many instructive remarks were made respecting what had passed, &c. Some Epistles which had passed the Committee were then read.

Afternoon.—A short sitting of the Large Committee was held.

Fourth-day, 5th Month, 30th.—Meetings for worship in the morning.

Afternoon.—Two more of the Epistles prepared by Sub-committees were read and passed. The minutes of last Yearly Meeting were read and remarks made, arising from reflections that naturally resulted from their perusal.

A most remarkable document, which had been prepared by the Meeting for Sufferings on the subject of Slavery, was read—it is a very full, clear, decided, and powerful appeal, addressed to the Sovereigns and Rulers of these nations who acknowledge the Christian religion. The reading excited much emotion in the meeting, and feelings of great compassion and sympathy; with thankfulness that such a document had been produced. A season of solemn silence followed; after which a Friend gave thanks aloud, that such a Testimony had been prepared; praying the Almighty to bless it to the conviction of those to whom it should be sent, and to open the hearts of the Rulers to do justly and to love mercy. Scarcely had Friends resumed their seats, when another was similarly engaged; touchingly reviving the language, that if any two should agree on earth as to what they should ask, that it should be granted them; desiring that hearts might be tendered, to unite in sympathy with those who were oppressed and in suffering; and be enabled to offer up the prayer that might be accepted for them at the throne of grace; the feeling of solemn interest and prayer seemed to prevail in the meeting universally. Soon after, a Friend rose and solemnly urged the respon-

sibility of each and all on this subject, to abstain from giving the slightest countenance to the system of Slavery; calling attention to the *Free Labour Movement*, and recommending to encourage and aid those who were labouring to introduce articles of food and clothing, which were free from the taint of this awful evil, quoting "Touch not, taste not, handle not, the unclean thing." This was responded to by another Friend, who stated the effect of this movement, independent of the direct discouragement of Slavery in exciting enquiry, and affording an impressive example. She remembered the effect produced on her own mind in childhood, by the abstinence from sugar, &c., of some who were now gone to their heavenly rest.

The Clerk said she had been so deeply impressed with the document that had been read, that she must mention that sheets to be appended to the memorial to our beloved Queen, would lie in the cloak-room for signatures. This altogether was a most affecting time; there were few tearless eyes in the large assembly, and it will long be remembered as an interesting and impressive meeting.

Fifth-day morning, 5th Month, 31st.—Many Friends were engaged in the ministry, and a visit was paid by a Friend from the Men's Meeting, Thomas Arnott, from America. He stood up with the words, "Fear not, for I am with thee; be not dismayed, I am thy God; I will preserve thee," &c., said he knew many were afflicted at the low state of things, and at times might feel as deserted by the shepherd of the flock; but he had the language of encouragement to give forth; for the Lord would most assuredly be near those who trusted in Him; even as in the former or Mosaic dispensation, He was near to His people,—going before them in a pillar of cloud and fire; and when the three children were cast into the midst of the fiery furnace, a fourth was near them, and the form of the fourth was like unto the Son of God, alluding to the several instances in the Old Testament of the Holy One—the Redeemer being near to his chosen ones; and then described the death of Stephen, how he even in the hour of martyrdom could say what he beheld, &c. We regret our inability to transfer to paper the words that were uttered, even did our limits permit; but trust the impressions produced at this and many other memorable times will remain to comfort, strengthen, and sustain, while in the discharge of the duties arising from our various stations and allotments in life. Two Epistles were read; also the School Reports.

In the *afternoon* the large Committee sat, when the rest of the Epistles were passed, including that to our own counties. These all contain much valuable counsel. A Friend had a concern to advise mothers to be careful to inculcate in the minds of their children a tenderness towards animals, as this would have an excellent tendency to soften their hearts, and make them susceptible to the woes of human beings. Several others expressed themselves on the same subject; and much valuable counsel was addressed to the young; to mothers; and to heads of families respecting their deportment in various important particulars.

The closing sitting on *Sixth-day morning*, was a very solemn opportunity; but our limits forbid further enlargement. We prefer giving this brief and imperfect outline of the proceedings, along with that of the Men's Meeting, rather than withhold till another month, in the hope of obtaining a more ample account, well knowing how anxious our readers are to have early information. Those who were present will be able to recall much that is omitted; those who were not present will rather have this account than none; and to those who have never been

there we may say, that no report that we can give can convey an adequate idea of what it is to be present at the Yearly Meeting. It is not so much what business is done, however important it may be; it is not so much what is said by ministers, however savoury and excellent; but it is the sense from time to time mercifully vouchsafed, of the overshadowing wing of heavenly goodness and love; the harmony and condescension; the quiet order and solemnity that prevail, and the evident help granted by the great Head of the Church, to transact the important business of various kinds which is brought under the consideration and deliberation of Friends,—all this must be seen, felt, and experienced, in order to be fully understood.* Facilities of locomotion are now so easily obtained, that few among our members need be without the enjoyment of such a privilege as we have described; and we believe that, could we induce them to go, see, and learn for themselves, while time, health, and means are afforded, they would, on their return, be ready to exclaim with Sheba's Queen of old, "The one half hath not been told me."

MEMORIAL TO THE QUEEN, ON THE SUBJECT OF THE SLAVE-TRADE AND SLAVERY,

PRESENTED BY THE MEETING FOR SUFFERINGS ON BEHALF OF THE SOCIETY OF FRIENDS, 1ST OF THE 5TH MONTH, 1849.

To Victoria, Queen of the United Kingdom of Great Britain and Ireland, and the Dominions thereunto belonging.

May it please the QUEEN,

We, the undersigned, thy dutiful and loyal subjects, representing the religious Society of Friends in Great Britain and Ireland, desire respectfully to approach the Throne, and in love to man, and, as we reverently believe, in our duty to God, to lay before thee a matter deeply affecting the well-being of a large portion of the great human family.

More than a century has elapsed since our religious Society first believed it to be a Christian duty to advocate the rights of the natives of Africa, and of those held in Slavery in the Western world. With reverent thanksgiving to Almighty God, we recur to the successive acts of our Legislature abolishing the Slave-trade, and subsequently releasing the Slaves in our Colonies from a state of cruel bondage.

The continuance of the trade in Slaves, as prosecuted—contrary either to law or treaty—by the inhabitants of other countries, with all the wickedness inseparable from this unrighteous traffic, brings us into sorrow and distress. It engenders war in its direct forms, breaks the bonds of social life, reduces those who may survive the horrors of their transit by land and sea to hopeless Slavery, and withal prevents the spread of the religion of our Holy Redeemer. We feel for the sufferings of the unoffending and helpless victims of these abominations; and we feel for the wrongs and miseries of the multitude still living in Slavery, and subjected to its cruel hardships and uncompensated toil; and we deeply deplore the degradation and the guilt which attach to the man-stealer, the slave-holder, and the dealer in his fellow man.

In consideration of the magnitude of this complicated iniquity, we are emboldened to ask thee, our gracious Queen, in thy intercourse with the rulers of those nations which are involved in these things, to use the influence of thy exalted station for terminating—by every pacific means—this desolating evil on the Continent of Africa, and for conferring immediate and unconditional freedom on all those held in Slavery. And we ask permission humbly and plainly to declare our conviction, that it is only in the extinction of Negro Slavery that we can have any security for the utter termination of the African Slave-trade.

May the Lord of Heaven and Earth bless thee, our beloved Sovereign, and thy Royal Consort, and may His blessing rest upon all thy house. We pray that, for the sake of Jesus Christ our Lord, He may give thee wisdom and strength to open thy mouth for the dumb, to plead the cause of the poor and of him that hath no helper; that He may prosper thee in this work of righteousness; and that, if it please Him, thou mayest live to

see the day in which Negro Slavery and the Slave-trade shall be abolished throughout the earth

(Signed by Fifty-seven Friends.)

London, 12th 3d Month, 1849.

The Memorial was presented at a private interview at Buckingham Palace, on the 1st of the 5th Month, 1849, by a deputation of Four Members of the Meeting for Sufferings, to whom the QUEEN returned the following answer:—

I have received your Address with much satisfaction.

I fully appreciate the benevolent efforts of the Society of Friends on behalf of the suffering and oppressed.

I am deeply sensible of the wrongs and evils inflicted by the Slave-trade, and my best endeavours will continue to be directed towards its extinction.

Literary Notice.

REASONS FOR OBJECTING TO THE REPUBLICATION AND CIRCULATION OF BARCLAY'S APOLOGY, addressed to the Society of Friends, by one of its Members. London: SAMUEL BAGSTER AND SONS, &c. &c. 1849. Pp. 41.

Will Friends believe their own eyesight in reading the above? We can assure them it is the veritable title of the work, and we have reason also to know, that there is no mistake either as to its stated authorship: but as the writer has not affixed his name, it is probably no part of our business here to divulge it; though we should be justified in doing so, seeing he is making no secret of the matter. Whoever he is, matters not in the smallest to us; avowed or anonymous, our opinion and treatment of the work would not be altered.

"Oh that mine adversary had written a book!" Had we entertained such a desire, we should have experienced abundant satisfaction in its fulfilment, with the appearance of this pamphlet; as we have therein, undisguised confession to the *whole-sale existence* of what we had been accused of maintaining for fact, while it was said nowhere to be found, *but* in our own imaginations.

Well, such being the case, we can have no motive for disputing or being displeased with this author; we have rather sincerely to thank him for his plain speaking, and for the essential service he has thereby rendered to the cause which, as journalists, we have chiefly espoused: we mean, therefore, very summarily to dispose of the work.

What, then, *are* the reasons, our readers will ask, for any member of the Society of Friends objecting to the republication and circulation of Barclay's Apology? We reply, they are, in substance, simply these—"that the acquaintance which our members generally have with the Apology is very small indeed; that its reputation is for the most part traditional, and that many who are now disposed to sanction its republication, would feel constrained to take a very different course, if they really knew and understood its contents." Published also, as the author of the pamphlet asserts, the Apology was, before the existence of that provision which the caution of later times has made for an authorised censorship of all works professing to set forth the religious views of our Society, it has never yet passed through any such ordeal!!! Here we would ask—Is this truth? Or, presuming on our ignorance, would this author palm it on us for truth?

But before proceeding further with the "Reasons," it seems well to notice what the author says, in replying to an anticipated objection—"I admit that most of the views in question, (that is, in the Apology,) may have been generally held by our Society in past times; but then, I believe, they are not so held now; but that the Society at large has, in our days, arrived at clearer and sounder views of gospel truth than generally prevailed in former periods of its history." From this he proceeds to congratulate his fellow-members, and himself of course, with having divested themselves of the erroneous (?) views of our forefathers, and practically shewn that they acknowledge no other authority in the Church, than Christ himself and his truth!

We do not think it needful to follow the author of this pamphlet, even briefly as he has entered on what he says "would be a work of no little interest and utility, to search out and set forth

* These remarks, we mean to apply alike to the Men's and the Women's Meeting.

the various causes which have combined to bring about this happy result,"—of Friends now being so much more enlightened than Barclay! We must say, however, that there can be no mistake as to the party alluded to, as chiefly instrumental in this work of conversion, though our author does not venture to name him. Of the individual here referred to he says, that though he did not deem it his call to do much more than give utterance to his own views of Divine truth, none who have compared either his ministry or writings with the Apology, can fail to see that he neither taught nor held those views to which the author of the Reasons has objected, but that he was, in many important respects, directly opposed to them. Had we ventured such a statement, how should we have been stigmatized, but as detractors and defamers? If the truth, however, has at length come out, those to whom it may not prove acceptable, will know whom they have to blame.

So much for what caused the change of view that has taken place; but now for the author's main and chief reason for putting down the Apology—it does not harmonize with the sentiments of the individual he has just pointed out; nor yet with the sentiments of those beloved brethren and sisters who, by general consent, are held in highest esteem among us as ministers of Christ—and that whatever may have been the faith of the body, the views advocated in Barclay's Apology are no longer those of the Society at large.

In reply to this objection of our author, we have to observe, that if the Apology was in accordance with scripture when it was written, it must be so still, and for ever. That it was so considered, is *proved by the fact* of the work having, soon after its publication, *received the official sanction of the Society*, as an accredited exposition of its faith; and *this sanction has, up to the present hour*, been extended to it. Indeed, to discard the Apology, is synonymous with ceasing to be Friends—yea, is to *discard the very truth of God*.

While we are satisfied of the author's being mistaken in some of his assertions, we dismiss these "Reasons" for the present, with simply observing, that if his other assertions be true, he has sufficiently proved himself and his fellow members to be apostates. With the clearer views which they think they have obtained, they have virtually renounced the faith of the Society of Friends; and why he and they should continue to impose themselves upon that community, seeing they have renounced the tie which has, heretofore, bound it "up as with the bundle of life," is, in our opinion, giving those who have not joined in the apostacy, a right to suggest to them the query—"Is there not a lie in my right hand?"

We cannot conclude this brief and hasty notice, without adding, that we have had put into our hands, a tract, entitled, "A Few Words in Reply to Reasons, &c.," which we would recommend every one to procure, and carefully peruse. It takes up the *matters of fact* in the question, and disposes of these in the most business-like style, sorely to the discomfiture of the mistaken author of the "Reasons." We may possibly find room for these "few words" in our next.

The length of our Yearly Meeting reports, and the unusual size of our advertising columns, have obliged us to withhold a report of the *Free Produce Meeting*, and of the *London Irish Relief Committee Meeting*, besides many other articles. We hope to make up our lee-way in our next.

Births.

TWELFTH MONTH, 1848.

8th. At Drogheda, HANNAH, wife of William Jacob Martin, a daughter; who was named Maria.

SECOND MONTH, 1849.

18th. At Blackrock, near Dublin, ELIZA, wife of George Mark, a daughter; who was named Eliza.

THIRD MONTH, 1849.

25th. At Carshalton, Surrey, CHARLOTTE, wife of John Ashby, a son.

FOURTH MONTH, 1849.

2d. At York, FANNY BURT, wife of James Baker, a son; who was named George.

FIFTH MONTH, 1849.

3d. MARY, wife of Henry Ellythorp Robson, of Liscard Vale, Cheshire, a daughter; who was named Emily.

5th. At Wakefield, HANNAH, wife of Henry Collier Awmack, a daughter; who was named Mary Mercy.

7th. At Upton, near Macclesfield, HANNAH, wife of Samuel Jesper, a son; who was named Sylvanus.

14th. At Stanger, near Cockermouth, ALICE, wife of William Peile, a daughter.

Marriages.

FOURTH MONTH, 1849.

18th. At Falmouth, SAMUEL FOX, of Tottenham, to CHARLOTTE FOX, of the former place.

FIFTH MONTH, 1849.

31. At Little Broughton, WILSON ROBINSON, jun., of Whin-fell Hall, to ELIZABETH, only daughter of the late Richard Sutton, of Carlisle.

8th. At Bristol, SAMUEL TANNER, to ANNE, daughter of Jacob P. Sturge, both of Bristol.

9th. At Frenchay, near Bristol, THOMAS DIBB, of Leeds, to MARY ANNE BRACHER, of Frenchay.

25th. At Dublin, HENRY PATTESON, to MARIA, daughter of George and Mary Farebrother, all of that place.

30th. At Pardshaw Hall, WILLIAM WALKER, of Eaglesfield, to MARY, youngest daughter of Isaac and Mary Bacon, of the former place.

Deaths.

SECOND MONTH, 1849.

8th. At Bocking, of apoplexy, HANNAH HUNBERT, aged 67.

27th. GEORGE LOVELL, jun., of London, aged 21.

THIRD MONTH, 1849.

15th. At Dublin, ELIZABETH, daughter of Jonas and Lucy Wardell, aged 19 months.

26th. At Dublin, aged 35, THOMAS WRIGHT. It was the lot of this Friend to endure a lingering illness, which was mercifully tempered with comparative absence of much bodily suffering; his disorder was of the consumptive kind, which very gradually undermined and ultimately prostrated a constitution of ordinary strength. From an early period of his indisposition, his mind was impressed with an apprehension, that his life was not likely to be of much longer duration; and while sensible of many short-comings, and of the want of due preparation to stand in the presence of infinite purity, it was comforting to his family and friends to observe a quiet endeavour after resignation to the will of his Heavenly Father: although he had not had all the advantages of a guarded and religious education which many others are favoured with.

He early evinced a circumspection of conduct, and a tenderness of spirit, which he was favoured to retain in a good degree through life; and as his illness progressed, it was evident that the great work of the soul's sanctification was going forward, although he had often to endure conflict of spirit, and was tried with many doubts and fears of ultimate acceptance. But He whose compassions fail not was with him, and at seasons brightened his pathway to the tomb by a hope full of immortality, and as the solemn close approached, he was favoured with entire resignation to the divine will, and with a firm trust that, through the merits and mediation of our Lord and Saviour Jesus Christ, all his sins of omission and commission were blotted out, and a mansion of rest prepared for his immortal soul.

29th. At York, after a long illness, SARAH FENN, wife of John Casson, of that city, aged 33.

FOURTH MONTH, 1849.

3d. At Cork, ALFRED JACKSON, of Dublin.

14th. At Colchester, of decline, aged 14, ELLEN, youngest daughter of Thomas and Mary Catchpool.

19th. CHARLES NIXON, of Croydon, aged 45.

24th. At Allonby, in her 88th year, ELIZABETH BEEBY.

... At Sheffield, ANN, wife of Joshua Ingle, aged 66.

26th. At Dublin, WILLIAM BARRINGTON, aged 77.

FIFTH MONTH, 1849.

4th. At Banbury, in her 24th year, after an illness of about ten days, MARIA, only daughter of John and Elizabeth Head.

... At Ipswich, ELIZABETH AINGE, aged 91.

6th. At Evesham, aged about 25, EDWARD BURLINGHAM, youngest son of the late Richard Burlingham, of that place.

... At East Loos, Cornwall, aged 83, ANNE HINGSTON, widow of Andrew Hingston.

8th. At Tottenham, ELIZABETH, wife of Richard Whiting, aged 83.

11th. At Lancaster, in her 84th year, ANN, widow of George Crossfield, of that place.

By the removal of this dear Friend, her numerous family feel that they have lost a bright and animating example of Christian love and cheerfulness, and her memory will long be precious. Her daily adorning was that of a meek and quiet spirit, and the close of her lengthened life corres-

pounded with its peaceful tenor, retaining her faculties bright and unimpaired to the end. Her last illness was short, but she was permitted to meet the approach of death with much calmness, expressing to those around her, that she had finished her course, had endeavoured to keep the faith, that she had nothing of her own to trust to, but that through the redeeming love of her Saviour, she believed there was a crown of righteousness laid up for her, which the Lord, the righteous judge, will give to those who love his appearing.

- 12th. At Leicester, JOSEPH BURGESS, aged 86.
 13th. At Huddersfield, aged 60, BETSY ASTIN, widow of the late James Astin, surgeon.
 14th. At Wandsworth, Surrey, suddenly, MARY CLARK, aged about 78. The deceased retired to rest in usual health, and on the servants going to take her breakfast, speaking to her and finding no reply, found she was quite dead, with all the apparent calmness of sleep.
 16th. At Newcastle-on-Tyne, after a lingering illness, which she bore with Christian resignation, HANNAH, wife of John Armstrong.
 17th. Whilst on a visit at Wellington, Somerset, SARAH BISNOR, aged 73, widow of the late Edward Bishop, of Bristol.
 ... At Douglas, Isle of Man, in his 70th year, JOHN STEVENS, of Newferry, near Liverpool.
 20th. At Hull, PHEBE, wife of Jonathan Thorp, in her 55th year.
 21st. At Ridlington Park, aged 80, ELIZABETH BURGESS.
 22d. At Bolton, near Bradford, DONOTUR, wife of Benjamin Holmes, of Bolton, farmer, aged 79.
 24th. Whilst on a visit to his brother, William Huntley, at Stoke-on-Trent, JOSEPH HUNTLEY, of Reading, in his 75th year; a minister.
 ... Aged 6 months, ANN, only daughter of Thomas Leicester, of Liverpool.
 25th. At the Butte Docks, near Cardiff, ALEXANDER HINGSTON, aged 42, after a lingering illness, which he bore with great patience.
 ... At Drapers' Meeting House, Margate, after a few days' illness, MARY MILLS, aged 77, much respected by all who knew her.
 27th. At Bristol, aged 72, SARAH NAPPER.

Advertisements.

THE COMMITTEE of SIDCOT SCHOOL are desirous of engaging the services of a well-qualified Friend, as **HEAD TEACHER** in the Boys' School.
 Apply to J. H. COTTERELL, Bath; or S. H. LURY, Bristol.

ACKWORTH SCHOOL.—WANTED, after the ensuing Vacation, a well-qualified Female **TEACHER**. The situation of **GOVERNESS** is also still vacant.
 Apply to THOMAS PUMPHREY, Ackworth School, near Wakefield.—5th Month, 26th, 1849.

BOYS' SCHOOL, YORK.—TEACHER WANTED.—A Young Man is wanted as an **ASSISTANT TEACHER** in the Boys' School at York, under the care of the Quarterly Meeting.
 Application to be made to JOHN FORD, Bootham, York.

TO PARENTS and GUARDIANS.—WANTED, by a member of the Pharmaceutical Society, a respectable well educated Youth as an **Apprentice**.
 Apply to EDWARD BARKER, Chemist, Bury St. Edmunds.

SITUATIONS WANTED by two Young Friends, one as Housekeeper; the other as Nursery Governess, or Companion to an elderly or invalid Friend, where she would make herself generally useful.
 Address, A. Z., 10, West Terrace, Darlington.

E. WEBSTER, HALIFAX, CONFECTIONER, is in want of a Young Woman as an **APPRENTICE**—from 15 to 17 years of age.
 Halifax, 5th Month, 22nd, 1849.

WANTED, by a Friend, aged 23, a **SITUATION** as **JUNIOR ASSISTANT** in a School, as **CLERK** in a Counting-house, or a Situation in which he could be generally useful.
 For further information, apply to THOMAS PUMPHREY, Ackworth.

FRIENDS' FIRST-DAY SCHOOL ASSOCIATION.—The **SECOND ANNUAL MEETING** of the above Association is intended to be held at Ackworth, on Fourth-day evening, the 4th of Seventh Month next, during the time of the General Meeting for Ackworth School.
 5th Month, 1849.

TIC-DOLOREUX CURABLE. TOOTHACHE.

JAMES' CELEBRATED ASTILIAN TINCTURE FOR THE TIC-DOLOREUX.

will prove an invaluable medicine to those suffering from this most excruciating and hitherto considered incurable complaint. A knowledge of its surprising efficacy has induced the Proprietors to bring it more extensively before the Public than has hitherto been done, and thus confer a blessing upon thousands now labouring under that distressing malady; the first application not only easing the patient of all pain, but effecting, in almost every case, a lasting cure.

As a remedy for Toothache, the Proprietors can confidently recommend it as one that cannot be surpassed.

This medicine is also a certain specific for Spasms, however violent, especially in the stomach or bowels, and from its perfect freedom from anything of a deleterious character, may be administered under any circumstances with entire safety.

Liverpool, Dec. 13th, 1848.

To Messrs. Carson and Co.

It is with much pleasure I communicate the great efficacy of your "Astilian Tincture" for the Tic-Doloreux and Toothache, it having cured my wife of the former in a few minutes after the application. She suffered dreadfully for some time, and could get no relief till your tincture was applied; more than four weeks have elapsed and she has not been troubled with it since. It would be an act of ingratitude on my part were I to withhold giving you the information, and you are at liberty to make it public in any way you think proper.

Signed, THOMAS GUY.

14, Rathbone Street, Twentieth Park.

Liverpool, Dec. 14th, 1848.

To Messrs. Carson and Co.

It is with feelings of gratitude that I inform you of the wonderful cure effected by the use of "James' Celebrated Astilian Tincture" for the Tic-Doloreux and Toothache, prepared by you.

My wife had been suffering the most excruciating agony for three weeks, night and day; she tried everything that we thought would be of any service, but all in vain; she was then recommended to try your Tincture, which she did, and in four minutes after the application she was quite cured. It is now five weeks since, and I am happy to say there is no appearance of its return.

Signed, WILLIAM REID.

51, Oliver Street, Windsor.

P.S.—If you are disposed you can publish this for the benefit of those who may be suffering from the same complaint.

Gentlemen, Liverpool, Dec. 23, 1848.

After six months' experience in its sale I have found your "Astilian Tincture" to be all but uniformly successful in the cure of Tic-Doloreux and Toothache; indeed only one case of failure do I know of in that time. Although generally averse to such things, yet you may, if you choose, make public use of this.

I remain, yours, faithfully,

THOMAS LOWE,

Dispensing Chemist, 38, Islington, and 40, Norton-st.

P.S.—You may send me another three dozen of the smaller size.

To Messrs. Carson and Co.

Prepared by CARSON and CO., 55, St. Anne Street, Liverpool, sole Proprietors, and sold, wholesale, for them by BARCLAY and SONS, EDWARDS, SUTTON and CO., BUTLER and HARDING, J. SANGER, DIETRICHSEN and HANNA, London; SOUTHALL BROTHERS, Birmingham; J. and R. RAMES and CO., Edinburgh; BOLTON, BLANSHARD and CO., York; CLAY and HARVEY, and E. S. ROGERS, Liverpool; and retail by any respectable Patent Medicine Vendor throughout the kingdom.

Price, 2s. 9d., 4s. 6d., and in Family Bottles, 11s. each.

N. B.—Should Friends or others find any difficulty in obtaining the Tincture in their several localities, the proprietors will forward either of the larger sized bottles to any part of the United Kingdom, carriage free, on receipt of postage stamps or post-office order for the amount.

Liverpool, 1st Month, 3rd, 1849.

WANTED, at Wigton School, a well-qualified **Friend**, to fill the situation of **GOVERNESS** in that Institution.

Apply to **ELLWOOD BROCKBANK**, Carlisle.

THE Advertiser, who is in his twentieth year, wishes an engagement as **DRAUGHTSMAN** and **ASSISTANT** in a Land Surveyor's, Architect's, or Engineer's Office.

Address, **H. G. T., REED & MARSH**, 23, Bishopsgate Without, London.

WANTED, as Confidential Clerk and General Assistant, a competent **FRIEND**, of about 30 years of age, possessing *good business habits*, and a knowledge of the Iron and Ironmongery Trades. A *good hand-writing*, and some experience in the routine of Counting-house work, is indispensable. The situation would be likely to be a permanent one to a Friend thoroughly qualified for the duties required.

Apply to **HENRY BERLINGHAM & Co.**, Ironmongers, Wharfingers, &c., Evesham.

LONDON ASSURANCE CORPORATION, Established by Royal Charter in the reign of King George the First, for **LIFE, FIRE, and MARINE INSURANCES**.

OFFICES:—7, ROYAL EXCHANGE, CORNHILL, and 10, REGENT STREET.

The Expenses of Managing the Life Department are defrayed by the Corporation, and not taken from the Premium Fund.

Profits are added as a Bonus to Policies, or paid in Cash, or applied in Abatement of the Annual Premiums.

The Assured are exempt from all liability of Partnership.

A Low Fixed Rate without participation in Profits.

Parties proceeding out of the limits of Europe are liberally treated.

FIRE INSURANCE on every description of Property at moderate Rates, and **MARINE INSURANCE** at the current Premiums.

Prospectuses free on personal or written application.

JOHN LAURENCE, Secretary.

TOOTH-ACHE PERMANENTLY CURED.

Price 1s. per Packet.

BRANDE'S ENAMEL for FILLING DECAYING TEETH, and RENDERING THEM SOUND and PAINLESS, has, from its unquestionable excellence, obtained great popularity at home and abroad. Its curative agency is based upon a **TRUE THEORY** of the cause of Tooth-Ache, and hence its great success. By most other remedies it is sought to *kill the nerve*, and so stop the pain. But to destroy the nerve is itself a very painful operation, and often leads to very sad consequences, for the tooth then becomes a dead substance in a living jaw, and produces the same amount of inflammation and pain as would result from any other foreign body embedded in a living organ. **BRANDE'S ENAMEL** does not *destroy the nerve*, but by **RESTORING THE SHELL OF THE TOOTH**, completely protects the nerve from cold, heat, or chemical or other agency by which pain is caused. By following the directions **INSTANT EASE** is obtained, and a **LASTING CURE** follows. Full instructions accompany every packet.

Testimonial from a Member of the Society of Friends.

Bloomfield Retreat, Dublin,
12th Month, 11th, 1848.

RESPECTED FRIEND,—As a duty I owe to myself and the suffering, allow me to bear this *unfeigned* testimony to the truthfulness of the advertisement of the astonishing efficacy of **Brande's Enamel**. I have tried it with entire success, ease, and comfort,—and can fully recommend it to the notice of the public. Thy friend,

To J. Willis.

JOHN MOSS, Superintendent.

London: Manufactured only by **JOHN WILLIS**, 21, East Temple Chambers, Whitefriars, Fleet-street, removed from 4, Bell's Buildings, Salisbury-square. Wholesale by all the large Medicine Houses.

Should there be any difficulty in obtaining it, enclose thirteen stamps to **JOHN WILLIS**, (as above) and you will ensure the **GENUINE ARTICLE** by return or post. Twenty authentic Testimonials, with full directions for use, accompany each packet, which contains enough Enamel to fill several Teeth. Observe that the name of "**John Willis**" is on every packet.—**AGENTS WANTED**.

ALL ASSURANCES effected in the **UNITED KINGDOM TEMPERANCE and GENERAL PROVIDENT INSTITUTION** during the current year will share in the

DISTRIBUTION OF SURPLUS

to be made at the end of next year, according to date and value. Early application is therefore recommended. The Directors beg to call public attention to the remarkable difference in the rate of **MORTALITY** in this and other offices; the deaths in 8 years having averaged 6 per 1000, or

LESS THAN HALF THE USUAL RATE IN OTHER OFFICES.

The Office is now issuing upwards of 60 **POLICIES** per month. Particulars sent free to any address.

THEODORE COMPTON, Secretary.
39, Moorgate Street, London.

A Delightful Residence, with Land, Tithe-free, near to Uxbridge, Middlesex, within a convenient distance of the Great Western Railway, with Hunting and Fishing in the immediate neighbourhood.

SEDGWICK & SON have been favoured with instructions from the Proprietor, **J. H. FELL**, to Sell by Auction, at the Mart, on Friday, June 15, at Twelve, in one Lot,

That much admired **RESIDENCE, BELMONT**, most delightfully placed on an agreeable eminence, commanding extensive and beautiful views; it is in a healthy and highly respectable locality.

The House, which is of uniform structure, presents a pleasing elevation; it has a portico of the Ionic order, leading to the entrance hall, from which three well-finished reception rooms open with windows leading to the lawn; there are eight bed-rooms, dressing-room, water-closet, and servants' apartments; kitchen, scullery, butler's pantry, housekeeper's room, dairy, capital wine and beer cellars, &c.

Conveniently placed is an enclosed yard, with stabling for seven horses, recently erected and finished regardless of expense, including two boxes; and a commodious coach house, with lofts and rooms over; cow house, second stable and coach house, and numerous offices.

The grounds immediately surround the house, and are most tastefully disposed with a profusion of ornamental timber and shrubs, with a gold and silver fish pond, moat, bathing house, and dry gravel walks.

The property is approached by a lodge entrance, and there is a gardener's cottage, also an ornamental conservatory, greenhouse, forcing pits, capital kitchen garden, orchard, ice house, and two Closets of very superior Meadow Land, containing altogether about fifteen acres.

The whole is in perfect order, and well supplied with soft and spring water, and presents an opportunity very rarely to be met with, as a purchase for occupation or investment, the situation being most desirable, and immediate possession may be had.

Particulars, with plans annexed, will be ready ten days prior to the sale, and may be had on the premises; at the White Hart, Windsor and Beaconsfield; King's Arms, Hemel Hempstead; Essex Arms, Watford; Swan, Rickmersworth; at the Auction Mart, London; of Riches and Woodbridge, solicitors, Uxbridge; and of Sedgwick and Son, land and timber surveyors and estate agents, Hunton Bridge Farm, near Watford, Herts.

The Residence to be viewed by cards only, which may be had at the Mart; of Riches and Woodbridge, and of Sedgwick and Son.

RHEUMATISM, GOUT, WEAKNESS in the LIMBS and JOINTS, PARALYSIS, SPINAL AFFECTIONS, TIC DOLOREUX, &c.—The afflicted with such should read a pamphlet, which will be sent to any part of the Kingdom, by addressing a paid letter, enclosing three postage stamps, addressed to "**Mr. Caburn, Dispensary, King's-cross, London**," wherein indisputable proofs are advanced, that for a few shillings, alleviation from pain, and in a short period, perfect restoration are obtained. The testimony of Lord Clarina, Ireland, will be seen in the pamphlet as to cure of rheumatism, and of Count Hahn, Germany, of gout; that also, **W. S. Lendon**, minister, Weymington, Bedfordshire, will be seen as effectually relieving himself of the lumbago and rheumatic pains, from which he had suffered many years, with many others; likewise **C. W. Cockburn's**, minister, Pembroke, whose daughter was relieved from a severe affliction, which had resisted all medical aid; and, from the extent of good done by this gentleman in his parish and neighbourhood, he strongly recommends to his brother clergy this as a cheap, safe, yet efficacious remedy for general suffering.

A PAPER has been placed in my hands, entitled "Supplement to The British Friend of 2nd Month, 28th, 1849," and which, at the end, is stated to be "Reprinted from the Philadelphia Friend."

In the first place, I would call your attention to the fact, that upwards of six months prior to the publication of your paper, the second edition of the life of Elizabeth Fry was before the public. A second introduction being annexed to it, with the express object of stating my sister's and my own opinions as to our mother's Faith and motives for action; to this I would beg to refer any unbiassed reader, who upon this point desires correct information. I would, in the next place, speak of a passage to be found at page 215 of the first edition, and page of the second edition. It is thus that you introduce it: -

"Alas! that she had not remained simply obedient to what she thus knew of the deep things of the kingdom! It is to her daughters' comment upon this passage that we wish to call the attention of the reader:—It will be difficult for those who knew Mrs. Fry only in later life, and her zealous endeavours to obtain for all within her reach religious instruction and the hearing or reading of the Bible, to comprehend her not affording a member of her own household, under serious protracted illness, more regular instruction on matters of such vast importance. The dispensation into which she had been brought, acting upon her timid nature, induced extreme fear of 'running before she was sent,' or 'treading unbidden upon holy ground;' when, on the contrary, she believed that it was her Master's voice which called, there was neither place nor circumstance that could arrest her steps. After a time, it pleased Him, who was guiding his servant according to the purposes of his own will, by an increased acquaintance with human nature, *and* *in connection with all ranks of men,* to teach her that the most potent works by outward providences and secret influences, and that while the Holy Spirit can alone bless and fruitify the seed, it is none the less the duty of man, *in simple obedience to the written word,* to use every opportunity in his power to do the good seed, trusting to God to give the increase." 17.

"It will be observed that Elizabeth Fry's daughter, in the foregoing extract, are speaking of what, as they sincerely pleased the Almighty *after a time to teach her*, and her teaching was by means of an *increased acquaintance with her nature and a more general association with all people*. What was thus taught her was, that it was the duty of man, 'in simple obedience to the written word,' to *entrust* her continuity in his power to sow the good seed, trusting that God will give the increase. And this is held up as a thing which did not as yet learned; and is placed in contrast with the conduct at the deathbed of her servant; concluding, it is said, with those who knew her only in later life, would find it difficult to comprehend. And what was that *conduct*? What she waited for 'feeling, faith, and ability'—for the *power* from her Divine Master, before she could *do any thing* to the dying man, as to his *own* welfare. I feel for that if her daughters' allegations are true, the character which they speak was a change made at the expense of her *Christianism*—at the expense of what all true Friends must ever regard as one of the greatest of our Christian testimonies."

I have no hesitation in admitting, that this passage is not worded with sufficient caution, and that the inferences drawn

For the passage at page 477, first edition, I refer you to the same passage as it now stands in the second edition, page 469, merely remarking that it might have been more candid before ever re-publishing a Review to have referred to the latest edition of the work reviewed.

The editor of the *American Friend* introduces various extracts from the writings of members of the Society of Friends. The method in which this is done, leaves me at a loss to discover, *how far* he places these human productions on an equality with the immutable truths of scripture; but waiving this question, I am prepared unflinchingly to assert that if the religion George Fox propagated and Robert Barclay explained be Quakerism, Elizabeth Fry was in doctrine, in life, and in conversation, a consistent Friend. Her Christian charity was large, it was of that sort which "thinketh no evil," which "believeth all things, hopeth all things;" but if her liberality was expansive for others, she had no laxity for herself. Her course as a Friend in all companies, upon all occasions being as careful as it was consistent in manner, language, and appearance.

In training and educating her child ren, her endeavours to bring them up as *Friends* were faithful and unremitting, but truly has it been said, that "the heart knoweth its own bitterness, and a stranger intermeddeth not with its joy." Circumstances, without doubt permitted by Providence, but from their nature not in her province, and wholly out of her power to control, compelled her from time to time to yield her children to the care of others, and the consequent liability to influences diverse to her own. That her two eldest daughters were left with their aunt, the wife of Francis Cunningham, during their long sojourn in Norfolk, is an inference drawn, but wholly without foundation. When their mother left Norfolk they were left with their uncle, Daniel Gurney, under the peculiar care of their aunt, Rachel Gurney, who was greatly a tached to Friends, and to the close of her life attended their meetings. The two next children, boys, remained at Eastham with their uncle, Joseph John Gurney, and their aunts, Caroline and Priscilla Gurney.

Lastly, I would advert to her peculiar line of service. I could venture to inquire whether Penn at the court of James II., whether Robert Barclay, Thomas Storie, Dr. Petherill, or Anthony Bonze, in their various positions and circumstances, were in a manner departing from the common usage of Friends, as Elizabeth Fry in the course she was led to follow. If the early Friends frequently believed in their calling to be men in the church, till this service was accomplished, they were doing to the people. If John Woodcock found liberty to be present at the meetings of the Methodists when visiting to address them, when "love enlarged them," he was to use his own words, "the pure word of God was led to the real ring some hearts." If the great Lady Feltwell, who was present in the popish chapel of a papist gentleman, in the celebration of popish rites with a papist purveyor, If Daniel Wadsworth habitually attended the services of the nation, with a view of believing his mind towards of that which he had to communicate; why might it not be so condemned for quitting the church, and for a wrong reading of the laws of a magnificent, and a liberality on cases in which they were pointed in the same direction? Truly an inquiry?

I have always been inclined to believe that the only real business is the operation of the Holy Spirit from Father to Son and from Son in the doctrines of Christ, the revelation of Jesus to man. His unity would, I believe, eventually be recognized, may I think, if we insist only upon the Old Testament Word of Allah, Joseph John Gurney, and Elizabeth Peabody.

[illegible]

⁸ John W. Alden's Journal, page 47, published 1906.
⁹ Let Appearer, Sec. of the Society of Friends, by John Barbery, London, 1822,
 edited by Wm. H. Phillips, page 201.
 Memoirs of Daniel Wheeler, London, 1835, pp. 44, 45, 46, 47, 48, 49, 50, &c.

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Just Published, royal 18mo, price 1s.; or, cloth lettered, 1s. 6d.,
MAN: as THE BABE, THE BOY, THE YOUTH.
 An Exposition of Physical, Mental, Moral, and Religious Education, submitted to the serious consideration of Christian Parents.

JAMES NISBET & Co., Berners Street, London.

JOSEPH SMITH and CO., 28, BEDFORD-STREET, COVENT GARDEN, LONDON, respectfully inform Friends, that their Catalogue of Books is now ready, (containing the titles of upwards of one thousand different works relative to the Society, both ancient and modern), which may be had on application, or sent post free, on receipt of six stamps.

They have also many works, having the autographs of some of the early Friends, which are very rare.

BARCLAY'S APOLOGY.

A large quantity of this valuable work, in various editions, in whole calf binding at 1s. 4d. per copy.
 5th Month, 1849.

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Size of Paper 16½ by 10½.	Bound in Green or White	4.....1	4	0	0
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The only maker of the Improved Derby Chair, so essential to invalids.

90, BISHOPSGATE STREET WITHIN, LONDON.

Established 70 years.

WATCHES.—W. GRIMSHAW and SONS, 159, GOSWELL STREET, LONDON, in returning their acknowledgments for favours received, assure their friends, that whilst adopting the latest improvements in style, it will continue their care to furnish an article which shall ensure satisfaction by its accuracy.

Silver detached Lever Watches, of smaller or larger size, £ s. 4 10

Superior do., capped, and jewelled in four holes, 6 0

Gold Lever Watches, Ladies' Size, with Gold Dials, 10 10

N.B.—Watches forwarded to order, carriage free, to all parts of the country. A fair price allowed for Watches in exchange. Every description of Watches, English and Foreign, carefully and promptly repaired; and the Cases and Dials of Geneva Watches, &c., renovated in first style.

TWELVETREES' POPULAR METHOD OF WASHING is exciting considerable attention throughout the country, and it is found to be really true that without any labour a Week's Wash can be done for 6d. in 1½ Hours, without Injury to the Linen, by using

TWELVETREES BROTHERS' IMPROVED AND HARMLESS WASHING PREPARATION.

The Colour of the Linen is beautifully White, and no person who has once used it will recur to the old laborious method. Sold by Grocers, Stationers, and Chemists, at 6d., 1s., and 1s. 6d.

TWELVETREES' METAL PASTE,

For Cleaning Silver, Brass, Copper, Steel, and other Metal Articles, by which Servants can accomplish 12 Hours' Work in 1 Hour, at a Cost of a Farthing, in Pots at 1d. 2d. and 6d.

FURNITURE POLISH, &c. &c.

JAMES PRINCE, TAILOR, 26, CHANGE ALLEY, CORNHILL, LONDON, begs to call the attention of Friends to an extra superfine Corbeau Coloured Cloth, for Coats and Waistcoats, very durable, and will look well to the last. Also, to his stock of Grey mixt, Iron mixt, and plain Doeskins, for Trousers. Dress Coat from £3 to £3 10s.; fine thin Lama Cloth for Over Coat, from £2.

Established, 1834.—Carriage paid to any part.

W. & W. BINNS, TAILORS and DRAPERS, SUNDERLAND, beg to inform Friends, that they have always on hand a Stock of **WEST of ENGLAND SUPERFINE CLOTHS**, of an approved make and finish, and an Assortment of **COATINGS, TROUSERINGS, and VESTINGS**, of such qualities and styles as are likely to meet the taste of Friends.

W. & W. B., having an experienced Cutter, whom they engaged several years ago in London, are able to offer every advantage in regard to the Make and Fit of articles of Dress.

W. & W. B. have had considerable experience in the making of

FRIENDS' COATS,

which they get up on a peculiar principle, producing a neat and accurate fit, combined with ease and lightness in appearance. None but the best workmen are employed in this department of their trade.

PRICES VERY MODERATE.

Servants' Clothes on reasonable terms.

Patterns and Lists of Prices, with directions for self-measurement, forwarded (post free) on application.

Carriage paid within a circle of Forty Miles.

PREPARATORY BOARDING SCHOOL for the SONS OF FRIENDS, conducted by HANNAH MARIA MATTHEWS, Oxford Street, Cheltenham.

TERMS:—24 Guineas per annum.

Latin, French, Drawing, and Washing, each 2 Guineas extra.

The School will re-open on the 26th of 7th Month.

AT EDMUND W. WATT'S SCHOOL, BEVERLEY LODGE, COLCHESTER, Friends Children are Boarded and Educated on the following terms viz:—

Boys above 12 years of age, 25 Guineas per annum.

Between 12 and 10 do., 23 do. do.

Under 10 do., (chiefly as a Preparatory Class,) - 20 do. do.

Latin and Drawing, each 2 Guineas extra; French, 4 Guineas; Washing, 2 Guineas.

The junior pupils are put forward according to their respective capabilities; particular attention being paid to the general development of the mind; but no charge is made for the extra branches of learning to those under eleven years of age.

JANE, BARBARA, and ELIZABETH PROCTER'S BOARDING SCHOOL, DARLINGTON, for the DAUGHTERS OF FRIENDS.

TERMS:—Fifty Guineas per annum.

Forty Guineas for those under twelve years of age.

This includes the usual English Education, the French and German Languages, Drawing, the use of Books, Drawing Materials, Stationery, and Washing.

Latin, Greek, and Italian, Four Guineas each per annum.

Efficient masters will be engaged. French taught conversationally and grammatically by a resident in the family, who has lived several years in Paris.

Vacations—Six weeks in summer, and three weeks in winter. Three months' notice required previous to the removal of a Pupil.

NO EXTRAS.

It is intended to re-open the school on 5th day, the 2nd of 8th month.

Darlington, 6th Month, 16th, 1849.

FRENCHAY SCHOOL, for the DAUGHTERS OF FRIENDS, conducted by WILELMINA TAYLOR.

TERMS.

Board, and Instruction in English, (including the use of books), French, and Drawing, 50 guineas per annum.

Children under 12 years of age, 40 guineas per annum, (Washing not included).

Latin, German, and Italian, 4 guineas each, per annum.

Painting,—Landscape and Flower, 4 guineas per annum.

A vacation of seven weeks in summer.

Three months' notice expected previously to the removal of a pupil.

REFERENCES.

Samuel Tuke, York.

Sophia Alexander, Ipswich.

Isaac Robson, Huddersfield.

Mariana Tuckett, Frenchay.

William Bowly, Cirencester.

Phebe Chorley, Liverpool.

LUCY TUNSTALL intends to Re-open her BOARDING SCHOOL, at Alvaston Grove, near Nantwich, Cheshire, on the 6th day of the 8th Month, for a small number of Friends' Daughters.

Terms:

Board, and Instruction in the usual branches of a good English Education; (viz., Reading, Writing, Arithmetic, Grammar, Geography and History) also French, Drawing, Botany, and Plain and Ornamental Needlework:—

Forty Guineas per annum. (Washing included.)

The situation is particularly airy and salubrious; the garden and grounds large enough to afford ample room for healthful exercise; and L. T. hopes that her efforts to promote the moral and religious welfare of her pupils, and her constant attention to their health and domestic comforts, as well as to their advancement in learning, may prove satisfactory to those Parents who may place their Children under her care. A vacation of six weeks at Midsummer.

Three months' notice will be expected, previous to the removal of a pupil; or a quarter's payment.

Note.—Alvaston Grove is easy of access by Railway, being only four miles from the Crewe Station, close by which conveyances may be procured.

AT HARRABY HILL, near CARLISLE, ROBERT DOEG conducts a BOARDING SCHOOL for a limited number of Friends' Children. Particulars will be supplied on application.

BAYLEY HALL, HERTFORD.—PREPARATORY SCHOOL for the Sons of Friends, conducted by M. A. BAYES and DAUGHTERS.

Terms:

Board and Instruction in the usual branches of a liberal English Education.

Under nine years of age ... 25 Guineas per annum.

Above that age ... 30 do. do.

Extras.—Latin, French, German and Drawing, each 2 Guineas per annum. Washing, 2 Guineas per annum.

Each pupil is requested to bring six Towels, a Dessert and Tea Spoon.

A vacation of three weeks in the Winter, and of five weeks in the Summer.

A Quarter's notice is required previously to the removal of a pupil.

The present vacation will terminate on the 23d of 7th Month, 1849.

UPPER CLAPTON, MIDDLESEX.—CORDELIA BAYES and DAUGHTERS receive a limited number of the Daughters of Friends, on the following terms:

English Education.

For pupils under 12 years of age . . . 40 Guineas per annum.

Above that age. 45 do. do.

Extras.

The Greek, Latin, German } each 4 Guineas per ann.
and French Languages. }

Drawing and Painting . . . 4 Guineas „

Washing 3 Guineas „

A vacation of six weeks in the Summer, and three weeks in the Winter.

Three months' notice is required before the removal of a pupil.

The present vacation terminates on the 7th of 8th Month, when there will be vacancies for a few pupils.

UPWARDS OF 150 FRIENDS

HAVE TESTIFIED to the EFFICACY of my POWDERS, for the Cure of

TIC DOLOREUX;

and many have assured me, that they have found them to be equally efficacious in ordinary

TOOTHACHE.

There is nothing contained in the Powders of an injurious nature, but on the contrary, they are in every respect conducive to health; the ingredients are of the most innocent, and at the same time, invigorating character, going alone to the cause of the complaint; consequently, they are well adapted to remove Indigestion, and other disorders of the Stomach, from which Tic Doloireux and all Neuralgie affections most frequently arise, and owing to their peculiar tonic properties, the use of a few packets persevered in tends greatly to strengthen weak constitutions.

I am glad to be able to state, that the Medicine has obtained the most unqualified approbation of many highly esteemed and honoured members of our religious Society; it has also received the patronage of several Families of high title and distinction, some of the Dignitaries of the "Established Church," and Ministers of other Denominations. Many of these have, to a considerable extent, in the most benevolent and generous spirit, gratuitously presented large quantities to the suffering poor, being persuaded that no medicine extant is more calculated to relieve the unfortunate sufferer from the agonies of this excruciating affection. Charity cases at very reduced prices are provided for this purpose.

The Powders quickly remove every symptom; may be taken by either sex, under any circumstances, and occasion no inconvenience in travelling or any other way.

They are sent through the Post (paid) to all parts of the Kingdom, on receipt of Letter Stamps, or Post Office Order, by the sole proprietor only,

SAMUEL BARLOW, CHEMIST, DARLINGTON,

In Packets at 2s. 9d. each.

Testimonials will be sent by Post on application.

Sold Wholesale by the proprietor, SAMUEL BARLOW, Darlington; and in London, by BARELAY and SONS, Faringdon-street.

MALVERN HOUSE, REDLAND HILL, near BRISTOL.—The WATER TREATMENT OF DISEASE conducted by Mr. HUMPAGE, Surgeon, combining it with the careful employment of medicines, when required. For particulars, apply as above.

**TIC-DOLOREUX CURABLE.
TOOTHACHE.**

JAMES' CELEBRATED ASTILIAN TINCTURE FOR THE TIC-DOLOREUX.

will prove an invaluable medicine to those suffering from this most excruciating and hitherto considered incurable complaint. A knowledge of its surprising efficacy has induced the Proprietors to bring it more extensively before the Public than has hitherto been done, and thus confer a blessing upon thousands now labouring under that distressing malady; the first application not only easing the patient of all pain, but effecting, in almost every case, a lasting cure.

As a remedy for Toothache, the Proprietors can confidently recommend it as one that cannot be surpassed.

This medicine is also a certain specific for Spasms, however violent, especially in the stomach or bowels, and from its perfect freedom from anything of a deleterious character, may be administered under any circumstances with entire safety.

Liverpool, Dec. 13th, 1848.

To Messrs. Carson and Co.

It is with much pleasure I communicate the great efficacy of your "Astilian Tincture" for the Tic-Doloreux and Toothache, it having cured my wife of the former in a few minutes after the application. She suffered dreadfully for some time, and could get no relief till your tincture was applied; more than four weeks have elapsed and she has not been troubled with it since. It would be an act of ingratitude on my part were I to withhold giving you the information, and you are at liberty to make it public in any way you think proper.

Signed, THOMAS GUY.

14, Rathbone Street, Toxteth Park.

Liverpool, Dec. 14th, 1848.

To Messrs. Carson and Co.

It is with feelings of gratitude that I inform you of the wonderful cure effected by the use of "James' Celebrated Astilian Tincture" for the Tic-Doloreux and Toothache, prepared by you.

My wife had been suffering the most excruciating agony for three weeks, night and day; she tried everything that we thought would be of any service, but all in vain; she was then recommended to try your Tincture, which she did, and in four minutes after the application she was quite cured. It is now five weeks since, and I am happy to say there is no appearance of its return.

Signed, WILLIAM REID.

54, Oliver Street, Windsor.

P.S.—If you are disposed you can publish this for the benefit of those who may be suffering from the same complaint.

Gentlemen,

Liverpool, Dec. 23, 1848.

After six months' experience in its sale I have found your "Astilian Tincture" to be all but uniformly successful in the cure of Tic-Doloreux and Toothache; indeed only one case of failure do I know of in that time. Although generally averse to such things, yet you may, if you choose, make public use of this.

I remain, yours, faithfully,

THOMAS LOWE,

Dispensing Chemist, 38, Islington, and 40, Norton-st.

P.S.—You may send me another three dozen of the smaller size.

To Messrs. Carson and Co.

Prepared by CARSON and CO., 55, St. Anne Street, Liverpool, sole Proprietors, and sold, wholesale, for them by BARCLAY and SONS, EDWARDS, SUTTON and CO., BUTLER and HARDING, I. SANGER, DIETRICHSEN and HANNAY, London; SOUTHALL BROTHERS, Birmingham; J. and R. RAIMES and CO., Edinburgh; BOLTON, BLANSHARD and CO., York; CLAY and HARVEY, and E. S. ROGERS, Liverpool; and retail by any respectable Patent Medicine Vender throughout the kingdom.

Price, 2s. 9d., 4s. 6d., and in Family Bottles, 11s. each.

N. B.—Should Friends or others find any difficulty in obtaining the Tincture in their several localities, the proprietors will forward either of the larger sized bottles to any part of the United Kingdom, carriage free, on receipt of postage stamps or post-office order for the amount.

Liverpool, 1st Month, 3rd, 1849.

LITHOGRAPHIC ESTABLISHMENT,

35, BASINGHALL STREET, LONDON.

THOMAS WELLS & CO., LITHOGRAPHERS, ENGRAVERS, and PRINTERS, respectfully inform their friends that, continuing to avail themselves of the latest improvements in the art of Lithography and of the most complete machinery, they can with confidence solicit orders in the above named branches, which are executed with the greatest dispatch, at the lowest price, and in a superior style of workmanship, which they feel no doubt will ensure a continuance of orders from those who may be inclined to give them a trial.

Estimates for Advice and Illustrated Circulars, Invoices, Mercantile and Private Cards, Bankers' Cheques, Law-forms, Price Currents, &c., and every description of Gold and Colour Printing, with all the improvements in Chromo-Lithography.

Fac-similes of Ancient and Modern Documents, Maps, Vignettes, Landscape, Architectural, and other Drawings, Engineers' Plans, &c., executed on the most improved principles.

T. Wells & Co. are now supplying some of the largest Patentee, Mercantile, and Manufacturing Houses with a novel and superior description of Illustrated Show Card, to which they respectfully invite attention.

Letter-Press Printing supplied on the lowest terms.

Presses, and every material used in the art, supplied on liberal terms.

6th Month, 1849.



GUTTA PERCHA TUBING being unaffected by moisture, acids, alkalies, grease, &c., is useful for the conveyance of Water, Oil, Chemicals, Liquid Manure, &c. It is peculiarly valuable for Drain and Soil Pipes.—In case of any stoppage, an incision can be made in the Tubing with a sharp knife, and readily closed again by means of a warm iron. Its strength is extraordinary; the small half-inch diameter tubing having resisted a pressure of 250 lbs. on the square inch without bursting.

Gutta Percha is totally impervious to wet, and may be steeped in water or buried in damp or marshy ground for years. From its peculiar property as a non-conductor, it is not affected so soon by frost as metal.

The smaller sizes of the Tubing may be had in lengths of 100 feet, and the larger sizes of 50 feet each.

The extraordinary power possessed by Gutta Percha Tubing as a Conductor of Sound, renders it invaluable for conveying messages from one room or building to another. The saving of time and labour which these Speaking Tubes will effect, commends them to the notice of the proprietors of Mines, Mills, Warehouses, Hotels, &c., as well as to householders generally. It is this peculiar property of conducting sound, that renders the Gutta Percha Ear Trumpets and Stethoscopes so valuable.

TO EMIGRANTS, CAPTAINS, SHIPPERS, &c.

No one should leave England without a Stock of Gutta Percha Soles and Solution. The ease with which these soles can be applied in countries where no shoemaker can be found—their power of keeping the feet perfectly dry, thus preserving the body from coughs, colds, &c., in lands where medical advice cannot be had—and their great durability and cheapness, render them invaluable to all who propose sailing to distant countries. Gutta Percha Wash Basins, Chamber Bowls, Bottles, Flasks, &c., are suited for ship-board, as they can so readily be converted into life buoys in the event of a shipwreck.

Manufactured by the GUTTA PERCHA COMPANY, Patentees, Wharf-road, City-road, London; and sold by their wholesale dealers in town and country.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. VI.

GLASGOW, 6TH MONTH, 30TH, 1849.

VOL. VII.

SOME ACCOUNT OF THE CONVINCEMENT OF JOSEPH MILTHORPE.

(Continued from page 95.)

REPLY TO THOMAS WORTHINGTON.

DEAR FRIEND,—Do not impute the change of my language to single persons, to envy or arrogance, but to the gospel's simplicity.

It hath several times been in my mind to have answered thine sooner; but I omitted it, partly for want of opportunity, but chiefly for want of freedom in my mind, having yet felt no impulse that it would be serviceable to any person; expecting that none of the simple sincere party amongst you must have the privilege to read it; and, for my own part, I know thee to be so zealous (or rather, bigoted, if I may use so much freedom with thee), that if an angel from heaven was to deliver anything contrary to the doctrine of the Church of Rome, thou wouldst look upon him as an apostate one.

My friend, pardon my freedom, I speak from a degree of experience,—for when I first came to thee for advice, I believe I had felt something of the motion of the Spirit of God in my soul, but knew not the Lord's appearance: and consulting human wisdom, I came under thy direction (why I was permitted to do so, the Lord knows best), and instead of thee teaching me to regard the teachings of the Spirit of Truth in my own heart, and teaching me to distinguish Divine Inspirations from the inward suggestions of the enemy of souls,—thou taught me the doctrine of the Church of Rome, and therein to rest as upon an infallible rock; upon which I did rest with such carnal assurance that I once thought it impossible ever to be moved, and if any person spoke to me of its fallibility, I either took him for a deceiver or for a person that was a stranger to the mystery of faith; and, therefore, I was so far from giving his words a solid consideration, that I would scarcely, with patience, lend him an ear: and this I take to be thy present condition; but when the wind began to blow, and the waves to beat, I soon found my foundation to fail me and prove sandy, affording no rest to my soul, so that laid me under a necessity to seek out and earnestly to cry unto the Lord, that as I had always walked before Him with a good intent, He would set my feet upon such a Rock, that my soul might be safe from all its enemies,—both from within and without; and, blessed be His holy name, He laid His powerful hand upon me, which bowed down my carnal wisdom, and brought me to a willingness to come under His direction, wherein I saw that if I would take up my cross and follow Him, He would set my feet upon a safe Rock and order all my goings; which Rock was not Peter, but Peter's Teacher, the Rock of Ages, upon which all the faithful have stood, and will stand to eternity.

The only motive that induceth me to answer thine is, that thou mayst not rest in a false persuasion that it wrought so powerfully to my conviction that I am not able to answer it. I do assure thee, before I opened it, I felt some opposition of spirit; but upon

the very first reading, it entirely dissolved; and therefore it appears no difficulty for me to give thee my judgment upon it, which I design (God willing) to perform, with as much brevity as the case will admit.

In my charging Roman Catholics with uncharitableness, and thee as one of them, I think I was most full and clear of any one point that I wrote upon to thee in my last, (and yet thou places it in the very front of thy arguments I suppose because it touched thee closest, being hateful both to nature and conscience,) and therefore can but tell thee what I told thee before: the apostle Paul has left us upon record, that Christian weapons are not carnal but spiritual, and if thou hast any spiritual weapons, and power and wisdom to handle them, I am willing that thou should use them; but if thou pretends to be a soldier of Christ, either leave off thy carnal weapons, which take vengeance upon the creature; or shew me from Christ or his Apostles, (whose succession you so much boast on), thy precept and authority to use them.

The next point worth regard, thou seems to charge me with uncharitableness, for not laying my convictions nakedly to thy view, and then points to the *example* of the apostle Andrew to his brother Simon: but, my friend, surely thou hast forgot the person that thou art writing to; this argument might perhaps have had some force or effect upon a person that had no experimental knowledge; how well those you call well-grounded Roman Catholics are garrisoned within, and fortified without, with pretended infallibility of knowledge and forms of godliness, so that I own it extravagantly imprudent for a man to attack you in his own strength!

In thy 10th page, thou says—"Wherefore might you not reasonably imagine that such evidence, as had wrought in you effectually a thorough change, might make some impression upon me (the reason is already assigned), since no one's heart is so hardened but the power of God is all sufficient to soften it, and at length reduce into a perfect compliance and obedience to his will." Which I do not deny: but give me leave to digress a little.—My friend, look back at thy own words—if the "*power of God be able to bring every man's heart to a perfect compliance and obedience to his will,*" where then doth the necessity arise upon such a person (whom the power of God has brought to a perfect compliance and obedience to his will) to apply himself to thee for absolution of those sins from which the power of God hath set him free; the apostle tells us—*If Christ hath set you free, then are you free indeed:* and yet if I mistake not, I have heard thee say, The Pope himself makes confession of his sins to his fellow-mortals, and receives absolution, (*from one perhaps a greater sinner than himself*); but if your *Sanctus Sanctorum* be not by the power of God set free, where then is the perfection and infallibility so much boasted of by the Church of Rome? Methinks I see thy answer in this particular: but I shall return to my argument.

I readily agree that the power of God is not only all-sufficient to make some impression, but also effect-

tual to work thy heart to a perfect compliance and obedience to His will.

Take notice, I do not say that the power of God hath already wrought this effectual change in me, neither is it in my power to add one jot or tittle to my stature or growth, but by an *humble* and ardent breathing after that *Power which is all sufficient to raise the soul to the measure of the fulness of the stature of Christ*. In which perfection I think I have heard thee say the Virgin Mary had a very extraordinary share.

Then thou says, where is your zeal for mine or your neighbour's good; if thou didst not wilfully shut the eyes of thy understanding, thou may see when I wrote my last to thee that I was under such concern of mind for the welfare of my own soul, that my own weight was then sufficient for that small degree of strength I had already received, and though I trust I did receive a measure of the virtue or power thou mentions, it is not in my ability to give it unto thee in such sort as it may work thee to a *perfect* compliance and obedience to the will of God.

Besides, my friend, to tell thee plainly, although I felt, and do feel at times in my soul breathings of love for thy soul's welfare; yet I have received no commission from my monitor (which thou sayest thou knowest not) to take upon me thy conversion, and, I hope, I am already so well convinced of my own insufficiency and nothingness, that I shall never undertake the conversion of my neighbours, till I feel myself purposely vested in a measure of that *power*, which thou says is all-sufficient to soften the hardest heart, without which men's qualifications are very insignificant, though they may have acquired the use of languages, and the imposition of (one so called, though he himself may rather *want*, than have to spare, a measure of the Holy Ghost) a bishop's hands.

In thy 14th page thou disputes whether I "retain any degree of Christian love, because," thou says, "you deny that very thing, that *baptism* which made you a Christian." I tell thee, friend, that is thy mistake, I do not deny that *baptism* which makes men Christians; I, on the contrary, so far maintain it, that I hold it impossible for any soul to enter into the kingdom of heaven without it; but I hold it to be in thy power as little, if not less, than it was in Holy John the Baptist's, to baptize or cleanse one soul from sin; and though elementary water, I own, was used as a sign or type of that baptism which purifies and cleanses the soul, and makes it fit to enter that kingdom where nothing unholy is admitted, yet I am far from thinking that the watery element itself is sufficient (though it should be consecrated by all the Popes that have been or may be) to cleanse one soul from (so-called original or) actual sin. But I perceive the dispute betwixt thee and me is not on the word Baptism, but on the operative quality, the virtue or power which baptizes or cleanses the soul from all sin; and if by Baptism thou understands cleansing the soul, (and that is what I take to be the signification of the word,) and imagines elementary water, (though pretended to be by sinful men made more holy than it is in itself by the allwise Creator,) to be sufficient to do that work—I know not to what end or effect thou wouldst render the blood of Christ, unless to be trodden under foot of men. But *shouldst thou object*, and say it is not in the *operative quality that we differ*, but in the *manner and method of its property being conveyed*, or made effectual unto us, methinks I see thy arguments all placed in battle array. I own it is not long since I was of thy way of thinking; that although there is not salvation without the substance, yet, said I, I ought to retain the form, and, as I conjectured to myself, I ought to do all these things, and not to leave the other undone.

But, my friend, if what thou calls the sacrament of baptism be cleansing from sin (as I know thou believes it to be), it only cleanses from sins committed at the time of the operation,—then what comes of those sins committed after baptism! Oh, methinks I hear thee telling thy auditory, we, (viz.) the papist priests, have many other baptisms (or exorcisms) that our holy mother, the Church of Rome, has in store for her penitent children, and to those we give the name of sacrament of penance, which is in our power to repeat as often as sin is committed, if we see the requisites; and I cannot hold from thinking, that although *contrition of heart, and the grace of God which brings salvation*, may be awaiting, yet, if some potentate whom the devil has fettered in his lusts, wants absolving, baptizing, or cleansing from those sins which he sees to be contrary to the witness of God in him, a pledge of gold, or a view of some fat benefice, that his favour or interest may be a means to confer upon his confessor (although it may be coloured over with a pretence of alms to be given to the poor, and the discreet confessor being supposed to have the Holy Ghost for his director, he may be the most likely person to have the disposal of it) hath been, and is, a very good requisite for some confessors (I do not say all) or judges to grant an absolution, or baptism, from time to time, as such a penitent (so called) shall find the witness of God to bring him to judgment.

And, my friend, reflect whether the souls of such penitents may not be required at the hands of such confessors, for persuading such persons, that by *that act of confession*, and the supposed contrition, with the satisfaction annexed by the confessor to the form of absolution; their sins, be they ever so heinous, are remitted and entirely cancelled. As also, whether some blame may not be laid upon some confessors (who, in the general, take upon themselves to be judges), in case that some sincere and truly penitent sinner finding the Spirit of God to work in him in an extraordinary manner to his conviction, and designing thereby not only to beget in his soul an abhorrence of his own sin, but also to qualify him for a Minister of Christ, and enable him, therefore, to give experimental advice unto others, which might be serviceable unto many.

I say such a penitent, applying to his ghostly father (so called), laying his case nakedly to his view,—at the same time the confessor being short of this operation of the Spirit in his own experience, suppose we allow him to be a sincere man,—yet who can say, but such confessor may not only be prejudicial to the poor soul that thus confides in him, but also an agent for the proclaimed adversary of souls to frustrate the design of the Almighty, whose desire is always to turn or bring men's understandings out of darkness to light, from the bondage and slavery of sin, and to sanctify them unto himself, and make man a creature zealous of His honour.

It was not my design to have run to such a length in this particular, but finding my understanding *opened* and my *spirit smitten* with a sense of the mystery of antichrist, I discern it to be impossible to release mankind from under the yoke, unless the Almighty should be pleased to work a miracle amongst the men called the clergy.

My friend, take notice, I have touched no particular person by what I have inserted, I only meant to show thee some abuses in the institute itself, and put thee upon enquiry, whether such repeated baptisms be not contrary to the apostles' doctrine, who said, As there is but *one spirit* and *one faith*, so there is but *one baptism*, and he that falls from that one baptism crucifies unto himself the Son of God afresh, and there remains *no more sacrifice for sin (to such a person)*, but a fearful looking for of judgment to come.

And to prove this baptism to be elementary water, thou brings the words of Christ, "*Unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*" Why shouldst thou bring a text to prove baptism where baptism is not mentioned? was Christ deficient in his expression of so material a point, that none can enter into the kingdom without he first understand it? I think I may take leave to tell thee I heartily desire that thou be not a stranger to the experimental part of this Scripture, and, therefore, let me treat a little further with thee; but, methinks, I hear thee say, have I been a leader in Israel of so long standing, and dost thou imagine that I do not understand these things?

Thou goes on in thy 14th page, and says, "it appears most evident, by the example of Philip and the Eunuch, that it must be elementary water that Christ here spoke of;" how it appears to thee, I suppose, it formerly appeared to me in like manner; but it appears to me at this day, that Philip's behaviour to the Eunuch is *not* in the least a proof for Christian baptism (if ever the Eunuch came to be baptized by Christ, I am sure he would find it another matter than what Philip did to him); but, on the contrary, that it was a custom amongst Jews that was used as a type of the baptism of Jesus Christ, and I do not find, by thy (so called) most evident proof, that Philip taught the Eunuch that there was the least necessity for him to go into that or any water (whether sanctified by men or God only), but only complied with in condescension to the Eunuch's weakness, who seemed to request it of Philip, rather than Philip to press it upon him in such solemn manner as what you call a sacrament,* and therefore, I tell thee again, I find no such word in Scripture, but (mystery) a word much more proper.

I wish thou wouldst tell me who was the Eunuch's godfather and godmother.

But, my friend, as thou hast stirred me a little with thy assertion, that I deny baptism, and I would not be accessory to confirm thy errors, therefore I will show thee somewhat clearer what baptism it is that I hold insignificant, and also, what baptism it is that I hold to be absolutely necessary to salvation.

Hast thou heard of a man, of whom it was undeniably testified, that there was never a greater Prophet born of woman, who was sanctified in his mother's womb (and, I think, He that sanctified him destroyed or completed thy water baptism, and took away what is called original sin without sprinkling with water), and who derived his name from his function? It appears to me his testimony ought chiefly to be credited concerning baptism, he who cried in the wilderness—"repent ye, for the kingdom of heaven is at hand;" he to whom the adjacent inhabitants ran, to whom he said, "*O, generation of vipers, who hath warned you to flee from the wrath to come, bring forth fruit meet for repentance.*"

But, in the fulness of time, there came One to whom John did not say, O viper, who hath warned thee to flee from the wrath to come; but seeing the Holy Ghost light upon Him, he changes his note, and cried out (I suppose with all his might), "*Behold the Lamb of God which taketh away the sin of the world:—hear ye Him.*" Turning himself to his auditory, "*this is He of whom I spake, he that cometh after me is preferred before me. I, indeed, baptize you with water, but He shall baptize you with the Holy Ghost and with fire.*"

And Jesus approaching to be baptized, John says to Him, Comest thou to me? I had need to be baptized of thee; to whom Jesus answered, "*suffer it to be so now, for thus it becometh us to fulfil all righteousness.*"

As if he had said, as thou art that great and last prophet that was to prepare My way before Me, and as I have undertaken to satisfy the Divine justice in fulfilling the *whole law*, and as I have hitherto complied with the law, in circumcision and the other outward purifications, suffer Me (says He) *now* to be baptized, that none may say I did not fulfil both the whole law of outward and inward righteousness.

By this Scripture, my friend, is most clearly demonstrated the nature of baptism,—one to be of the law, which is John's; the other of grace, which is Christ's baptism.

Now, my friend, choose thee whether thou be a Jew or Christian, a keeper of the old or new covenant; if of the old law, I am persuaded thou wilt have *occasion* to wash in the rivers of Damascus so oft as thou falls, it may be seven times a day; but if thou believes the above-mentioned Elias, and would'st wash thyself in the fiery Jordan, it may be thy leprosy will return no more.

I am not a stranger to thy principles. I know thou art for being baptized with water and with the Holy Ghost. When thou sees thy leprosy thou wouldst go to Jerusalem and show it to the Jewish priests; original (so called), or Adam's, sin thou would'st wash off with water; in short, thou would'st join some parts of the legal rites to the gospel covenant of grace, as though it was not sufficient of itself.

Go thou to the second Adam, who once for all offered an acceptable sacrifice, and was consecrated Priest for ever after the order of Melchisedec; it is *He* whom the last Jewish Baptist directed *all penitent sinners to go unto*; it is *He that baptizeth with the Holy Ghost and with fire.*

Now (saith the last water Baptist that was appointed by God) is the time come, that *I and my water baptism must decrease*; *He and His fiery baptism must increase*, and endureth for ever. John appointed none to succeed him in his baptismal function, but directed his own disciples, though sore against their wills, to go and join themselves unto Him, in whom they might enjoy not only an infallible and true Teacher, Master, and Lawgiver, but also a vigilant, careful, and tender Shepherd, and a never-failing, loving, and faithful friend.

My friend, canst thou not yet see a distinct difference between Jewish and Christian baptism? if thou canst not, tell me, I pray thee, why dost thou not make use of material fire in thy pretended Christian baptism.

I do not remember, yea, I am sure there is not an instance throughout the Scripture, that sets forth Christian baptism so *evident* as this, and surely this last and great water Baptist must not be ignorant of his Lord and Master's baptism.

If Christ had said, *Unless a man be baptized*, instead of *born*, he cannot enter into the kingdom of heaven; or if He had said to His disciples, *Go ye, teach all nations*, baptizing them (with water) in the name of the Father, &c.; such words would have made some room for *water baptism*, but as Christ never either practised or commanded water baptism, I see no necessity for Christians to continue it, neither can I see how the word being born of water will admit of a variation or interpretation into being baptized of water, or, as some understand it, baptized in water. And that of John, being baptized with the Holy Ghost and with fire into I know not what.

But, methinks, by this time thou art imagining to what a height of vanity has my revelation led me, thus to set aside an act of such long continuance and of such great moment as is generally believed to be necessary to salvation.

I answer, I do not look upon myself to be one of the

* Sacrament, instead of *mystery*, much used by Roman Catholics.

wisest or first that set it aside, but one of the most ignorant, that having so long read* the Scriptures, have so little understood them.

Should'st thou ask me, then why did the apostles practise water baptism! I answer, it might be in condescension to the weakness of some Jewish converts; and I ask thee, why did not the apostles continue circumcision and other Jewish rites which they practised only for a time, and why do not you yet continue circumcision, as well as water baptism and the other Levitical observances.

It appears to me, that Paul—who better understood the will of God in this life than thee or I ever shall do—saw the insignificance of water baptism early in his day, which might be the occasion that he baptized so few families; and I am inclined to think he clearly saw the prejudice of it, that gave him occasion to say, that he thanked God that he had baptized so few (with water); and I think Peter was not ignorant of it (though he sometime practised water baptism), when he told his auditory, that the *baptism which saves is not the putting away of the filth of the flesh, but the answer of a good conscience towards God.*

Now water having the property of putting away the filth of the flesh, might be a proper emblem of Christ's baptism, which purifies the soul and gives the answer of a good conscience.

Much more might and hath been said in many ages by such as have sealed this testimony with their blood; but to little effect to them that heard it,—and so I'll leave off and proceed with my answer.

My friend, in thy 23d page thou seems to charge my revelation to "have carried me away in an air of pride and arrogancy, and that I prefer my own private judgment to the Spirit of the Church."

I do assure thee, I once little thought that ever my own judgment might have been brought to such a subjection as it is, and as I am now made willing—it may be to the Spirit of the Church of Christ. And so far am I from preferring my own private judgment to that of the successors of the apostles, that I had not only to cry out, Lord, what wouldst thou have me to do? but also to entreat Him to shew me such as were his faithful servants, with whom I might confer in matters relating to my soul.

(To be continued.)

ON THE MINISTRY.

For THE BRITISH FRIEND.

Now this is, and for sometime has been, my mind concerning the Ministry: that Christ is the alpha and omega of it; it comes only and immediately from Him, and points only to Him. The natural man discerneth the things that are natural, or relating to the natural state; and the Spirit, which is the gift of God, alone discerneth and rightly understandeth the things that are spiritual. Man, by his carnal "wisdom, knows not God;" by his carnal willings and runnings he is unable to forward the work of his own soul's salvation; how much less in that state and on that ground can he teach others, and forward the great and important work in them. Christ is made known to us by his spirit, and those who think they know him by other means, will find themselves mistaken. As did the Jews of old, they will take him for the "carpenter's son," one like to themselves; or, at the most, for "John the Baptist, Elias, Jeremias, or one of the prophets." But the true disciple knows him to be "the Christ, the Son of God;" and upon this truth,

* Not only before I joined the papists, but even whilst I was among them, I often read the Holy Scriptures, though the priest discouraged me, but durst not positively forbid me.

as a rock, is the Church of Christ founded. Now, how is He to be thus known? "Blessed art thou," said He to one formerly, "for flesh and blood hath not revealed it unto thee, but my Father, who is in heaven." "Not by might nor by power, but by my Spirit, saith the Lord."

A ministry of words and of man's learning is not only useless, but injurious; it leads the mind from Christ, and exalts man. "The excellency of speech," and "the enticing words of man's wisdom," are invariably placed, by the inspired apostle, in contradistinction to "the demonstration of the Spirit and of power;" and those who follow, and with "itching ears" love the former, shall find also "their faith to stand but in the wisdom of men;" whilst the "Power of God" is known to those who wait for the openings, leadings, teachings, and anointings of His Holy Spirit.

"Here is wisdom," which "is justified of all her children," "yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery." "Now we have received not the spirit of the world, but the spirit which is of God," said Paul, (and it remains to be the case with all the real successors in the ministry which he had received,) "that we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." These are things which they who are as princes of this world know not, but rather are they "foolishness unto them."

The true ministry, then, is that which "stands in the power of God,"—which "speaketh of the things made known by the Spirit,"—which "the Holy Ghost teacheth,"—"the things which are freely given to us of God," and which must be freely given by us, according to the command of our Saviour, "freely ye have received, freely give."

The true ministry is that which is "as every man hath received the gift." "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth;" and this is the ministry which, as regards Him, the author of it, ascribes to Him the glory, "that no flesh may glory in His presence;" and, as regards ourselves, tends to "the perfecting of the saints and the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;" and "God in all things is glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

"Where is the wise? where is the scribe? where the disputer of this world? Hath not God made foolish the wisdom of this world?" "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world, and the things which are despised, hath God chosen; yea, and things that are not, to bring to nought things that are, that no flesh may glory in His presence."

The things of the kingdom are "hid from the wise and prudent, and revealed unto babes," unto those who being dead to the world, are born again. Babes are teachable; they trust not to their own strength.

In the true ministry, men and women (for they are one in Christ Jesus), know and feel themselves to be but feeble instruments, empty vessels, helpless children, till filled, instructed, and strengthened by Him. He is their counsellor and comforter, their wisdom, their support, and their reward; their alpha, their omega, and their all. They "preach not themselves, but Jesus

Christ, the Lord;" to whom "God hath given a name which is above every name, that at the name of Jesus every knee should bow, and every tongue should confess to the glory of God the Father." They could not call Jesus their Lord, but by the Holy Ghost; how much less, without His immediate influence, could they teach others to do so.

Hence, then, comes my full and firm belief, that the true ministers of Christ must wait for His call and anointing to the work, which cometh from Him and gathereth to Him: that this is the free gift of God, and must be freely given, and cannot be communicated in the time or way, or according to the will of the flesh or of man, but as it is of God, it must be as He willeth and seeth fit; and herein is man humbled, Christ exalted, and souls brought to a saving knowledge of Him, whom to know is life eternal, the end of all misery.

B.

[URGENT.] REPEAL OF THE BEER-SHOP ACT.

THE attention of the Public is earnestly invited to the following brief statements, respecting the Beer-Shop Act, and their co-operation solicited in the attempts now making to remove that prolific source of misery and demoralization.

G. V. Drury, magistrate, Shotover Park, Oxon, says, "The Beer-Bill has done more to brutalize the English labourer, and take him from his family and fire-side, into the worst associations, than almost any measure that could have been devised. It has furnished victims for the gaol, the hulks, and the gallows, and has frightfully extended the evils of pauperism and moral debasement."

Lord Francis Egerton, "considered the system as promotive of enormous evils. No bill had ever been more productive of drunkenness and immorality than the sale of beer act."

Lord Dungarnon, "considered beer-shops as places where crimes of the deepest dye were concocted."

John Clay, A. M., chaplain of the Preston house of correction, observes in his Twenty-Fourth Report, "I earnestly solicit the perusal of the autobiographies given in the Appendix, that it may be seen distinctly *how crime flows*—the metaphor is not so inappropriate as may it seem—from, through, and into, the beer-shop. It is there the poacher receives his first lesson and his chief encouragement; there, the reckless *navvy* squanders his earnings and his strength, often drinking himself into desperation, and so becoming ready for any act of robbery or plunder, in order to purchase means for another debauch; there, labourers and artizans assemble by troops, and drink away wages, clothing, health, and life. There, they take their wives' and children's bread and cast it to dogs. From three entirely independent sources, and at different times, I received statements fully confirming each other, which leave no doubt of the extent to which this profligate system (of keeping prostitutes) is carried on. Sixteen houses in one town, harbouring or rather maintaining, about fifty-four prostitutes, have been named to me. And this is not the full amount of the evil. The neighbourhood of those houses is corrupted. Women, married women, occupied to all appearance, with their own proper avocations at home, hold themselves at the call of the beer-house for the immoral purposes to which I have referred."

The "Liverpool Mail" newspaper, remarks, "It is not in large towns only (the natural haunts of profligacy, where, vice, like vermin, is hatched in the steams of filth) where the evils of the beer-house are most conspicuous. Go where you will, into any village in

England, to any spot where a few houses are planted together, and *there* you will find the nuisances indicated by competing sign-boards.—In many places there is a beer-shop for every half-dozen families. The legalizing the sale of beer, wherever and whenever a man chooses to sell it, has proved to be a *national curse*. These beer-shops are resorts where low gambling is carried on to a serious extent; and as they abound every where, they are the retreats of intrigue and seduction, where domestic servants peril their reputation, and are cherished, or coerced into still more vicious and deplorable avocations. It is within our own knowledge that in these places robberies of private houses are planned; and where the unhappy woman, that for her information or her connivance is flattered by the hope of marriage, is almost invariably duped, and flung helpless and despised upon the streets. The whole system demands revision and reform. The beer-shops must be swept away *altogether*. The evil has reached such an extent, that it can no longer be borne."

James Child, of Leeds, inspector of police, states, "There was a great deal of drunkenness, especially among the young people. I have seen children very little higher than the table at the beer-shops. There are some beer-shops where there are rooms up-stairs, and the boys and girls, old people and married of both sexes, go up."

John Stubbs, of the police force, confirmed the above testimony. He said, "we have a number of girls on the town under fifteen, and boys who live by thieving. There are half a dozen beer-shops where none but young ones go at all; they support these houses."

Lord Ashley, when speaking on this subject in the House of Commons, observed: "The country was weary of mere palliatives: schemes of prison discipline and so forth: the evil was wider and deeper than could be reached by mere corrective processes, and if not grappled with, we might anticipate, in twenty years, a general convulsion and displacement of the whole system of society. There could be neither comfort nor peace, but in a virtuous and religious people."

R. Gregory, a large farmer, at West Ham, Essex, says, "The great source of evil is the beer-shop. You are sure to find the robberies concocted at the beer-shops. When I took my farm there was no beer-shop; one was set up, and the difference seen in the working people before and after, was such as no one would conceive."

Tapping, the murderer, who was executed at Newgate, said to the Chaplain, "I deeply regret having frequented the *beer-shops* and *singing houses*, in the neighbourhood of Bethnal Green; and I am convinced that my own ruin and that of the unhappy girl whom I deprived of life, is to be attributed to that."

The "Merthyr Guardian" newspaper, remarks, "So long as beer-houses are suffered to exist, we must expect to have the evils complained of, to the great injury of public morals, and in too many instances as the nightly resort of thieves of every description, from the petty depredator of the hen-roost to the daring and reckless house-breaker. The country cries out loudly for the extirpation of this great pest."

Henry Pownall, one of the Middlesex magistrates, says, "I cannot but think that the increase of *juvenile delinquency* is owing, in a considerable degree, to the increase of beer-shops. In the course of a short time, about *three thousand* children, below the age of fourteen, have passed through the prisons of the county; of these cases, many may be traced to the neglect and dissolute habits of the parents, in consequence of their intemperance, or to the sad lessons and examples which they have met with in those resorts of wickedness."

The "Morning Herald" observes, "Surely it seems hard that the government should, by means of beer or *Ton and Jerry Shops*, lay traps in the way of the ignorant multitude, and then hang them up like dogs for doing acts in their state of inebriation, which they would shudder at the thoughts of, if they had not been contributing to the destruction of their own souls and bodies, in the government-protected beer-haunts of crimes and infamy."

E. Edwards, perpetual curate of Marsden, York, asks, "where was the vaunted patriotism of our professedly Christian governors and legislators, when they concocted and enacted that most demoralizing and infamous act, commonly called the Beer Act?"

E. Faulkner, chaplain of Worcester gaol, states, "Instances have occurred of women being driven to procure for themselves and families, by illegal means, the bare necessities of life, whose husbands were, at the same time, earning sufficient for all their wants if it had not been squandered at the *beer-shop*. Children too, the offspring of such dissolute and drunken parents, almost without a home,—certainly without advice, example, instruction, correction, or parental care, are left, from a very early age, to seek a precarious subsistence how and where they can."

John Collinson, minister, late of Lamesley, says, "*Beer-shops*, which have become so numerous, are the bane of country districts. Formerly, a man in the country had some trouble to reach a public house, but now he can hardly go home to his cottage without passing the doors of several, into which he is tempted to enter. But *drinking* is not the only evil they produce. Night is the poacher's time for depredation, and from these haunts they steal into the neighbouring preserves, drawing after them ignorant young men, who would never otherwise have been guilty of theft."

Extracts from the Constabulary Commissioner's Report:—An experienced thief deposes:—There are bad of both kinds, for gambling there is nothing to choose, but for '*Travellers*,' there are more *jerry-shops* started by thieves for the accommodation of their acquaintances. Two at Nottingham in a court. Then at Leceister, three, and three at Sheffield. I have been at all these myself. I know many that are brothels in Manchester, Rochdale, Halifax, Huddersfield, Nottingham, and indeed in all towns."

John Taylor, coroner of Bolton, says, "there are in this town (Bolton) *five* beer-houses at which gaming was permitted, and *eight* beer-houses where prostitutes were permitted to assemble, some of them being no better than brothels."

To the above testimony a large addition might easily be made; and it is abundantly evident, after eighteen years' experience of the working of the beer-bill, that it is one of the most serious legislative blunders ever committed by the Parliament of this country.

The Earl of Harrowby is now about to make a motion in the House of Lords, for the repeal of this injurious measure, at the earliest practical period; and it is most desirable that Petitions should be sent to both Houses of Parliament as speedily as possible.

The following form of Petition has been used in some places:—

PETITION FOR THE GRADUAL REPEAL OF THE BEER BILL.

The Humble Petition of the Inhabitants or the Congregation of

Sheweth,

That the establishment of beer-shops, so far from answering the end proposed of benefiting the poor, has proved decidedly and increasingly injurious to the working classes.

That even the strongest affection our nature is capa-

ble of, the love of wife and children, is, in too many instances, completely overpowered by the temptations these houses afford.

That vast numbers are thereby reduced to utter poverty, who, by throwing themselves on parochial relief, inflict a grievous wrong on the industrious portion of the nation.

Your petitioners, therefore, earnestly entreat the House of Lords to prohibit the granting any new licenses to beer-shops, and to enact that those already granted shall be in force only during the tenure of the present holders.

And your Petitioners, &c. &c.

Observe.—This Petition must be copied in writing, and there must be at least *three* signatures on the same sheet on which the Petition is written. Petitions have greater weight when the address and occupation of the Petitioners are inserted; and Congregational Petitions are especially desirable, as they are considered to be *disinterested and genuine*.

"NEVER DESPAIR."

So ejaculated Bruce, when, having sought shelter for a night in a shed, while fleeing from the foes in his own land, he saw a spider attach his thread to the beam he had seven times vainly attempted to reach. And it was a good motto, though it was learned from so humble an instructor.

It will do no good to despair. It will not attain the desired object or end. It paralyzes all effort, destroys all resolution, weighs down the spirit, fills the heart with melancholy, blinds the eye to every promise, repels sympathy, shuts the ear against encouragement, and makes existence a burden.

Success may be very near. That is said to be the darkest hour which just precedes the dawn. From behind the blackest clouds there come out the richest bursts of sunshine. The most hopeless night the Israelites ever passed, was that which settled over the sea, and left behind it a deliv'ring miracle. The most terrible trial of the Patriarch's faith, was that which brought an angel at his feet with an everlasting blessing. The last and saddest office of crushed affection at the Saviour's tomb was not yet fulfilled, when a voice of gladness announced, "*He is not here, he is risen.*" Toil on, then, for triumph may be even now arraying herself gloriously to greet thee.

Toil, amid difficulty, will bless thee with strength. Battling with obstacles is the condition of true power. Every effort to conquer opposing circumstances, adds energy to the moral arm, and gives the soul an attitude of defiance even in the face of disaster. Though the specific blessing thou seekest be withholden, despite all thy struggles for its attainment, yet the toil itself may bring thee another of triple value, and which thou mayest hereafter use to summon a multitude more to thy side. Paul's thrice urged prayer did not deliver him from the thorn of his fleshly weakness, but it did what was infinitely better, it brought down a heavenly help that enabled him to "*glory in infirmity.*"

Despair is a criminal distrust in Providence and God. Does not the Lord reign in righteousness? Is not his arm mighty, his love infinite, and his wisdom perfect? Are not his tender mercies over all his works? Doth he not see the sparrow when it falleth? and open his hand at the plaintive cry of the young raven? And doth he not count thee above the fowls? Are not thy very hairs numbered? And thy going out and thy coming in, are they not marked by his vigilance? Doth he not promise that all things shall work together for good to them that love him? that he will withhold no good thing from them that walk uprightly? Dare not to despair while thou hast this word in thy hands

and the accents of supplication on thy lips. He bids thee trust in him, till from

"Behind a frowning Providence,
He shows a smiling face."

Most men have their despairing seasons. It is a bane common to all spheres, though to some it pays more frequent and terrible visits. Some are specially liable to its attacks.—*Christian Citizen*.

THE SUPPOSED CONSEQUENCES OF ABANDONING WAR AS A MEANS OF PROTECTION AND DEFENCE.

THE following forms one of the Cheap Series of Tracts, issued by the London Peace Society. Such sentiments cannot be too widely diffused at the present time; and it is satisfactory to observe, how much the views of the writer harmonize with those which, as a religious society, Friends have ever maintained.

"Let us suppose a nation to abandon all means, both of offence and of defence, to lay aside all power of inflicting injury, and to rely for self-preservation solely upon the justice of its own conduct, and the moral effect which such a course of conduct would produce upon the consciences of men. How would such a nation procure redress of grievances? and how would it be protected from foreign aggression?"

"1. Of redress of grievances. Under this head would be comprehended violation of treaties, spoliation of property, and ill-treatment of its citizens. I reply,

"1. The very fact that a nation relied solely upon the justice of its measures and the benevolence of its conduct, would do more than anything else to prevent the occurrence of injury. The moral sentiment of every human community would rise in opposition to injury inflicted upon the just, the kind, and the merciful. Thus, by this course, the probabilities of aggression are rendered as few as the nature of man will permit.

"2. But suppose injury to be done. I reply, the proper appeal for moral beings upon moral questions, is not to physical force but to the consciences of men. Let the wrong be set forth, but be set forth in the spirit of love; and in this manner, if in any, will the consciences of men be aroused to justice.

"3. But suppose this method to fail. Why, then, let us suffer the injury. This is the preferable evil of the two. Because they have injured us a *little*, it does not follow that we should injure ourselves *much*. But it will be said, what is then to become of our national honour? I answer, first if we have acted justly, we surely are not dishonoured. The dishonour rests upon those who have done wickedly. I answer again, national honour is displayed in forbearance, in forgiveness, in requiting faithfulness with fidelity, and grievances with kindness and goodwill. These virtues are surely as delightful and as honourable in nations as in individuals.

"But it may be asked, What is to prevent repeated and continued aggression? I answer, first, not instruments of destruction, but the moral principle which God has placed in the bosom of every man. I think that obedience to the law of God on the part of the injured, is the surest preventive against the repetition of injury. I answer, secondly, suppose that acting in obedience to the law of benevolence will not prevent the repetition of injury, will acting upon the principle of retaliation prevent it? This is really the true question. The evil tempers of the human heart are allowed to exist, and we are inquiring in what manner shall we suffer the least injury from them; whether by obeying the law of benevolence, or that of retaliation?"

It is not necessary, therefore, to show, that by adopting the law of benevolence we shall not suffer at all, but that by adopting it we shall suffer less than by the opposite course; and that a nation would actually thus suffer less upon the whole than by any other course, cannot, I think, be doubted by any one who will calmly reflect upon the subject.

"II. How would such a nation be protected from external attack and entire subjugation? I answer, by adopting the law of benevolence, a nation would render such an event in the highest degree improbable. The causes of national war are most commonly the love of plunder and the love of glory. The first of these is rarely, if ever, sufficient to stimulate men to the ferocity necessary to war, unless when assisted by the second. And by adopting as the rule of our conduct the law of benevolence, all motive arising from the second cause is taken away. There is not a nation in Europe that could be led on to war against a harmless, just, forgiving, and defenceless people.

"But suppose such a case really should occur, what are we then to do? I answer, suffer injury with forgiveness and love, looking up to God, who, in his holy habitation, is the Judge of the whole earth. And if it be said, we shall then all be subjected and enslaved, I answer again, have wars prevented men from being subjected and enslaved? Is there a nation on the continent of Europe that has not been overrun by foreign troops several times, even within the present century? And still more, is it not most commonly the case, that the very means by which we repel a despotism from abroad, only establishes over us a military despotism at home? Since, then, the principle of retaliation will not, with any certainty, save a country from conquest, the real question, as before, is, by obedience to which law will a nation be most likely to escape it, by the law of retaliation, or by that of benevolence? It seems to me, that a man who will calmly reflect, can have but little doubt on this matter.

"But I go still farther. The scriptures teach us that God has created men, both as individuals and as societies, under the law of benevolence; and that he intends this law to be obeyed. Societies have never yet thought of obeying it in their dealings with each other, and statesmen would generally consider the allusion to it as puerile. But this alters not the law of God, nor the punishment which he inflicts upon nations for the violation of it."

"And still farther, the requiting evil with good tends just as strongly to the cessation of all injury in nations as in individuals. Let any man reflect upon the amount of pecuniary expenditure, and the awful waste of human life, which the wars of the last hundred years have occasioned, and then I will ask him whether it be not self-evident, that the one-hundredth part of this expense and suffering, if employed in the honest effort to render mankind wiser and better, would, long before this time, have banished wars from the earth, and rendered the civilized world like the garden of Eden.

"If this be true, it will follow that the cultivation of a military spirit is the cultivation of a great curse to a community; and that all means, both of offence and defence, are worse than useless, inasmuch as they aggravate the very source of the evil, the corrupt passions of the human heart, by the manner in which they ineffectually attempt to check the evil itself.

"I am aware that all this may be called visionary, romantic, and chimerical. This, however, neither makes it so, nor shows it to be so. The time to apply these epithets will be when the justness of their application has been proved. And if it be said these principles may all be very true, but you can never induce nations to act upon them; I answer, this concession admits that such is the law of God. If this be the

case, that nation will be the happiest and the wisest which is the first to obey it. And if it be said, it would be wisest and best to obey the law of benevolence, but men will never obey it, I answer, here is manifestly the end of the argument. If we show men what is wisest and best, and according to the will of their Creator, we can do no more. If they disobey it, this is a matter to be settled between them and their God. What is affirmed, however, is, that the grace of God accompanies the means of his own appointment, and will secure that obedience to his law which He requires, and that fulfilment of his own promises upon which we rest our hope:—"They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—*Wayland's Elements of Moral Science.*

SUBSTANCE OF SERMON BY SARAH GRUBB,

At Gracechurch-street Meeting, London, on Fourth-day morning,
30th of 5th Month, 1827.

"God who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath, in these last days, spoken unto us by His Son," and He would speak to us of this day by His Holy Spirit, if we would but *hear*; but we are like the rebellious king formerly, rebellious even against God Almighty, who, though he believed and knew there was a prophet who would speak the Truth, *refused to hear him*. "I hate him; for he doth not prophesy good concerning me, but evil." True indeed it is, this great prophet (the prophet of all the prophets who have gone before) would, in speaking to us, speak only "evil," even terrible things in righteousness, to the transgressing nature within us.

There is no other way for many of you, who are now here, than to abide and endure this day of fire, wherein all that hath done wickedly, and all that hath done proudly, shall be stubble, and there shall be left neither root nor branch. Oh if you would but *hear*! your Almighty Father would, in marvellous, and adorable, and matchless mercy, say, even to you as He did of old, "when the earth was without form and void, and darkness was upon the face of the deep,"—"Let there be light;" and he would create all things new—so that "you who were once darkness, should even be light in the Lord;" and if you were faithful, should in due time know that high and great attainment, of walking as children of the light.

And you, my brethren, who, in your allegiance to the world, have *voluntarily* placed yourselves (I say, do you not feel it to be voluntary?) in a situation which I can only compare to that of Lazarus formerly, buried in the earth, "bound hand and foot with grave-clothes," cold as the tomb, so that the love of God warms you not; bound as the ice bindeth the waters, or as the hard bound snow, the Sun of righteousness, hath not power to melt you; for you are become, voluntarily become, aliens to the commonwealth of Israel,—you are in that state in which Lazarus was, so that even his sister reminded our Lord that he had been dead four days already. Oh! *the magnanimous and blessed reply!* "Said I not unto thee, that, if thou wouldst believe, thou should see the glory of God?" And he proclaimed, "Loose him and let him go."

Now, the travail of my spirit is, for you whom I have thus addressed, that you may hear the voice of the Son of God, and live, that you may abide the day of his refining power, though it be by terrible things in righteousness, and as the voice of many waters,—for, my brethren, these things are not to overwhelm you, but to purify you, and to wash you, and to refine you,—and when this one saving baptism

(for there is none other effectual) which is sometimes spoken of as fire, and sometimes as water, hath done the work within us, we shall know a preparation of heart to serve the Lord "in the beauty of holiness," and "in newness of life."

Marvel not, my friends, that I thus speak to you; I tremble in mine office, and it is to me as awful to speak as an ambassador for Christ to the souls of men, as when, in the days of my youth, He first raised me up, with a few words in his name. It is awful to me, to assume the character of an ambassador for Christ. I feel my own weakness, and speak not as having already attained, but as a passive instrument, and as pressing forward "to the mark for the prize of the high calling of God in Christ Jesus;" and what is this mark? it is the renunciation and the submission of the will of the creature to the will of the Creator, who is blessed for ever.

Oh! *then* He will become unto us "wonderful, counsellor," and we shall cease to depend one upon another.

And I see a day, with my spiritual eye, wherein, whether we are faithful or not, there shall be a people preserved who shall thus exalt the Lord's power *alone*; they shall assemble and sit down in silence, in awful, and reverend stillness; they shall wait for the arising of life and the power of Christ among them to a greater extent than has yet prevailed, and they shall be each other's crown and rejoicing in Christ. They shall maintain this testimony until the coming of that glorious gospel-day, "when the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

HUMAN TEMPERATURE.

WHEN we remember that people can live, very comfortably, in climates like those of Labrador, Greenland, Norway, Lapland, and Siberia, where everything around them—air, water, earth, stones, &c.—is cooled down to less than half the heat of the human body for almost all the year, and to many degrees below the freezing point a part of the time, is it not a great wonder that all our bones, and flesh, and blood can keep at a temperature of 98°, or nearly that, not only for an hour, or a day, but throughout the whole of a long life?

It is, indeed, almost a miracle, or would be thought so, if we thought anything about it. It shows, at least, how wonderful a thing *life* is. For not only man, but all living animals have this same power to preserve their heat. Birds have even a higher degree of heat than man. The blood of some of them rises to a temperature of about 108°. If it were not so, they would often freeze to death in the cold season.

Living trees, shrubs, plants, and seeds, have this same power of resisting cold; though in a less degree than animals. Trees do not often freeze very hard. Were it not for this provision of the Great Creator, everything would perish in winter—as the seeds and roots left in the ground would never germinate. We should never, then, have any beautiful trees and green fields at the approach of spring. Besides, if the spring, with its verdure, were to return, there would be no men or other animals alive to enjoy it.

We not only possess this power of resisting cold, but we are also equally able to resist extreme heat. By long practice men have become able to remain in ovens, and other places, heated to 220° and even 270° of Fahrenheit, for ten or twelve minutes at a time. The only serious inconvenience which arises, in such cases, is a profuse perspiration. A piece of flesh, without life, would, in ten minutes, in such a heat, be thoroughly baked.—*Dr. Alcott.*

CHRISTIAN AND POLITICAL OBLIGATION.

THERE is one clear and distinct ground upon which we may limit the application of a precept that is couched in absolute language—the unlawfulness, in any given conjuncture, of obeying it. “Submit yourselves to every ordinance of man.” This, literally, is an unconditional command—But if we were to obey it unconditionally, we should sometimes comply with human, in opposition to divine laws. In such cases then, the obligation is clearly suspended; and this distinction the first teachers of Christianity recognised in their own practice. When an “ordinance of man” required them to forbear the promulgation of the new religion, they refused obedience; and urged the befitting expostulation—“Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.” But a parent may require his child to lie or steal; and therefore when a parent requires obedience in such things his authority ceases, and the obligation to obedience is taken away by the moral law itself. The precept, so far as the present ground of exception applies, is virtually this: Obey your parents in all things, unless disobedience is required by the will of God. Or the subject might be illustrated thus:—The Author of Christianity reprobates those who love father or mother more than himself. The paramount love to God is to be manifested by obedience. So, then, we are to obey the commands of God in preference to those of our parents.—“*All human authority ceases at the point where obedience becomes criminal.*”—*Dymond.*

ENDURE HARDNESS AS GOOD SOLDIERS.

FOR unto you it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake. Nothing can confer the capacity rightly to suffer in the behalf of the Redeemer and his cause, any more than to exercise true faith in him, but the Lord alone. In that mind which is qualified to fill up the measure of suffering, the anchor of faith and hope is known to enable it to endure with patience and meekness, and true resignation to the Divine will, whatever may be permitted to assail. One of the Christian traits obvious in the persecuted founders of our Society, was their stedfast endurance under revilings, provocations, and cruelties of various kinds. None of these things appeared to move them from a faithful perseverance in the path of duty, and not only must those afflictions have contributed to their own advantage, but often to disarm and confound their adversaries, as well as to advance the cause of their Saviour.

A person of observation and sagacity remarked on one occasion, that they could not do George Fox a greater kindness than to shut him up in prison. But had George Fox given way to the feelings and reasoning of the natural mind, he might have concluded that it was time worse than lost—in which his own constitution was breaking down, his gift as a minister unoccupied at least among the people at large, and furnishing his enemies with the opportunity to vaunt over him. He and his fellow-labourers had little indulgence in outward comforts, or the love of ease, but they realized the truth that the church prospers best under suffering; and not only did it prosper then, but we are now reaping benefits from their sufferings. When a shade was brought over their earthly prospects, and they had no refuge or source of consolation but in the Lord, we may readily believe their hearts were often lifted up with fervent prayer, and in proportion as they were redeemed from the world, they experienced a closer union and communion with the Father of mercies. Their reliance was fixed on Christ Jesus as their light, their life, their guide, their wis-

dom and strength, to do his will in all things. In this state they often witnessed the Blessed Head of the church to reign “before his ancients gloriously,” in the assemblies of the people.

If we look over the state of professing Christians, we see that the reverse of this condition prevails to a great extent. A man is hired to preach and pray for a congregation; the care of their souls is entrusted to him. His hearers have their outward concerns to attend to, and the labour and the crosses which religion imposes interfere with their engagements, and money-making business. They pay him for studying out such branches of learning as he apprehends to be needful in his vocation; and a large proportion of the hearers appear to be satisfied to listen to his exhortations, concluding, perhaps, if they conform to the ceremonies, pay the parson, and believe in the doctrines of Christianity, they are safe.

Friends do not pay for their ministry—but in the present lukewarm state of a great proportion of the members, there is danger of falling into the same dependance upon those, who, from their stations, are expected to have the concerns of the church chiefly in their hands. Worldly affairs—the love of indulgence—the fondness for accumulating money—absorb so much time and thought, that even in their religious meetings, many can hardly abstract their minds from outward things, so as to come under a proper exercise for the worship of the Divine Being, or for the right support of the discipline. Fervent mental prayer and that labour for the bread of life, which is inseparable from the work of the soul’s salvation, seem to have forsaken many, and by this, the sincere, faithful part of a meeting, have a double portion of labour thrown upon them, in contending with the apathy of others, as well as their own besetments. And along with this lukewarmness, has not the disposition to heap to themselves teachers, having itching ears and to love long prayers, crept into some parts of the Society?

If such is our condition, can we be surprised at the divisions which party spirit, supporting sentiments and writings not in unison with the faith of Friends, has produced among us. The declension from primitive zeal has opened the door for such opinions to make their way among us, and if the sufferings thereby induced, are designed by the Head of the church to chasten, and bring us back to that state of waiting and relying upon Him, which our forefathers practised, that His life and power may predominate over all, and a renewed ability be received to worship and honour Him, we should be careful not to wrest ourselves out of His hand, to obtain relief in any way not of His appointing. There is great danger in becoming restless under suffering, and thinking that by some effort of our own, we can free ourselves and the church from present difficulties that seem to press upon us, but let us remember that Christ is given to be the Leader and Commander of his people, and if we take the cause into our own hands, we shall only find that we are laying the foundation for another trouble. But if we allow the present chastening to effect its purposes, bearing the operation of his refining power submissively, in true faith and confidence in his unfailing mercies, we may safely rely upon it that He will open a way where there now appears to be none, and show who they are that stand for his cause and testimony, and who, as they have suffered, will be permitted to reign with Him.—*American Friend.*

THE new dispensation is a dispensation of substances and realities, and not of types and shadows; not of outward and visible signs, but of inward and spiritual graces. God is often lost in prayers and ordinances.—*Cecil.*

Juvenile Department.

THE Juveniles of the age in which we live, have many advantages compared with the generations that have preceded them. In no respect is this more remarkably the case, than in the supply of literature for youth, with which the present day abounds. Many writers, distinguished alike for piety and talent, have delighted to write books for children. The following story is from the pen of Samuel E. Cowes, Vice-President of the American Branch of the League of Universal Brotherhood. It is called the "Silver Tankard," and in the language of Elihu Burritt, "a beautiful story it is. The children who read it will love little 'Hitty,' we are sure."

THE SILVER TANKARD.

On the slope of land opening itself to the south, in a thickly-settled town in the state of Maine, some hundred and more years ago, stood a farm-house, to which the epithet of "comfortable" might be applied. The old forest came down to the back of it; in front were cultivated fields, beyond which was ground partially cleared, full of pine stumps, and here and there, standing erect, the giant trunks of trees, which the fire had scorched and blackened, though it had failed to overthrow them.

The house stood at the very verge of the settlement, so that from it no cottage could be seen; the nearest neighbour was distant about six miles. Daniel Gordon, the owner and occupant of the premises we have described, had chosen this valley in the wilderness, a wide, rich tract of land, not only as his home, but, prospectively, as the home of his children, and his children's children. He was willing to be far off from men, that his children might have room to settle around him. He was looked upon as the rich man of that district, well known over all that part of the country.

His house was completely finished, and was large for the times, having two stories in front, and one behind, with a long sloping roof. It seemed as if it leaned to the south, to offer its back to the cold winds from the northern mountains. It was full of the comforts of life; the furniture even a little showy for a puritan; when the table was set, there was, to use the Yankee phrase, "considerable silver plate," among which a large tankard stood pre-eminent. This silver plate had been the property of his father, and was brought over from the mother-country.

Now we go back to this pleasant valley, as it was in a bright and beautiful morning in the month of June. It was Sunday, and though early, the two sons of Daniel Gordon, and the hired man, had gone to meeting on foot, down to the "Landing," a little village on the banks of the river, ten miles distant. Daniel himself was standing at the door with the horse and chaise, ready and waiting for his good wife, who had been somewhat detained; for even then, in those primitive ages, the women would be a little backward—for the last word, or the last house-keeping duty. He was standing on the door-step, enjoying the freshness of the morning, with a little pride in his heart, perhaps, as he cast his eye over the extent of his possessions spread out before him. At that instant a neighbour, of six miles distant, rode up on horseback, and beckoned to him from the gate of the enclosure around the house.

"Good morning, neighbour Gordon," said he; "I have come out of my way in going to meeting, to tell

you that Tom Smith, that daring thief, with two others, has been prowling about in these parts, and that you had better look out, lest you have a visit. I have got nothing in my house to bring them there; but they may be after the silver tankard and the silver spoons. I have often told you that these things were not fit for these new parts. Tom is a bold fellow; but I suppose the fewer he meets when he goes to steal, the better. I don't think it safe for you all to go to meeting to-day; but I am in a hurry, neighbour, so good bye."

This communication placed our friend Daniel in an unpleasant dilemma. It had been settled that no one was to be left alone but his daughter Mehitable, a beautiful little girl about nine years old. Shall I stay or go? was the question. Daniel was a puritan; he had strict notions of the duty of worshipping God in His temple; and he had faith that God would bless him only as he did his duty; but then he was a father, and his little Hitty was the light and joy of his eyes. But these Puritans were firm and unflinching. He soon settled the point.

"I won't even take Hitty with me, for it will make her cowardly. The thieves may not come; neighbour Perkins may be mistaken; and if they do come to my house, they will not hurt the child. At any rate, she is in God's hands, and we will go to worship Him who never forsakes those who put their trust in Him."

As he settled this, the girl and the mother came out; the mother stepped into the chaise; the father after her, saying to the child, "If any strangers come, Hitty, treat them well. We can spare of our abundance to feed the poor. What is silver or gold, when we think of God's word?" With these words he drove off, a troubled man in spite of his religious trust, because he left his little daughter in the wilderness alone.

Little Hitty, as the daughter of a Puritan, was strictly brought up to observe the Lord's-day. She knew that she ought to return to the house; but nature this once at least got the better of her training. "No harm," thought she, "for me to see the brood of chickens."

Nor did she, when she had given them water, go into the house, but loitered and lingered, hearing the robin sing, and following with her eye the Bob-o'-Lincoln, as he flitted from shrub to shrub. She passed almost an hour out of the house, because she did not want to be alone, and she did not feel alone when she was out among the birds, and was gathering here and there a wild flower. But at last she went in, took her bible, and seated herself at the window, sometimes reading, and sometimes looking out. As she was seated there, she saw three men coming towards the house, and she was right glad to see them, for she felt lonely, and there was a dreary long day before her. "Father," thought she, "meant something when he told me to be kind to strangers. I suppose he expected them. I wonder what keeps them all from meeting. Never mind; they shall see that I can do something for them, if I am little Hitty." So putting down the bible, she ran to meet them,—happy, confiding, and even glad that they had come; and without waiting for them to speak, she called to them to come in with her, and said, "I am all alone; if mother was here, she would do more for you; but I will do all I can;" and all this with a frank, loving heart, glad to do good to others, and glad to please her father, whose last words were—to spare of their abundance to the weary traveller.

Smith and his two companions entered. Now it was neither breakfast time nor dinner time, but half-way between both; yet little Hitty's head was full of the

direction—"Spare of our abundance;" and almost before they were fairly in the house, she asked if she could get them something to eat. Smith replied—"Yes, I will thank you, my child, for we are all hungry."

This was, indeed, a civil speech for the thief, who, half-starved, had been lurking in the woods, to watch his chance to steal "the silver tankard," as soon as the "men-folks" had gone to meeting. "Shall I give you cold victuals, or will you wait till I can cook some meat?" asked Hitty. "We can't wait," was the reply; "give us what you have ready, as soon as you can." "I am glad you don't want me to cook for you—but I could if you did—because father would rather not have much cooking on Sundays."

Then away she tripped about, making her preparations for their repast. Smith himself helped her out with the table. She spread upon it a clean white cloth, and placed upon it the silver tankard, full of "the old orchard," with a large quantity of wheaten bread, and a dish of cold meat. I don't know why the silver spoons were put on; perhaps little Hitty thought they made the table look prettier. After all was done, she turned to Smith, and with a courtesy told him that dinner was ready. The child had been so busy in arranging her table, and so thoughtful of her housewifery, that she took little or no notice of the appearance of her guests. She did the work as cheerfully and freely, and was as unembarrassed as if she had been surrounded by her father, and mother, and brothers.

One of the thieves sat down doggedly, with his hands on his knees, and his face down almost to his hands, looking at the same time on the floor. Another, a younger and better looking man, stood confused and irresolute, as if he had not been well broken to his trade, and often would go to the window and look out, keeping his back on the child. Smith, on the other hand, looked unconcerned, as if he had quite forgotten his purpose. He never took his attention off the child, following her with his eye as she bustled about in arranging the dinner table; there was even a half smile on his countenance.

They all moved to the table. Smith's chair at the head, one of his companions on each side, the child at the foot, standing there to help her guests, and to be ready to go for further supplies as there was need.

The men ate as hungry men, almost in silence, drinking occasionally from the silver tankard. When they had done, Smith started up suddenly, and said—"Come, let's go." "What!" exclaimed the old robber, "go with empty hands, when this silver is here!" He seized the tankard. "Put that down!" shouted Smith; "I'll shoot the man who takes a single thing from this house!" Poor Hitty at once awakened to a sense of the character of her guests; with terror in her face, and yet with child-like frankness, she ran to Smith, took hold of his hand, and looked into his face, as if she felt sure that he would take care of her. The old thief, looking to his young companion, and finding that he was ready to give up the job, and seeing that Smith was resolute, put down the tankard, growling like a dog which has a bone taken from him—"Fool! catch me in your company again!" and with such expressions left the house, followed by the other. Smith put his hand on the head of the child, and said, "Don't be afraid; stay quiet in the house; nobody shall hurt you."

Thus ended the visit of the thieves; and thus God preserved the property of those who had put their trust in Him. What a story had the child to tell when the family came home! How hearty was the thanksgiving that went up that evening from the family altar!

A year or two after this, Tom Smith was arrested for the commission of some crime; was tried, and con-

demned to be executed. Daniel Gordon heard of this, and that he was confined in jail in the seaport-town, to wait for the dreadful day when he was to be hung up as a dog between heaven and earth. Gordon could not keep away from him; he felt drawn to the protector of his daughter, and went down to see him. When he entered the dungeon, Smith was seated, his face was pale, his hair tangled and matted together: for why should he care for his looks; there was no expression in his countenance, except that of irritation from being intruded upon, when he wanted to hear nothing or see nothing more of his brother man!

He did not rise, nor even look up, nor return the salutation of Gordon, who continued to stand before him.

At last, as if wearied beyond endurance, he asked, "What do you want of me? Can't you let me alone, even here?" "I am come," said Gordon, "to see you, because my daughter told me all you did for her, which you—" As if touched to the heart, Smith's whole appearance changed; expression of deep interest came over his features; he was altogether another man. The sullen indifference passed away in an instant. "Are you the father of that little girl? O, what a dear child she is! Is she well and happy? How I love to think of her! That's one pleasant thing I have to think of. For once I was treated like other men. Could I kiss her once, I think I should feel happier." In this hurried manner he poured out an intensity of feeling little supposed to lie in the bosom of a condemned felon.

Gordon remained with Smith, whispering of peace beyond the grave for the penitent; smoothing, in some degree, his passage through the dark valley; and did not return to his family until Christian love could do no more for an erring brother, on whom scarcely before had the eye of love rested, whose hand had been against all men, because their hands had been against him.

I have told the story more at length, and interwoven some unimportant circumstances; but it is before you substantially as it was related to me. The main incidents are true; though, doubtless, as the story has been handed down from generation to generation, it has been coloured by the imagination.

The silver tankard, as an heir-loom, has descended in the family, the property of the daughter named Mehitabel, and is now in the possession of the lady of a clergyman in Massachusetts. What a crowd of thoughts do these incidents cause to rush upon the mind! How sure is the overcoming of evil with good!

How truly did Jesus Christ know what was in the heart of man! How true to the best feelings of human nature are even the outcasts of society! How much of our virtue do we owe to our position among men! How inconsistent with Christian love is it to put to death our brother, whose crimes arise mainly from the vices and wrong customs of society! How incessant should be our exertions to disseminate the truth, that the world may be reformed, and the law of love be substituted for the law of vengeance! The reader will not, however, need our help to make the right use of the guarding of "the silver tankard," by the kindness and innocence of a child.

DISQUIETUDE ABOUT DISTANT EVILS.—It is very unreasonable to disquiet ourselves about distant evils, it often happening that the presence of the things themselves suggests better expedients—wiser and quicker counsels to us, than all our wisdom and forethought at a distance can do. "The morrow," says our Lord, "shall take thought for the things of itself;" that is, it shall bring with it a power and strength of mind answerable to its necessities—a frame of spirit every way suited to our circumstances and occasions.—*Atterbury.*

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THE BRITISH FRIEND.

GLASGOW, 6th MONTH, 30th, 1849.

NOTICES OF MINISTERS TRAVELLING.—EDWIN O TREGELLES, of Falmouth, in the course of his visit to the public Schools belonging to the Society, was at the Institution at Brookfield, near Wigton, Cumberland, on the 12th and 13th of the present month. He also held a public meeting in Wigton, on the evening of the 13th.

SAMUEL CAPPER, of Bristol, has been liberated by

his Monthly Meeting, to hold meetings with those not in profession with Friends, in some parts of Oxfordshire, and the counties adjacent. We understand he is to have with him the Tent he has so frequently made use of, on similar occasions, belonging to Bristol Monthly Meeting.

ISAAC SHARP, of Darlington, has received a certificate from his Monthly Meeting, liberating him to visit, in the love of the Gospel, the Orkney Islands and others adjacent; also to hold a few meetings in the north of Scotland, as way may open. We learn he is to be accompanied by BARNARD DICKINSON, of Coalbrookdale.

SUSAN HOWLAND has been engaged, since the Yearly Meeting, in visiting the Meetings of Friends in the West of England, &c.; and, on the 26th current, she attended the Quarterly Meeting for London and Middlesex.

JOSEPH BUCKLEY, of Manchester, has received a minute from Hardshaw East Monthly Meeting, liberating him to pay a religious visit to the Meetings within the compass of Lancaster Monthly Meeting; some other Meetings within the Quarterly Meeting of Lancashire; and also the Monthly Meeting of Settle, in Yorkshire.

“A FEW WORDS,” &c.—When noticing, in our last publication, the “Reasons” to which these “Few words” are a reply, we stated that we might probably find room for them in the present number. On further consideration, however, we have thought that while we continue as anxious as ever for the wide diffusion of the reply, our placing it verbatim upon our columns might tend to lessen its sale; and when we inform our readers, that they may obtain *seven copies for sixpence*, we feel confident, that no one interested in the subject, will be without a copy on account of the price. It will be seen by our advertising columns, that a second edition has already been called for.

We may just observe, that we think the author of these “Few words” has done wisely in not attempting to reply to the doctrinal part of the “Reasons.” An author may adopt an opinion to-day, and change it to-morrow if he thinks fit, without challenge; provided always, of course, that he does not at once deceive himself, and misrepresent others. Our fault, therefore, with the author of the “Reasons,” is not for the opinion he has propounded, but because of his assuming for himself and those who coincide with him, that they can *change* their doctrinal views, and *yet remain what they were*—or what they professed to be. Had George Fox and the early Friends continued in their different religious connections, after they had renounced the views which gave them such connection, would they have continued Episcopalians, Baptists, Independents, notwithstanding such change? We maintain they would not. Where, if they had, we might ask, would the Society of Friends have been? In like manner, then, as those who in that day, from seeing

eye to eye, were drawn together to the establishment of our religious Society, for the purpose of bearing *united* testimony to the truth and against error, so it is obvious, must the Society now continue to be composed of such as can testify to the same truth—as the thing which they have tasted, seen, and handled. No sooner does any one professing with the Society *CHANGE* his opinions on religious subjects, than he declares himself out of the unity, and separates himself from the body; and for such an one to retain a name, to which, by his own act, he has renounced all title, is surely nothing different from conduct reprehended of old, in some saying they were *Jews* when they were not.

The writer of the “Few words” makes but three quotations from the “Reasons;” and these he handles in a manner at once luminous and unanswerable. His conclusion is as follows:—

“As I have stated, the gist of the writer’s argument (against the Apology) lies in the three passages I have quoted, and I think I have shewn that all of these are in spirit, and one of them in letter, at variance with truth. What, then, becomes of the argument? If the foundation is on the sand, does not the superstructure fall? I do not assert, neither do I believe, that the writer makes false statements knowing them to be false; but it is clear that in order to enforce certain views of his own, he has been hurried into making statements which serve his purpose, and into the truth or falsehood of which he has taken no pains to inquire.”

The author of the “Reasons” having thrown ont something like a threat, that he would resign his connection with the Society, the writer of the reply remarks thereon, in these terms:—

“Far from objecting to the author’s threat of resignation, I think it most desirable that he should carry it into execution. If he feel constrained to attack the flock, let him not still wear the clothing of the sheep: that is treachery.”

THE YEARLY MEETING.—Nothing is more pleasing to journalists, than to find that their efforts to meet the reasonable wishes of their supporters give satisfaction. This remark is suggested by the demand which has obtained for our last number, containing the account of the London and other Yearly Meetings. We wish we had made a larger impression, so as to have enabled us still more generally to satisfy the wishes of subscribers and other Friends. Our experience in this matter will enable us, we hope, another year, to supply the remedy. One or two inaccuracies in our account have been kindly pointed out, but not of such moment as to require particular notice. One misprint occurred at page 126, line 15, where the word *safe* should read *sure*; but those acquainted with the text would have little difficulty in correcting the error. We may mention here, that a number of Friends have suggested that it would be an advantage if the Yearly Epistle were printed in the form of a Tract, as well as in the usual shape. In the former case, it might be extensively circulated by our members through their correspondence, and thus the excel-

lent sentiments which this interesting document contains, would be conveyed into circles where it otherwise would never come, and might exercise an influence in behalf of the Truth we profess; in a correct understanding of which, so many of other denominations are yet profoundly ignorant. Would our bookselling Friends, Charles Gilpin, or William Irwin, take the hint and act upon it, either now or another year?

AFFIRMATION BILL.—We observe with regret, that the Bill which Lord Denman brought forward for the relief of parties who have conscientious scruples against oaths, and which proposed to substitute an affirmation, was lost on the second reading in the upper house, by a considerable majority. We have been much gratified in the perusal of the speeches of those who favoured the measure, and we are induced to hope, from the irresistible common sense arguments and influential position of many of the supporters of this Bill, that the day is not far distant which shall declare it the law of the land.

The House of Lords has also rejected, by a majority of 25, the “Parliamentary Oaths Bill,” which was brought in, so to alter the existing form of the oath, as to enable Baron Rothschild (a Jew), and returned for the city of London, to take his seat in the House of Commons.

ACKWORTH GENERAL MEETING.—We are requested to state, for the information of Friends intending to be present at the ensuing General Meeting, that the following is considered the most direct route:—Those travelling by the North Midland Railway, should leave at Oakenshaw. Those by the York and Hull, at Castleford. Those by the Manchester, Leeds, and Goole, should leave at Featherstone, or Pontefract; where conveyances may be met with, except at Featherstone, which is two and a half miles from Ackworth. Any further information may be obtained, by applying to William Sykes, Low Ackworth.

CROYDON SCHOOL.

THE Annual Examination of the children took place on the 22d. The attendance of Friends on the appointment and others was about the usual number. The examination in Scripture was thought to be more effectually gone into, than in some former years;—Friends in general appearing satisfied with the progress the children had made in that and other parts of their education.

FATHER, MOTHER, looking proudly and fondly on the children that walk at your side, with little hands clasped in yours, and innocent faces, radiant with childish happiness upturned to you, there are children as good, naturally, as these God has given you, as capable of happiness and virtue, whom the walls of Asylums for Juvenile offenders shut in, and who, unless rescued from their impending fate, will grow up hardened sinners, candidates for the State Prison and Penitentiary. Oh! by your love for, and delight in your own innocent children, we conjure you to do *something* for the reclamation of the children of the vicious.—*Amer. Paper.*

Correspondence.

"REASONS" versus THE APOLOGY.

To the EDITORS of the BRITISH FRIEND.

DEAR FRIENDS,—In a pamphlet, entitled "Reasons for objecting to the republication and circulation of Barclay's Apology," which has recently been lent me to read, I find the sentiment more than once expressed, that "our Society *at large* has arrived at clearer and sounder views than the early Friends." I entertain a very different opinion—nay, such a proposition seems to me like setting up the light of a candle in opposition to the mid-day sun. For, if we could only judge from outward observation, I can see no other conclusion to come to respecting the condition of our Society *at large*, than the lamentable state so truly depicted in the language of George Fox:—"The young are gone up into the air, after the vain pleasures and fashions of the world; and the old are making their graves in the earth, and raking it together."

I have also to notice, after reading the above mentioned pamphlet, the great resemblance which the sentiments it contains bear to the "Beaconism," which, some years ago, vaunted itself against the Truth, and prevailed to beguile many; and am strongly inclined to believe, that whosoever holds the principles of the *unchangeable* Truth as they were held in the *beginning*, will have to regard the author of the "Reasons," &c. in the same character as the author of the "Beacon," even as a subverter of the faith, and an enemy to the *Truth which we profess*; for whosoever is not for us, must needs be against us.

So far as I can gather from the work in question, the design of the author seems to be, to lead us back again into the will-worship and other dead and lifeless forms, so emphatically and truly described by Robert Barclay, as "abominable idolatry in the sight of God;" and moreover, I am forcibly reminded, that the spirit which the "Reasons" so abundantly manifest, is like unto that of "Jeroboam the son of Nebat, who made Israel to sin." For doubtless he also persuaded himself, that the people *at large* were prepared to receive such as he esteemed to be "clearer and sounder views;" and being well acquainted and well pleased with the pomps and will-worships, and vain traditions of the surrounding nations, he prevailed to beguile by far the *larger* portion of the people of Israel from the living God, back again into the "abominable idolatry," out of which their forefathers were so eminently delivered; and from which the other two tribes were so remarkably preserved.

I remain your sincere friend,
6th Month, 13th, 1849.

P.

EMIGRATION.

To the EDITORS of the BRITISH FRIEND.

THE subject of emigration is one which may interest, and profitably engage, the attention of many of your readers at the present time; and the following remarks are intended to elicit the feeling of some who may not have given utterance thereto, and to endeavour to promote the formation of an association, having for its object, the *assistance of deserving Friends to emigrate*.

In the days of William Penn—Friends suffered cruel persecution on account of their religious principles; doubtless, hundreds would have come to beggary and ruin, but for his timely assistance in leading the way. In this our day—the upright and conscientious tradesmen can scarcely live, through excessive competition and trickery in business; and there are hundreds who would, if they could, escape to a freer atmosphere.

Promote co-operation then; a splendid field is before

us, of usefulness to those that stay behind, and of advantage to those who go. Let us not any longer see a family going from their native land, unheeded and unclaimed. Let those who incline to emigrate have the company of Friends—yea, let's have a colony of Friends. A more interesting subject could scarcely be introduced, or one combining so much utility. A cargo of boys to Ackworth was a momentous affair. A cargo of Friends for Australia would have the sympathy of the whole Society. Advantageous schemes are afloat, from some of which, plans could easily be arranged. Dr. Lang's is a good model, and his work a high authority. All that is wanted is to set the thing agoing; and as your Journal is the most direct medium, I trust you will devote some space to the remarks that may be made on the subject.

5th Month, 29th, 1849.

C. T.

The subject on which C. T. writes has our cordial sympathy; and we shall, most willingly, give insertion to further communications relating to it.—EDS.

A BEAUTIFUL METEOR.

HOPE is a beautiful meteor; like the rainbow, it is not only lovely because of its seven rich and radiant stripes—it is the memorial of a covenant entered into between man and his Maker, telling us we were born for immortality, destined, unless we sepulchre our greatness, to the highest honour and noblest happiness. Hope proves man deathless; it is the struggle of the soul breaking loose from what is perishable, and attesting her eternity; and when the eye of the mind is turned upon Christ delivered for our offences, and raised again for our justification, the unsubstantial and deceitful character is taken away from hope. Hope is one of the prime pieces of that armour of proof in which the believer is arrayed; for Paul tells us to take for a helmet the hope of salvation. It is not good that a man hope for wealth, since "riches profit not in the day of wrath," and it is not good that we hope for human honours, since the mean and mighty go down to the same burial. But it is good that he hopes for salvation. The meteor then gathers like a golden halo around his head, and as he presses forward in the battle-time, no weapon of the evil one can pierce through that helmet. It is good, then, that he hope; it is good, also, that he quietly wait. There is much promised in scripture to the waiting upon God. Men wish an immediate answer to prayer, and think themselves forgotten unless the reply be instantaneous. It is a great mistake. The delay is often part, and a great part of the answer. It exercises faith, and hope, and patience; and what better thing can be done for us than strengthening those graces, to whose growth shall be proportioned the splendours of immortality? It is good, then, that we wait. "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."—*Henry Melville*.

RESIGNATION TO THE WILL OF GOD.—We should have a thorough persuasion that nothing befalling us by chance, or by the mere agency of inferior causes, but that all proceedeth from the dispensation, or with the allowance of God; that all occurrences (however adverse and cross to our desires) are well consistent with the justice, wisdom, and goodness of God; that *all*, even the most bitter and sad accidents, do (according to God's purpose) conduce to our good; an entire resignation of our wills to the will of God, and a hopeful confidence in Him for the removal and easement of our afflictions, and for His grace to support them calmly, cheerfully, and courageously.—*Isaac Barrow*.

FREE PRODUCE MEETING.

A MEETING, convened by Joseph Sturge and other Friends, was held at Friends' Meeting House, White Hart Court, on Fifth-day evening, 31st of 5th Month, 1849, and was largely attended by Friends of both sexes.

GEORGE RICHARDSON, of Newcastle, addressed the meeting; he said, forty or fifty years since great difficulties presented themselves against the introduction of free-grown cotton from India; the high price precluded the poor from obtaining a supply, which, could they have obtained it, would have turned the tendency from slave-grown to free labour produce. The failure therein opened a new and profitable staple for the American planters; the English manufacturers depended on them for supplies. Hence the slave trade and slavery received a new impetus. He said Friends must never be satisfied till the Americans burst the bonds of the slave. They must see what can be done in England towards this result. He considered they owed a great debt to the West Indian free Negroes; the nation had given twenty millions to the masters—but nothing to the poor slaves. Cotton of the finest quality is grown in the West India islands; which he considered a great encouragement to the emancipated Negroes; and which was worthy the attention of Friends and others there assembled.

JOSEPH STURGE said, the memorial addressed to the Queen on the subject of the slave trade and slavery, which had been read in the Yearly Meeting, had brought the subject in a lively manner before them to consider what could be done. He spoke with great satisfaction of our dear friend, William Forster going with the address to the sovereigns and rulers of other nations. He wished Friends to wipe away all participation in slave-grown produce. Slaveholding was of equal criminality with slavedealing. A slavedealer told him he could see no difference; nor could they be more guilty than those who purchased the products of the slave's labour. Clarkson, in his history, informs us, that 300,000 persons abstained from the use of sugar, and a large portion of Friends did the same. He drew attention to the sadness of the position any one of those present would be in, who should have a child, a brother, or a sister, torn from them, and carried into slavery to cultivate the sugar which they were enjoying. He spoke of an Episcopalian minister, well known to many, (Alexander Crummell,) who was well received in Birmingham; all he places of worship were thrown open to him, wherein he might advocate anti-slavery views. He, (J. S.,) wished for an interchange of sentiments with female Friends. He knew we could not do what we could wish as to cotton; but in sugar we might; any honest grocer would supply us with the free-grown article. One Friend had paid considerable attention to this article, and had tried to obtain lump sugar made from free-grown. Frederick Wheeler, of Rochester, had tried the same. He then read a paper he had received just before the meeting commenced, showing that both in the West and East Indies, tea, coffee, rice, cinnamon, &c., could be obtained free-grown, (that is, the indigenous products of each;) also saying that it is not certain but some districts in China raise their crops by slave culture. He said, Friends in their individual capacity could do much; that they might substitute something instead of cotton till able to use it innocently, when they had a free-grown supply; and invited Friends to express any suggestion that might remove the impediments, and accelerate the great and good object they had in view.

SAMUEL BOWLY thought the meeting was not so much to make speeches, as to be of a conversational character; and they might state seeming difficulties, that they who knew better, might answer so as to remove them. He considered (from observations he had seen in the "Gardener's Chronicle,"—a paper well conducted and extensively circulated) that the climate of India was unfitted for the growth of cotton.

A female Friend spoke of the difficulty of distinguishing the fabrics; also, observing that it was not always clear that articles said to be free labour produce had not a deleterious mixture of slave raised cotton: remarking also, on the limited supply of the former.

S. BOWLY hinted that the object of the meeting was for present circumstances. He illustrated the point of difficulty, in detecting the false from the true article; a person went into a shop, and inquired for a free grown material, and the shopkeeper presented something as being such; but having his doubts, he intimated as much; upon this, the shopkeeper objected

having anything to do with it, as he could not say positively, that the goods were manufactured from free grown produce. He therefore recommended a general depot; and not for the individual to go to drapers' shops. Hence, increasing facility of purchasing free produce would be had, and the price lowered: yet the price is not so much a question with some, as facility of supply, and temptations removed out of the shopkeeper's way, of selling a spurious article.

JONATHAN PRIESTMAN remarked upon the efforts of a female Friend, at Newcastle, Anna H. Richardson, who was anxious to see erected, a general depot for the disposal of free labour produce. Sugar and rice were easily enough obtained. He considered it greatly depended on individual faithfulness, to abstain from these things, if not certain of their genuineness.

GEORGE RICHARDSON said, forty years since, large importations of free grown produce from India took place; and he did not think the climate of India at all against the growth of cotton; it more particularly depended upon the scarcity of capital and the difficulty of transmission from the distant interior to the ports on the coast,—having to employ bullocks in the carriage: but he hoped there would soon be railroads there, whereby that difficulty would be greatly removed. He also stated, that there were growers of free labour cotton even in the Slave States of America. Some manufacturers in Manchester and Glasgow, could they obtain free labour cotton, would be glad to undertake its manufacture. He thought the cause would be most efficiently assisted, if shops were opened for the sale of it: one is already opened in Newcastle, and manufacturers would as willingly work the one as the other, if the price could be made equal.

WILLIAM FORSTER spoke in reference to Florida and Louisiana, and recommended the encouragement of the free cultivation of the tropical islands, &c.

THOMAS CHALK said, he had been a retail dealer in cotton goods for more than thirty years, and found it to be a common practice not to call them what they were. He suggested that agents should be appointed in each considerable town; and that these should distinguish their houses as being—"Agents for Free Labour Produce," as is the practice in some other cases.

JONATHAN PRIESTMAN proposed that a fund should be raised in order to open a depot.

GEORGE RICHARDSON informed Friends that Josiah Brown, a merchant at Manchester, had offered to take free grown produce on sale.

A Friend said, he would not only have our houses clear, but also make them a means of advertising our anti-slavery principles—that they should use free grown articles—draw especial attention to their being such—and even paste on their room walls, short pithy sentences directly bearing upon them, whereby all that come in might see and read them.

JOSEPH STURGE informed female Friends, that they were desired to meet at 10 a. m. on sixth day, in the Women's Committee Room at Devonshire House, to consider of signing an Address to the Queen.

ELIHU BURRITT hoped the time would soon come, when there would not be a pound of slave grown produce in the United States.

WILLIAM FORSTER desired Friends not to be satisfied till they had a depot. A young man who was not a Friend, had sold nothing but free labour cotton.

A Friend advised that prints should be extensively circulated of the present condition of slave ships; such as were got up and widely diffused forty years since.

G. W. ALEXANDER said, recent estimates had proved there had been the enormous quantity of 5 millions 800 thousand pounds of slave produce imported,—surpassing the worst time of general slavery. He spoke of an individual whose experience of India had been great—having resided some years there—and who has been frequently summoned before Committees of the House of Commons on the state of that tributary—and he thinks the climate of India well adapted for the growth of cotton. He had met a large body of females at Birmingham on the anti-slavery question, and drew especial attention to the fact that we had not even done in England what they have done in America; there, a free labour store has been opened in Philadelphia, and another in New York; whilst here there are none. Since the Sugar Act—which was passed three years ago—there had been a considerable increase in slave-grown produce; the second year it came into operation it increased one million of pounds; the third year one million two hundred thousand—

making in three years the enormous sum of nearly three millions of pounds. It appeared from a tract published seventy years since, that it was estimated that five families consumed the labour of one slave, in the growth of cotton in the United States. Whereas, if an abstinence from slave produce had taken place at that time, the southern states would have been as free as the northern are now. About three-fourths of the slave produce of the United States is consumed in various ways by this country. He also reminded Friends that the great mass of East Indian produce found a ready market in China; so that it does not follow that the smallness of the English import thence is a criterion of the extent of its resources. By the formation of railroads he believed it would be much cheapened. The formation of an association or company for the carrying on this desirable object more energetically, by opening stores, on the same plan as exists in America, would be a most important measure.

ROBERT ALSOP said, he had long looked for a company of this kind; and he thought such an association would be liberally assisted by hundreds of Friends.

SAMUEL BOWLEY having drawn up a resolution expressive of the judgment of the meeting, the following Friends were then nominated a committee to carry out its object, with power to add to their number—

Joseph Sturge.
Robert Alsop.
Samuel Bowley.
Peter Clare.
G. W. Alexander.
Samuel Fox.
John Morland.
John Candler.
Thomas Chalk.
William Forster.
Josiah Forster.
John Dymond.

Henry Dymond.
Alfred Tylor.
John Robson.
Jonathan Priestman.
Samuel Alexander.
Henry King.
Edward Richardson.
Thomas Norton, jun.
Burwood Godlee.
William Bennett.
George Richardson.
Thomas Bevan.

The meeting lasted nearly two hours; and the business was conducted with great liveliness and harmony.

MEETING OF LONDON IRISH RELIEF COMMITTEE.

A CONFERENCE of the London Irish Relief Committee, with the members of the Central Relief Committee of Dublin, and other Friends then in London, interested in the subject, was held at Devonshire House, on Seventh-day afternoon, the 2d instant. RICKMAN GODLEE shortly stated the object of the meeting, and called upon Joseph Bewley to give information on behalf of the Irish Committee.

JOSEPH BEWLEY stated, that the balance in their hands this time last year, was about £30,000. They had considerably contracted their gratuitous relief at that period, and it was continued to the extent of between £4000 and £5000, to the destitute sick and children only, for two or three months longer, finally ceasing on the 12th of 9th Month, last year. The sum of £5000 had been expended in the distribution of seed; and about £7000 more in clothing, the support of fisheries, and other industrial objects. The balance at the commencement of the present year was reduced to about £15,000. Of this sum, £12,000 had now been invested in the names of trustees, and under a distinct committee of directors, for the purposes of a permanent land experiment. In reply to questions from John Hodgkin, he informed the meeting, that to carry out this object, a farm of 650 statute acres, besides bog lands, near the centre of the County of Galway, about midway between Ballinasloe and Tuam, had been taken on lease of 900 years. The committee were now in possession, and active operations were about commencing. In reply to inquiries respecting other efforts of the committee, he mentioned that the success of the fisheries had been very diversified. Their brightest spot was that under the superintendence of the Waterford committee, at Ring, in that county. He referred to the printed reports which had

been circulated. The poor fishermen of that district had been entirely taken off the rates; and at the present time, had their cabins filled with dried fish to the estimated value of £1500. They had another hopeful establishment at the south-western point of Cork county. The causes of the failure of those on the western coast had been independent of any thing inherent in the character of the peasantry themselves.

The balance in the hands of the London committee was stated to be between £4000 and £5000. The very extensive colony of the Ciaddagh fishermen, in the Bay of Galway, was under their care. They had found many difficulties and prejudices to contend with, in attempting to improve the condition of this fraternity; but it was thought these were gradually breaking down. The establishment of a curing-house, at an expense of about £500, under the management of a Cornish agent sent there for the purpose, had been of great advantage.

GEORGE H. HEAD, though he entirely approved of the object, believed Friends would be wholly disappointed in any calculation of profit from their agricultural operations, at the present prices of farming produce; and wished to know particulars of so large an outlay.

JAMES PERRY differed from the views expressed by George Head; and although that was not the main object with the committee, believed the land could be worked to repay the outlay and all expenses. £3000 it was proposed to lay out in the erection of suitable farm buildings; £1000 would be required for the removal of old, and substitution of new and convenient fencing; and £2000 for draining. The remaining capital would not be too much for stock and contingencies; and for extension of the system, if found successful.

JOHN ELLIS, M.P., said, the great object in Ireland was to bring the unemployed people, and the unoccupied acres together. He read portions of a most interesting letter just received from his brother JAMES ELLIS, who has very recently, under a feeling of duty, gone to settle in Connemara. Considering the enormous difficulties to be surmounted, the letter was written in no small terms of encouragement and satisfaction. He (James Ellis) expressed himself as quite delighted with the peasantry; and found them both willing and able to work, and that with all their might, as soon as they began to be fed. The stone for the new buildings was found upon the estate, and the mason's work was as well done, and proceeded as rapidly, as he had been accustomed to in Bradford. He also referred to the Encumbered Estates Bill, as likely to obtain the sanction of Parliament, and to prove a most valuable measure; as also the completion of the railroads to Galway, which Government were disposed to aid.

Some gratifying public testimonies were read, to the moral effects produced on the neighbourhood, by the committee's agricultural effort at Ballina last year; also a communication from Jonathan Pim, respecting the present state of destitution.

JOSEPH BEWLEY expressed the melancholy conviction, that in the expenditure of the large amount of nearly £200,000 intrusted to them, very little or no permanent good had been accomplished by the Relief committee. The effects of gratuitous distributions were demoralizing the country. He believed the present destitution and suffering to be as great throughout certain districts, as it had been at any period. The committee were wholly unable to form any conclusion what to devise. That actual and aggravated starvation should exist within twenty-four hours of this metropolis, while we were living in abundance, was a most appalling fact, awakening our most serious reflections. The only relieving features at the present

time were, that food was now cheap, and there were Poor laws.

RICHARD ALLEN spoke affectingly of the way in which distress was rising higher and higher in the scale of society; and was sweeping off its thousands among the people. The evidence of all parties went to show, that there was nothing inherent in the Irish character to prevent improvement, and that in the enfranchisement of the land lay the only hopes of the country.

GEORGE H. HEAD attributed the state of Ireland to the results of a bad legislation and a bad religion.

JOHN BRIGHT, M.P., drew a strong picture of the general habits of recklessness and extravagance, prevalent among the hereditary holders of the soil in that unhappy country. Almsgiving must come to an end, as well as the nominal proprietary. The most terrible of all means seemed to present the only remedy, and force a just legislation. Those who took land like James Ellis, were the real benefactors of Ireland. In connection with the Encumbered Estates Bill, which was a much more comprehensive measure than the extremely defective one of last year, he mentioned another enactment likely to be brought in to remedy the monstrous evil of judgments, of which he had known 150 out against a single proprietor, every one of which, according to the Irish law, must be satisfied before a single acre of an estate, even if situated in all the four provinces, could be sold. He wished Friends would look also at the subject of Entail, and recommended a Land Company that was about being formed, under Charter, for the purchasing and granting Parliamentary Titles.

HENRY CHRISTY and GEORGE W. ALEXANDER, gave further explanations of a proposed Company for facilitating the purchase and transfer of Lands.

THOMAS HARVEY, JOSIAH FORSTER, WILSON CREWDSON, and several other Friends, addressed the meeting; which separated under the conviction, that several very interesting facts had come out more clearly by the conference; and some Friends remarked, that they should return home with renewed hope. The powerful Address lately issued by the Relief Association in Dublin, was more than once referred to; and which, we think, cannot be too widely circulated. We direct particular attention to the two paragraphs preceding the last. [The Address appeared in our last number.]

THE BIBLE is a mirror in which we behold the Almighty God in his beloved Son, as the forgiver of sins and the reconciler of sinners. In these Scriptures will be found the most perfect truth, the surest promises, the most gracious invitations, and the wisest counsels! "The words of the Lord are pure words, as silver tried in a furnace of earth, and purified seven times." The instructions of truth, the consolations of religion, display a fadeless bloom, because they possess an everlasting virtue; turn to them at whatever time, return to them with whatever frequency, they shall always be found budding with new and seasonable refreshment.

OMNIPRESENCE OF GOD.—When the purposes of men oppose his, how sure are they to be frustrated! The arrow which they direct with all their force and skill to a favourite mark, is carried to one quite contrary; but when a man is pursuing the same end as He, how certain his success! Mountains of opposition flow down before him, and whatsoever he doeth is made to prosper. Every movement, then, in this vast machine is at God's disposal, and subject to His control. In the wildest commotions He remains perfectly tranquil, signifies His will, and pities those who would attempt to stay His hand. The Lord has prepared His throne in the heavens; His government ruleth over all.

A NECDOTES
OF THOMAS SCATTERGOOD AND HIS TIMES.
(Continued from page 105.)

Rebecca Jones, we have stated, was born of parents in connection with the Church of England. She had, however, been an attender of the meetings of Friends from childhood, was of an exemplary character, and as she now manifested by her life and conversation unity with the doctrines professed by them, she was invited to attend their meetings for discipline, although she had made no application to be received into membership. At this time, there were not many among the young in Philadelphia, who had, by submitting to the cross of Christ, and the powerful operations of the Holy Spirit, become qualified and drawn to take part in the discipline of Society. The meetings felt the lack of such spirits. The elder and more experienced friends are expected to give sentiments on important matters in such meetings, and sometimes, it may be, it is done from custom, or to answer the expectation of others. Where there are young persons who, broken under the humbling power of Truth, are constrained to speak a word to matters under consideration, it is apt to affect solemnly and beneficially the minds of the hearers. The late Benjamin Kite, in one of his letters, speaking of meetings of discipline, says,—“I often think, that if some of our goodly young men, were now and then to put a shoulder to the wheel, they would be of singular service. Oh! it is of good savour when words spoken to the discipline are not from habit, but necessity.” It is true, young people are sometimes too zealous, and may put the hand too freely to the work; but in this, as in all other cases, true wisdom is profitable to direct. It is said that Samuel Bownas, perhaps towards the close of his time, when the holy zeal of some of those elders who succeeded George Fox, had begun to grow somewhat slack, came to a meeting in which this was in some measure true. Amongst the young people, a zeal had sprung up to revive the discipline, and perhaps they were too energetic, and eager to move forward in the concern. After the meeting was over, some of these came round Samuel and complained that their elder members were too slothful and lukewarm in carrying out the discipline. “Ah, my young Friends,” he said, “it is well for you that there is some prudence in your elder Friends, or you might set the house on fire!” Pretty soon some of the more aged members, complained to him of the forward activity of their younger brethren. Samuel, in answer, remarked—“It is well that there is some zeal in the younger members, or you might all go to sleep!”

At the time when Rebecca Jones was first admitted to sit meetings of discipline, very little complaint could have been made because of the zeal of the young; she says—“And here I would mention the observation I made of some of our youth, after I was favoured to sit in meetings of business. I frequently looked at them with love and tenderness; but I admired to see so little sense appear among them of the nature and design of such meetings. I found many attended through curiosity; and some from other motives; but very few whose shoulders were preparing for the burthen and exercise that lay weightily on divers mothers of the family, who were far advanced in years, and, in all probability, would ere long finish their course. I mourned at the little prospect there was of a succession, and wished the spirit of Elijah might rest on Elisha. At these seasons, I often felt an holy zeal to cover my spirit; and an engagement sometimes attended that the Lord's work might go on and prosper; but in that weak state I concluded, that if the youth would not come up to the help of the Lord, (I mean children of believing parents,) he should

would drop; and was sometimes favoured to understand the Lord's proclamation, 'I will work, and who shall let it.' Very frequently I was seized with an apprehension, that if I was faithful to the manifestations of Divine Grace, the baptizing influences thereof would be witnessed, for the cleansing, purifying, and preparing my spirit, rightly to engage in the Lord's work; at which my heart trembled within me; and I greatly feared I should push forward Uzzah-like. And though in meetings both for worship and discipline, my duty was often clearly pointed out to me, yet the fear of the Lord's work, a sense of my own weakness; the situation I was placed in, in the world; the prospect of much suffering awaiting me; but, above all, a sense of the purity and stability necessary for those that fight the Lord's battles; and a sight of my own state and lonesome condition in the family; I say, all these things mightily humbled me; and reduced me to the brink of the grave. I went alone; I kept silence; I refrained from my natural food, and my sleep departed from me; 'I was stricken of God and afflicted.' In this situation, I attempted several times to break my mind to some Friends by writing, and to let them know how it was with me; but was always stopped from doing so; and once when I went to the house of an honest-hearted, faithful servant of the Lord, with an intention to open my ease to him, the ear of my soul was saluted with this prohibition, 'See thou do it not. The work is the Lord's.' My mind was fervent with the Lord, (than whom none else knew my condition,) that he would be pleased to favour me with the distinct sight and knowledge of his will; that I might not be deceived by the enemy of my soul, who I had before seen in some of his artful transformations; but that light might so attend, as that I might make no mistake in darkness. I carried my burthen from one month to another and from meeting to meeting, until Seventh month 9th, 1753. In an evening meeting, finding no excuse would longer do, and that faithfulness was required, after William Rickett had finished a testimony, in which he expressed much sympathy, and had great encouragement for some who were under preparation for the Lord's service, I stood up in great fear and trembling, and expressed a few sentences very brokenly; and returned home with the promised reward of peace, which I had long sought in vain; but now that I had given up to the Lord's will, [I] was favoured to obtain it. This was my first public appearance, and I greatly desired as a sign, that if I was yet mistaken, I might be visited and advised by some Friends; but as I met with no opposition from Friends, and, contrariwise, some spake encouragingly to me, I found need to watch self with a jealous eye, and was fervent in spirit, that I might be preserved in true humility and Divine fear, the only safe situation for a Gospel minister."

On Fifth month 12th, 1760, Anthony Morris informed the Second-day morning meeting of ministers and elders, that the Monthly Meeting of Philadelphia had approved the public ministry of David Estaugh and Rebecca Jones. It was concluded to admit them to sit in the Second-day morning meeting, and Anthony Morris and Catherine Callender were appointed to inform them thereof. Anthony and Catherine were most easy to give the information to Rebecca Jones in the presence of her mother. They accordingly did so. On hearing it, the mother was much affected, and said, "Beck, your Friends have placed you on a pedestal; take care you don't fall!" From that time Rebecca had no difficulties thrown in the way of her attending meetings. The mother's heart seemed to open towards her daughter,—she became very affectionate, and treated all Friends who came to visit them with kindness and respect.

Rebecca Jones deemed herself very unworthy to sit in the meeting of ministers and elders; and she says she "attended the first meeting of that sort under strong apprehensions of my own weakness, and the necessity of labouring after true humility."

She continues her narrative,—

"In the spring of the year 1761, my dear mother began to decline very fast in her health, and could scarce keep about house. She grew weaker and weaker, in so much that she needed constant attendance all the summer. I had a large school on my hands, (the only means for our subsistence,) to take care of, and her to nurse both night and day, till the Ninth month, when she grew so ill that I was obliged to break up the school. I also was much reduced in my health; and by such constant exercise both of body and mind, received a weakness that I fear I shall never be rid of. She deceased near the end of the Ninth month, 1761. And here I seem free to add, that she was a woman of good natural understanding, of a noble disposition, had many good qualities, and lived a peaceable life among her neighbours, and I have good grounds to believe, was under a religious exercise of mind for many months before her decease. She was favoured with an easy passage, which she often in her illness prayed for as a sign of acceptance with the Lord, and was buried in the burial ground of the Church of England (so called), among whom she always made profession. In her illness, she desired to see Daniel Stanton; he came, and had a heart-tendering time in supplication, particularly on her account, (whom he had known from a young woman,) that she might be favoured with patience, and might obtain mercy with the Lord. After which she seemed easy, and said he was a servant of the living God."

After the decease of her mother, Rebecca Jones began seriously to consider whether it would be best for her to continue keeping school for a livelihood, or whether she should make a change. She says, "But as our Yearly Meeting was coming on, [I] concluded to leave it till that was over; and in waiting to know what was best, I seemed most easy to continue in the same way, as being what I was most used to; and a suitable Friend offering, made it easier—Hannah Cathrall, a religious, prudent young woman, who joined me in the business. I esteemed this a favour from kind Providence, for I was now growing so weakly, I could not have attempted to have undertaken it alone, and she [was] of an affectionate disposition to me. We soon had a large school, and were blessed with a sufficiency to live comfortably. I had been very little abroad; not only because I was confined by my business, but was at times under great discouragement in my own mind on account of my weakness, both of body and mind; but whenever my aforesaid companion apprehended me under any engagement of that sort, she always encouraged me, and did all in her power to make things as easy as she could; for which I feel grateful acknowledgments and esteem for her. In 1762, I went, in company with E. Smith, of Burlington, and some other Friends, to the general meeting held at Shrewsbury; and after that, at different times, with Esther White, Mary Evans, Hannah Harris, &c., several little turns, to some Quarterly, Monthly and particular Meetings, within the compass of our Yearly Meeting

"In 1769, I found a draught of love in my mind towards the Yearly Meeting of Long Island, and obtained leave of our Second-day morning meeting of ministers and elders. I made preparation, and was in readiness; but when the time came, my mind was so beclouded and distressed, that I was glad to give it up. The cause afterwards appeared very plain to me, and I was

made thankful for the secret intelligence afforded from on high.

"In 1770, the engagement for that meeting was renewed, and my Friend Hannah Foster, of Evesham, having sent me word she intended [to be] there, I gave up, and though much discouraged, being poorly in my health, and not used to ride on horseback, yet was favoured to hold it pretty well as far as Rahway, where my kind Friends, Joseph Shotwell and wife, provided a chair for my accommodation, and went with us to Flushing. I was much assisted in this journey, or I could not have held out, for I was not only indisposed in body but my mind was very low, inasmuch that I apprehended I should not live to return, and accordingly settled my outward affairs, and took a very solemn leave of my dear companion, who was also fearful on my account. However, the Lord was near, blessed be his Name, and made the weak strong. We were mutually comforted together at that meeting; and I returned home better every way; for which I bow before the Almighty, and acknowledge nothing is impossible with Him; praised and magnified be his great Name, both now and for ever!

"Soon after my return, my mind was bowed very low, by reason that a beloved Friend and father in the Truth, David Stanton, was taken from works to rewards. He had been eminently favoured in his public appearances for many months before, in so much that many Friends were apprehensive of what he sometimes expressed, 'that he thought he had not many days longer to labour amongst us.' This was a great stripping to the church, a near trial to many individuals, and the loss not likely to be soon made up. Such was the prospect of things amongst us; yet there were still left some honest labourers, and a remnant clothed with the same spirit of true zeal, which was the covering of this great and good man, who deceased the 28th of Sixth month, 1770, in the 62d year of his age, and had disinterestedly laboured among us upwards of 40 years, approving himself called of God, a workman that needed not to be ashamed, rightly dividing the Word to every class in the family. 'Precious in the sight of the Lord is the death of his saints.'"

Rebecca Jones endeavoured faithfully to fulfil her varied duties as an instructor of children, and as a minister of the gospel of Christ. Yet she was not forward to move in her religious exercises; and her friends sometimes thought, that through discouragement, she tarried more at home than was best. Young ministers are often exercised not to be in the way of those of elder years and more religious experience; and the exercise is doubtless right; yet carried too far, this feeling sometimes prevents their moving in the order of Divine appointment, and hurts the service of the meeting. Some remarks made by Rachel Wilson when in this country on a religious visit in 1769 bear on this matter.

Rachel Wilson was born in Kendal in Westmoreland, about the year 1721, and received a religiously guarded education. Her parents were valuable Friends, and their example, together with the instructive company of many sound and exemplary ministering Friends, who visited them whilst travelling in the service of the Gospel, appeared to be blessed to her. The visitations of divine love were early extended to her, and being submitted to, she was much redeemed from the love of earthly pleasures, and those amusements in which the young so commonly delight. She was led into solitude and secret retirement before the Lord, and having passed through the necessary baptisms she was called to the work of the ministry about the eighteenth year of her age.

Her friends say, "She laboured much among those

not in profession with us, who flocked to hear her testimony in the course of her travels; and was eminently qualified for that service, by explaining the way of life and salvation, in a manner that reached the witness in the hearts of the hearers, whereby many were brought to an acknowledgement of the Truth."

Whilst in this country, her ministry was greatly admired; and she was much followed by those who were not of our religious Society, because of the beauty and correctness of the language she made use of. There was, however, something better than eloquence in her public communications; and the plain, simple, honest-hearted Christian travellers felt her to be, and owned her as, a sound and baptizing minister of the Gospel of Christ.

At Bucks Quarterly Meeting of Ministers and Elders held at the Falls, Eighth month 30th, 1769, she had a large and lively communication. She was drawn first in an affectionate address to the ministers, exhorting them to watch for the right time, in rising to exercise their gifts. In illustration, she used the familiar saying, "Strike whilst the iron is hot;" and adverted to the useless labour of the blacksmith if he delayed striking till his iron was cold. She then particularly addressed those young in the ministry. She knew when elder Friends were present, they often attempted to smother their exercises. She said her way had often been opened by a few words dropped in the simplicity, in the forepart of the meeting. There were those who, when they apprehended they have something given them to deliver, keep it long to themselves. They chew it, and chew it, until they have taken all the substance out, and then, perhaps, just at the close of a meeting, finding themselves uneasy with having let the right time pass by, they stand up, and as it were spit it out, when it is of no use to any one.

At the same meeting, in addressing the elders, she compared them to the snuffers, and the ministers to the lamps. She said that, under the law, the command was that the snuffers should be made of the same beaten gold as the lamps. She then enlarged on the use of snuffers. She said, without them the tallow, the life of the candle, would be in danger of wasting,—that they were of great service when skilfully used to take off superfluous matter. The lamp or candle burned much brighter when this operation was performed with judgment. Yet she had a caution against their too frequent application, she had seen evil effects result therefrom; and some people seemed seldom easy unless they were snuffing. In the Yearly Meeting of Ministers and Elders, held at Philadelphia in the succeeding month, she was led in the same line, adding, Some are so fond of snuffing, they at length waste the light of the candle, and sometimes put it out. It is much easier to take away the light than to give it. She said for the encouragement of the young, she had been comforted by every communication in the several meetings, which had been in the line of the *Truth*. None had been in her way that had been in the *Life*.

The remarks of Rachel Wilson on the benefit true elders may be of to preachers of the Gospel, recalls to mind an anecdote narrated by George Withy, of his early coming forth in the ministry. His manner was very peculiar, and his words were accompanied with groans and ahs! which rendered his delivery unusually disagreeable. George, at one time, in describing it, said—"Never an ass brayed with more awkward tones than I used." When young in the ministry, he paid a religious visit, accompanied by an elder of his own meeting. Soon after starting, the elder alluded to one of the disagreeable habits he had fallen into in speaking, and gave him a specimen of his manner.

"Oh," said George, "I don't preach so abominably!" The Friend assured him he did; and George, being willing to be improved, requested the elder's aid. One of his most striking defects was pointed out; and this faithful Friend promised that when in his public communications he was falling into it, he would draw his attention by a tug at his coat-tail. By this continual instruction, that habit was soon broken. Another fault was then adverted to, and the same method of improvement was followed, until his unnatural tones and gestures were all left off. George, in narrating the circumstance, added, that the first time he had anything given him to communicate in public, after his return home, his wife, who sat so that she could not see the speaker, did not know who it was. On their way to their own house after meeting, she asked her husband—"My dear, canst thou tell me who that Friend was that preached?"

(To be continued.)

FIFTH ANNUAL REPORT OF FRIENDS' FIRST-DAY
SCHOOL,
LANCASTER, 4TH MONTH, 1849.

At the close of another year, the Teachers have pleasure in stating that the School continues to be conducted to satisfaction,—both as regards the attendance of Teachers, and, with a few exceptions, the progress and general department of the Scholars.

The average attendance of the Scholars, during the year, has been 45 in the morning, and 55 in the afternoon, being a diminution as compared with last year; but the falling off is to be ascribed, principally, to the withdrawal from the Register of the names of several Scholars who were negligent in their attendance; and of several more who had been in the School from, or nearly from, its commencement. The average number of Teachers has been 9 in the morning, and 10 in the afternoon.

The number of Books in the Library is 210—including a selection of Friends' Works. The total issue for the twelve months has been 789 volumes, and the number of readers about 40.

The contributions to the "Clothing Fund" for the year 1848 amounted to £21 14s. 3d. which, with the usual *bonus*, was returned in the form of Tickets to the Contributors,—36 in number.

The Teachers continue to give consideration to the subject of attendance, on the part of the Scholars, at public worship; and they have latterly adopted the plan of frequently inquiring of them, individually, as to their observance of the practice. By this means, cases of delinquency are better known, and more likely to be kept under notice; but it is believed that the number of such exceptionable cases is small,—a pretty large proportion being in the practice of attending regularly once or twice each First-day, and others less frequently. The Teachers would be glad to have no exceptions to report. They, however, conceive that in the constant endeavour to lead the Scholars into the adoption of a proper course, they are doing nearly all that is, under the circumstances, practicable. As mentioned in the last Report, several of the Scholars, who are in some degree connected with Friends, attend meetings: there are, at present, 13 of this class; and it appears probable that some of them have become attenders, partly or altogether, in consequence of a First-day School being open to them for instruction.

The "First-day School Association" has now been established more than twelve months. The facilities afforded by its means for inter-communication with the Teachers of different Schools are valuable; and it is, moreover, calculated to be useful in awakening a more general interest in the establishment of First-day Schools amongst Friends, in places where none are at

present conducted. This effect is already apparent in the opening of several such Schools during the past year.

The Teachers conclude this Report under a grateful, and, as they trust, well-grounded belief, that the School is in a good degree answering the design of its formation; and that the time and efforts bestowed upon it are not, therefore, spent in vain.

(On behalf of the Teachers),

ISAAC BRADSHAW.

FIFTEENTH REPORT OF FRIENDS' FIRST-DAY
SCHOOL, NEWCASTLE.

READ AT THE GENERAL EXAMINATION HELD 5TH MONTH,
13TH, 1849.

THE Teachers, in reviewing the state of the school during the past year, feel that they have grounds for encouragement in their labours. The utility of First-day schools conducted by Friends, has, within the last year, been more fully recognized; and the approval of an union of those so engaged throughout the country is gratifying, and has already been the means of directing the attention of Friends to the establishment of other schools, and renewing the vigour of some of those already in existence. It is hoped the effort has not altogether been without its use on their own school.

The attendance of the children has, during the last half-year, been rather large. The number now on the books is 137; the average attendance about 70 in the morning, and 90 in the afternoon. The number of Teachers is 31.

The library has been opened as usual during the season, and 612 loans issued to the children. Some small exchanges and additions have been made, in order to vary the library; but from the limited extent of the funds at the disposal of the Teachers, they are unable to extend the usefulness of this branch of their labour as they would desire. Many of the books have been issued more than once to the older children.

The sum of £1 14s. 1½d. has been subscribed by the children for Bibles and Testaments, and 25 of the former and 10 of the latter supplied to them—a larger number than usual.

During the race week the children were taken by their teachers about two miles into the country, where they were regaled with coffee, kindly provided for them by their friends, J. and R. Priestman.

They also had their usual treat of coffee at the time called Christmas; which, in the course of the evening, was succeeded by the exhibition of the magic lantern. During the winter months, several lectures were delivered to the children by some of the teachers and their friends, on English History, Astronomy and Chemistry; those on the latter subject illustrated by numerous experiments.

The Teachers feel that it would be uninteresting to enter much into detail of their operations; but consider some account due, from the increasing interest of Friends in the success of the School.

The history of a school is materially different from that of many other useful institutions; the good produced by many of these being more immediately apparent. The effects of their labours lie greatly beyond the sphere of human observation, and the teachers are obliged to satisfy themselves with the tendency, rather than with the result of their actions. All who have enjoyed the blessing of a good education, and who believe that they owe much to its influence, must at the same time feel, that, to all appearance, many of their advantages were neglected and thrown away. Such recollections in the mind of a teacher, should prevent the impatience apt to be excited by the perverseness or carelessness of scholars; and should teach all observers not to despise or discourage efforts

to do good, merely because their result is not immediate. Thus, in the absence of many particular grounds for encouragement, the teachers are almost obliged to refer to general principles. To these they think they may safely appeal, and they are well satisfied with the nature of their exertions, however insignificant their extent. They feel that their efforts ought not to be relaxed, but that they should still remember for themselves, and remind others, that it is said, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. xi. 6.

IRISH DISTRESS.

"Though cholera has abated; dysentery and hunger are only beginning."—*Times*, 6th Month, 14th, 1849.

A LARGE and influential meeting on the above important question was held in London, on the 27th, John Bright, M.P., in the chair.

The meeting was called to receive a deputation from the Royal Exchange Relief Committee of Dublin, to hear their report of the actual state of things in Ireland, and to devise means to prevent the periodical recurrence of appeals to the generosity of the people of this country. We noticed the attendance of some Friends, though the number was smaller than we were prepared to expect.

The Chairman introduced the deputation, with remarks relative to the benevolent object of their visit; in which he noticed the difficulty of persons in this country being fully aware of the awful position of affairs in Ireland—over the population of four millions—amongst whom, altogether, from one source and another, about eleven millions sterling, during the past few years, had been expended. He wished it to be understood, that the Irish were not a *worse* people than *ourselves*; nor was there cause of despair, so long as any means remained for their help and improvement, which had not yet been resorted to.

The deputation gave a full description of the actual state of things in that country. One of them related a case in which he had found eighteen human beings collected in one small cabin, who had been *unhoused by their landlords*; all in great distress, and exposed to the weather, which at the time was very severe. That 2,000 persons in his own locality had died from hunger; and that the sufferings of the people to the time of the harvest would be extreme.

The deputation remarked it was their main object to grapple with the cause of that which had so much claimed the sympathies of this country, being confident of the resources of Ireland and the industry of the people; they wished them to be able to obtain employment, instead of being mendicants at our door. The question was of the greatest importance to this country—Ireland being of far more consequence *than the whole of our colonies*. It was a difficult matter to raise the condition of the working classes of *this* country, while the state of things in Ireland was so deplorable. Much good was to be hoped from the remedial measures which were now before Parliament, but till those measures could be brought to bear upon the evil, something must be done to alleviate the sufferings of the people. Resolutions were adopted to the effect, that the suffering of the Irish peasantry is such as to call for the aid of all classes; and while fully aware of the inefficacy of charity to cope with the cause of the distress, it was our duty to do all that lay in our power to help their present condition, and endeavour to improve their prospects.

A Committee was formed to receive subscriptions; and John Bright consented to receive donations.

In connection with this subject, we are sorry to learn, that there is a danger of the Sale of Encumbered Estates Bill being so altered in the House of Lords, as greatly to impair its usefulness.

THE TRUE POLICY OF STATES.

It is the true policy of every state to abstain altogether from interfering with the religious scruples and opinions of the subjects, so long as these scruples and opinions do not tend to weaken the fabric of society, or endanger the stability of the government; and whatever may be their peculiar views, danger can never arise from truly religious characters; on the contrary, the more they abound, and the greater their influence, the more secure will the government be, for *they* deeply feel the necessity of supporting that authority, upon the maintenance of which the common safety depends. While the infidel, who "fears not God nor regards man," whose actions are directed by *his own* views of utility, without reference to principle, and who will conform to any thing for a time, in order to obtain his own selfish ends at last, is the character who is *really* dangerous to a state.

The object and end of every government, is the security and happiness of all classes of the people; to guard their property from the depredations of the wicked; and to protect them in the performance of their religious duties towards God, their creator, and their *only* judge in such matters. Now, religious liberty is the main strength of a good government, because it unites all good men, of every denomination, in its support; but a bad government naturally seeks to abridge, and, if possible, to annihilate, religious liberty, because its principles will not bear investigation!—*William Allen*.

THOUGHTS ON LABOUR.

Why is it that so many despise, or affect to despise, Labour? Why is it that Toil is too often made the object of derision? Why is it that the Workingman is under a sense of perpetual banishment from the "upper classes" of Society! "'Tis passing strange," that honest Labour, whose rights should receive a recognition immediate and universal, has ever been attended with a Philistine persecution. The surprise and indignation which so peculiar a circumstance produces, increase with the amount of consideration bestowed upon it. Without physical labour, what would be the condition of society? What indeed would be the result of a comparatively temporary suspension? Existing systems would be overthrown—the elements of creation revolutionized—Man defunct and the World a wilderness! And yet, notwithstanding the undeniable facts, men sneer at Labour, as though its only possible service, like that of a Clown in the ring, were the excitement of mirth.

A head weak and bigoted—a heart cold and uncharitable, are the unmistakeable companions of such pernicious principles. It would be an utter absurdity to suppose that an individual with a single necessary quality of heart, would cherish or indulge such sentiments. Sneering at Labour is a mere fashionable accomplishment.—*American Paper*.

THINK ERE YOU SPEAK.

THINK ere you speak, for a word lightly spoken,
Oft wakens a pang which has slumbered for years;
And memory's repose, when once it is broken,
May turn a sweet smile into sadness and tears.
No pleasure can then chase the gloom from the mind,
Or recall the sweet smile which has played on the cheek.
With the heart's deepest sorrow that word may be twined;
Then strike not the chord—but think ere you speak.

Review.

CHRISTIAN EDUCATION. MAN: AS THE BABE, THE BOY, THE YOUTH. HINTS UPON PHYSICAL, MENTAL, MORAL, AND RELIGIOUS TRAINING. By PHILOTEERNUS, Member of the Incorporated College of Preceptors. London: NISBET & Co., Berner's Street, medium 18mo. 1s., cloth lettered 1s. 6d. Pp. 127.

WE hail with pleasurable feelings this little volume. The subject is most ably handled, the style simple and pleasing, and bespeaks the Author to be a man of enlightened and expanded intellect, and well calculated to instil into the youthful mind a knowledge of those principles which, if acted upon, could not fail to be productive of the most beneficial results.

Many of our readers will, we doubt not, unite with us in welcoming the appearance of this work; taking it as we do, for an "earnest" of a desire which we think is now becoming more general among Christian parents, to procure for their children a solid and guarded education.

There can be little doubt that the character of the future man is formed, or nearly formed, during the boy's residence at school; and that there a bias is frequently given to his after course of life. How important, then, is it for parents, to place their children at those establishments where their natural taste or genius may be perceived and bent into a proper course.

These are, in the main, the sentiments held by our Author, though not expressed at the same length, or with the same minuteness.

We believe most parents would receive many valuable hints, by a perusal of this able and interesting book.

It is no easy matter to make a selection from amongst so much excellent matter; the following, however, strikes us as peculiarly deserving of notice.

"It is often thought sufficient for finishing the education of a neglected youth, to place him for a year or two in some large school, so that, whenever asked, he may be able to say, that he was educated at such an establishment. This may be brightening the surface, but it is not education; any observant mind will see, that in a series of years only, can so important a work be accomplished; much less then, in a few months. At first, for some time, little fruit can be gathered; the ground must be ploughed and cleared, the seed must be carefully sown, and, as it springs, and becomes matured, from the tender blade to the full corn in the ear, continued watchfulness must be exercised by the husbandman of youth, lest the foul birds of the wilderness come, and destroy the harvest, the fruit of his labour. Parents and teachers, both require long patience, they "sow in hope," and they must not grow weary of their work." (Page 81.)

"The circumstances of man are such, that there is a stern and unalterable necessity for each branch of training, physical, mental, moral, and religious. The taking up any *one* exclusively, or the combining any *two* or *three*, would not meet his necessity, but would destroy the unity and comprehensiveness of the whole.

If you train and educate man, from his cradle to his ripened age, physically, mentally, morally, and entirely neglect his eternal interests, have you a perfect work? Or is it adequate to the necessity of his condition? Nay! Although he be in the opening bloom of manhood, on the morrow, as the flower of the field, he may be cut down; and *then*, what profit does he derive from the work of which he has been the subject? His physical condition may always have been closely and carefully cared for, he may have grown up hale and strong, and, but yesterday, he may have stood in

manly health and vigour, yet now he is no more, he has entered the common gathering place of mankind, —the grave." (Page 106, 107.)

Of course, it will not be expected that we should approve of *every thing* that our author proposes that youth should be instructed in; it is as regards his views on youthful education *generally*, that we intend our remarks to apply.

We hope the passages we have quoted above, may give our readers some insight into the clear views of the subject which the writer possesses; and we can only express our regret, that his modesty has prevented him from prefixing his name to his valuable production.

INTERESTING AND INSTRUCTIVE LETTER.

For THE BRITISH FRIEND.

THE following is a copy of an interesting and instructive letter, written by a young woman to an intimate friend, on occasion of the death of Thomas Spencer (an Independent minister of Liverpool), to whom she was engaged for marriage, but who was accidentally drowned, in the 21st year of his age, whilst bathing in the sea. The lines by James Montgomery will be appreciated by those who love to read pious and beautiful sentiments, when clothed in the language of genuine poetry.

J. P.

BRIGHTON, October 4, 1818.

Think not, my dear Mrs. G. that my long silence has proceeded from forgetfulness of yourself or your kind sympathizing letter; numerous and painful engagements, connected with my recent affliction, have occupied every moment in which I have found myself capable of employment.

Yours sympathy, my dear friend, afforded me a melancholy pleasure; perhaps the more so, from the remembrance that you have lately wept over the early tomb of a beloved object, at a period when the bud was sufficiently expanded to raise the most promising hopes of the future blossom: you can, in some measure, enter into my desolation of heart, my feelings of indifference to every scene and employment which once delighted me. I will not renew your sorrow by a recital of my own,—no, let me rather comfort you with those consolations with which I myself have been comforted of God, and which enable me, when contemplating the wreck of every fondly-loved prospect, to say, "My all is not laid there."

I am persuaded the anguish we feel in the removal of those we love, arises from a mistaken view of this state of existence; could we always realize the idea of its being merely a pilgrimage, we should rather rejoice than weep when those to whom we are fondly attached obtain a mansion in that heavenly country, where all tears will be wiped away.

I had agreed with an amiable interesting friend to travel together to an abiding city, where our intercourse would be uninterrupted, and, beyond measure, delightful; we thought less of the journey than of the perfect communion we hoped to enjoy when it was accomplished, and, therefore, though by an unforeseen accident, he is gone a few days sooner than we expected, and I am left to pursue my way alone; my aim is rather to "lay aside every weight," than I may shortly regain his beloved society, than to retard my progress by unavailing sorrow.

When I consider that "whom the Lord loveth He chasteneth," I rejoice that I am accounted worthy to suffer, and that my Heavenly Father is not saying of me, "Ephraim is joined to idols, let him alone." He

whose name is Love cannot afflict willingly, and when for a season we are in heaviness, there is always a necessity for it. Oh! my dear friend, how many necessities do I already discover in my own heart for this afflictive bereavement! my happiness was too closely entwined with the prospects of my beloved Spencer, and those prospects were so promising, that, had we lived to realize them, our path would have proved too flowery, and this state of existence too delightful: now he is completely happy without any attendant danger, and my ties to earth being severed, with a more undivided heart I can proceed in my heavenly race. Oh! my friend, I have reason to sing of mercy as well as of judgment; amongst my list of blessings infinite stands this the foremost, that my heart has bled.

If these feelings always existed with energy in my bosom, my situation would rather be enviable than pitiable; but too often my fond bewildered imagination strays to the hallowed spot where the beloved form of my friend rests in peace. Nature still lingers round the remains of those we once loved, nor is it easy to feel persuaded they are not here, but are risen.

Jesus wept at the grave of Lazarus,—divine, compassionate Redeemer! thy example has sanctified this tender tribute of affection,—with thy conduct as my pattern, I need not view the urn of my withered joys with apathy or stoicism, but as the repository of the most sacred trust; breathe over it the sigh of pure affection, and bedew it with tears of chastened regret, such as nature may claim and religion not forbid.

MARTHA H.

POETRY.

On the death of Thomas Spencer, who was drowned, at Liverpool, whilst bathing, (in his 21st year.)

I WILL not sing a mortal's praise,
To thee, I consecrate the lay
To whom my powers belong,
These gifts upon thy altar strewn
O God accept!—accept thy own!
My gifts are thine—be thine alone
The glory of my song!

On earth, in ocean, sky, and air,
All that is excellent and fair,
Seen, felt, or understood,
From one eternal cause descends,
To one eternal centre tends,
With God begins, continues, ends,
The source and stream of good!

I worship not the sun at noon,
The wand'ring stars, the changing moon,
The winds, the flood, the flame;
I will not bow the votive knee
To wisdom,—virtue,—liberty,
There is no God,—but God for me,
Jehovah,—is His Name.

Him, through all nature, I explore;
Him, in his creatures, I adore;
Around, beneath, above,
But clearest in the human mind,
The bright resemblance,—when I find
Grandeur with purity combined,
I most admire and love.

O! there was one,—on earth awhile
He dwelt,—but transient as a smile
That turns into a tear,
His beauteous image pass'd us by;
He came, like lightning from the sky,
He seem'd as dazzling to the eye,
As prompt to disappear!

Sweet in his undissembling mien
Were genius, candour, meekness seen,—
The lips that lov'd the truth,—
The single eye, whose glance sublime
Look'd to eternity, through time,—
The soul, whose thoughts were wont to climb
Above the hopes of youth.

Of old, before the lamp grew dark,
Reposing near the sacred ark,
The child of ardent prayer
Heard, 'midst the temple's silent round,
A living voice,—nor knew the sound
That thrice alarm'd him, ere he found
The Lord, who chose him there.

Thus early call'd, and strongly mov'd,
A prophet,—from a child, approv'd,
Spencer his course began;
From strength to strength,—from grace to grace,
Swiftest and foremost in the race,
He carried victory in his face,
He triumph'd whilst he ran.

How short his days!—the glorious prize,
To our slow hearts and failing eyes,
Appear'd too quickly won;
The warrior rush'd into the field,
With arm invincible, to wield
The Spirit's sword,—the spirit's shield,
When, lo!—the fight was done.

The loveliest star of evening's train
Sets early in the western main,
And leaves the world in night;
The brightest star of morning's host,
Scarce risen,—in brighter beams is lost:
Thus sunk his form in ocean's coast,
Thus sprang his soul to light.

Revolving his mysterious lot,
I mourn him,—but I praise him not;
To God the praise be given,
Who sent him, like the radiant bow,
His covenant of peace to show,
Athwart the passing storm to glow,
Then,—vanish into heaven.

O church!—to whom the youth was dear,
The angel of thy mercies hear!
Behold the path he trod!—
A milky way, through midnight skies;
Behold the grave in which he lies!
E'en from the dust the prophet cries,
“Prepare to meet thy God.”

JAMES MONTGOMERY.

FREE-LABOUR COTTON.

GLADLY do I look upon thee,
Woven cotton, pure and white,
With a hopeful, joyous feeling,
For to me thou art revealing
Truths which glow in Freedom's light.

Not in outward seeming only,
Art thou spotless, white, and fair,
Slavery's touch hath never curs'd thee,
Freedom, in her arms, hath nurs'd thee,
And bestowed a beauty rare.

Freemen grew the snowy cotton,
Freemen picked, and span, and wove;
Now let all who hate oppression,
And would stay a foul transgression
Of the Christian law of love,—

Let them buy the stainless fabric,
Guiltless of a brother's woe;
Let them aid the blest endeavour,
Slavery's guilt to stay for ever,
And the monster overthrow.

That no slave can breathe in England,
Boasts the “Empress of the Sea,”
When her soil the bondman touches,
Loosed from Slavery's hateful clutches,
Lo! he stands erect and free.

Yet for England's sons and daughters,
Slaves are toiling night and day:
Toiling, weeping, bleeding, dying—
Unto Him their blood is crying,
Who hath said, “I will repay.”

Oh! let us renounce for ever,
All things curs'd by Slavery's touch,
Feeble though each effort be,
By the might of unity,
We should then accomplish much.

Let us seek to win the blessing
Which the Saviour gave to one,
Who the costly ointment poured,
Whilst her Master she adored,—
“What she *could*, that she hath done.”

4th Month, 1849.

E.

W A R.

Boys and girls,
And woman, that would groan to see a child
Pull off an insect's leg, all read of war,
The best amusement for a morning meal!
The poor wretch who has learnt his only prayers
From curses—who knows scarcely words enough
To ask a blessing from his Heavenly Father—
Becomes a fluent phraseman, absolute
And technical, in victories and defeats
And all our dainty terms for fratricide—
Terms which we trundle smoothly o'er our tongue,
Like mere abstractions—empty sounds to which
We join no feeling and attach no form!
As if the soldier died without a wound—
As if the fibres of their godlike frames
Were gored without a pang—as if the wretch
Who fell in battle doing bloody deeds
Passed off to Heaven translated and not kill'd—
As though he had no wife to pine for him,
No God to judge him!

COLERIDGE.

LOVE ONE ANOTHER.

LOVE is made the test of the validity of our claims to the Christian character—“By *this* shall all men know that ye are my disciples.” Again, “—Love one another. He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.” It is not therefore surprising that, after an enumeration, in another place, of various duties, the same dignified apostle says, *Above all these things* put on charity, which is the bond of *perfectness*.” The inculcation of this benevolence is as frequent in the Christian Scriptures as its practical utility is great. He who would look through the volume will find that no topic is so frequently introduced, no obligation so emphatically enforced, no virtue to which the approbation of God is so specially promised. It is the theme of all the “apostolic exhortations, that with which their morality begins and ends, from which all their details and enumerations set out and into which they return.” “He that dwelleth in love dwelleth in God, and God in him.” More emphatic language cannot be employed. It exalts to the utmost the character of the virtue, and, in effect, promises its possessor the utmost favour and felicity. If then, of Faith, Hope, and Love, Love be the greatest; if it be by the test of love that our pretensions to Christianity are to be tried; if all the relative duties of morality are embraced in one word, and that word is Love; it is obviously needful that, in a book like this, the requisitions of Benevolence should be habitually regarded in the prosecution of its inquiries. And accordingly the reader will sometimes be invited to sacrifice inferior considerations to these requisitions, and to give to the law of Love that paramount station in which it has been placed by the authority of God. —*Dymond*.

PRACTICAL CHRISTIANITY.—Curious questions may puzzle every man, but they profit no man; avoid them, therefore; for not these, but things practical, are the hinges of immortality. That religion is best which is incorporated with the actions and common traverses of our life.

COMMUNION WITH NATURE.

WHATEVER leads our minds habitually to the Author of the universe; whatever mingles the voice of nature with the revelation of the gospel; whatever teaches us to see, in all the changes of the world, the varied goodness of Him, in whom “we live, and move, and have our being,” brings us nearer to the spirit of the Saviour of mankind. But it is not only as encouraging a sincere devotion, that these reflections are favourable to Christianity; there is something, moreover, *peculiarly* allied to its spirit in such observations of external nature.

When our Saviour prepared himself for his temptation, his agony, and death, he retired to the wilderness of Judea, to inhale, we may venture to believe, a holier spirit amidst its solitary scenes, and to approach to a nearer communion with his Father, amidst the sublimest of his works. It is with similar feelings, and to worship the same Father, that the Christian is permitted to enter the temple of nature; and, by the spirit of his religion, there is a language infused into the objects which she presents, unknown to the worshipper of former times.

There is something, therefore, in religious reflections on the objects, or the changes of nature, which is peculiarly fitting in a Christian teacher. No man will impress them on his heart without becoming happier and better—without feeling warmer gratitude for the beneficence of nature, and deeper thankfulness for the means of knowing the Author of this beneficence which revelation has afforded.—*Blackwood*.

A GOOD EXAMPLE.—Creatures of imitation and sympathy as we are, we look around us for support and countenance even in our virtues. We recur for them most securely to the examples of the dead. There is a degree of insecurity and uncertainty about living worth. The stamp has not yet been put upon it, which precludes all change, and seals it as a just object of admiration for future times. There is no service, which a man of commanding intellect can render his fellow creatures, better than that of leaving behind him an unspotted example. If he do not confer upon them this benefit; if he leave a character dark with vices in the sight of God, but dazzling with shining qualities to the view of men; it may be that all his other services had better have been forborne, and he had passed inactive and unnoticed through life. It is a dictate of wisdom, therefore, as well as feeling, when a man eminent for his virtues and talents, has been taken away, to collect the riches of his goodness, and add them to the treasury of human improvement. The true Christian liveth not for himself, and dieth not for himself; and it is thus, in one respect, that he dieth not for himself.

THE DEVOUT MAN.—His veneration is not confined to acts of immediate worship. It is the habitual temper of his soul. Not only when engaged in prayer or praise, but in the silence of retirement, and even amidst the occupations of the world, the Divine Being dwells upon his thoughts. No place, and no object, appears to him void of God. On the works of nature he views the impression of His hand; and in the actions of men, he traces the operations of His providence. Whatever he beholds on earth, that is beautiful or fair, that is great or good, he refers to God, as to the supreme origin of all the excellence which is scattered throughout his works. From those effects, he rises to the first cause. From those streams, he ascends to the fountain whence they flow. By those rays, he is led to that eternal source of light in which they centre.—*Dr. Blair*.

Births.

SECOND MONTH, 1849.

th. At Dublin, MARY ROBINSON, wife of John Evans, a son; who was named Alfred.

FIFTH MONTH, 1849.

th. At Darlington, MARY, wife of William Cudworth, a son; who was named William John.

SIXTH MONTH, 1849.

9th. REBECCA, wife of James Wright, a daughter; who was named Esther Anne.

Marriages.

FIFTH MONTH, 1849.

d. At New Bedford, Massachusetts, ROBERT LINDLEY MURRAY, son of Robert J. Murray, of New York, to RUTH S., daughter of William C. Taber, of the former place.

th. At Maldon, JOSEPH JOHN SMITH, of Buleigh, near Maldon, to HANNAH, daughter of Earn Barritt, of Hazeleigh Hall, near Maldon.

5th. At Rawden, HENRY WILSON, of Aekworth, only son of the late William Wilson, of Oldham, to ELIZABETH, only daughter of the late Caleb Grimshaw, of Bootle, near Liverpool.

SIXTH MONTH, 1849.

1st. At Belfast, JOHN CHARLES CONSTABLE, of Egerton, Lancashire, to ELIZABETH, second daughter of John Lamb, Devis View.

Deaths.

SECOND MONTH, 1849.

0th. At Northampton, JAMES WAINE, in his 84th year.

FIFTH MONTH, 1849.

2th. At Waterford, aged about 76, BENJAMIN MONE, shipbroker.

. At Timsbury Farm, near Southampton, aged about 18, GEORGE BAX, son of George Bax Holmes, of Horsham.

4th. At Mounttrath, aged about 70, LYDIA RHODES.

3th. At Knockarda, near Carlow, aged about 40, THOMAS WILSON HAUGHTON, son of Joshua Haughton, of that place.

0th. At Enniscorthy, MARY PIM, widow of Joseph Pim, aged 74.

3th. At Brusna Mills, Tipperary, aged about 53, RICHARD DOWD.

7th. At Dublin, RICHARD JACKSON, aged 77.

0th. At Rochdale, aged about 76, JOSEPH JOHNSON.

SIXTH MONTH, 1849.

st. LYDIA MARIA, wife of Banks Farrand, London, and daughter of the late George Stringer, aged 23.

h. At Dublin, JONAS WARDELL, aged 28.

5th. SOPHIA, aged 2 years, youngest child of Reuben and Elizabeth Rickman Payne.

. At London, JOHN HARGRAVE.

0th. At Bath, Somersetshire, KATHERINE BARNARD, aged 21.

0th. At Knockarda, near Carlow, aged about 35, JOSHUA HAUGHTON, of that place.

. At Caher Abbey Ville, near Caher, after a protracted illness, JANE FENNEL, aged 79.

. At Liverpool, aged 13, MICHAEL, the eldest son of Jonathan and Elizabeth Satterthwaite, of Colthouse, near Hawkshead.

4th. At Upton, near Macclesfield, in her 47th year, HANNAH, wife of Samuel Jesper. Through the mercy of God in Christ Jesus, her end was peace.

TO CORRESPONDENTS.

We have still to crave the indulgence of contributors for the non-appearance of their articles. They may rest assured, that their favours are at all times welcome, and, when approved, shall have a place as soon as circumstances will admit. The following are acknowledged:—W.A.; S.A.; T.B.; C.; R.C.; W.C.; J.E.; Evangelist; R.D.; W.G.; J.G.; V.H.Jr.; J.S.L.; J.M.; B.L.; J.L.; J.R.; H.R.; H.P.; P.I.B.; R.R.; S.S.; J.G.O.B.; H.S.; T.R.; J.T.R.; J.W.; J.M.T.; E.W.; E.D.H.; J.H.C.; R.F.; S.B.; J.C.C.; D.P.; J.P.; H.S.; B.W.; W.W.; R.E.; E.P.; J.F.; G.B.; H.P.; and C.G.

Also, Circular of Peace Congress Committee; Illustrations of American Slavery, No. 29; T. B. Macaulay and William Penn; Thomas Spencer and T. B. Macaulay; Report of Southampton Peace Society; The Scottish Temperance Review, No. 6, Vol. IV.; The Adviser, No. 20; Thirteenth Annual Report of Bloomfield Retreat, near Dublin; Nonconformist, 6th part; Christian Education—the Babe, the Boy, the Youth; A Few Words in Reply to Reasons for Objecting to the Republication and Circulation of Barclay's Apology, 2 copies; Observations on Matt. xxviii. 19, 20, and Mark xvi. 6, showing that these passages are no authority for Water Baptism; Memoir of Edith Jefferis; Paper on the Study of

Natural History, by W. D. King; No. 999 of the South Australian; and No. 180 of the South Australian Gazette; Nos. 17, 21, and 22, Dublin Commercial Journal; 4 Nos. Freeman's Journal; Standard of Freedom, of 5th ult.; 2 copies Western Times, of 12th; Patriot of 24th; Irish Advocate of 30th; 3 Nos. of Saunders' News Letter; and British Banner, of 6th current; Some Reasons for continuing to refuse the payment of Ecclesiastical Demands; Herald of Peace for 5th and 6th Months; Second Annual Report of Edinburgh Original Ragged or Industrial Schools; 3 Nos. of the Negroes' Flight from American Slavery to British Freedom; C. J. on Emigration; Fifteenth Report of Friends' First-day School, Newcastle; Fifth Annual Report of Friends' First-day School, Lancaster; Report of Friends' Bristol and Somerset Tract Association; Report of Committee of Visitors of the Lunatic Asylum for the North and West Riding of Yorkshire; Supplement to Whitridge's Northern Miscellany; Hydropathy for the People; 10 Nos. of the Vegetarian Advocate; Graham's Lecture to Young Men on Chastity; Graham's Science of Human Life; and the People's Dictionary of the Bible.

To CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied, confidentially, with the name and address of the author.

To AGENTS.—Our friends who kindly serve us in this capacity, are particularly requested to observe, that Notices of Births, Marriages, Deaths, Advertisements, and Movements of Ministering Friends, require, in order to insure insertion, to be in our hands two DAYS BEFORE the end of each month.

Advertisements.

THE COMMITTEE of SIDCOT SCHOOL are desirous of engaging the services of a well-qualified Friend, as HEAD TEACHER in the Boys' School. Apply to J. H. COTTERELL, Bath; or S. H. LURY, Bristol.

ACKWORTH SCHOOL.—WANTED, after the ensuing Vacation, a well-qualified Female TEACHER. The situation of GOVERNESS is also still vacant. Apply to THOMAS PUMPHREY, Aekworth School, near Wakefield.—5th Month, 26th, 1849.

WANTED, at Wigton School, a well-qualified Friend, to fill the Situation of GOVERNESS in that Institution.

Wanted also, a HOUSEKEEPER.

Apply to ELLWOOD BROCKBANK, Carlisle.

JAMES BROWN & SON, WOOLLEN DRAPERS, TAILORS, and OUTFITTERS, have a vacancy for an active Youth, from 15 to 17 years of age, as an APPRENTICE. Woodbridge, 6th Month, 1849.

WANTED, a SITUATION in a Friend's family, as GOVERNESS or COMPANION, by a Friend who has been accustomed to the education and care of children.

Address, M. E., care of HENRY BLEKINSOP, 55, Gracechurch-street, London.

WANTED, by a young Friend, a SITUATION as NURSERY GOVERNESS, or Companion to an Elderly or Invalid Friend, and would not object to make herself generally useful.

Address, A. Z., 10, West Terrace, Darlington.

WANTED, by a Man and his Wife, aged about fifty to sixty, to undertake the responsible charge of Premises, an establishment of Young Persons, or as Bailiff, or other engagement in which confidence is required, combined with active employment by either or both parties.

They are without any incumbrance.

Reference to JAMES CADBURY, Banbury.

WANTED, by a respectable middle aged Female, who has been accustomed to Friends, a SITUATION in a Friends' family, either as Housekeeper, or Companion, or to attend on an Invalid.

Apply to ANN KENTISH, St. Alban's, Herts.

WANTED, SITUATIONS for a Young Man Friend as ASSISTANT, and for a Youth as APPRENTICE, in the Tea and Grocery Business.

For particulars, apply to H. BINNS, Sunderland.

JOHN TATHAM & SON, DRAPERS, DRUGGISTS,
and GROCERS, Settle, will soon be in want of a well
educated Youth, as an APPRENTICE.

WANTED IMMEDIATELY, a Young or Middle-
aged FRIEND, to manage a small Wholesale and
Retail Grocery Business.

Apply to JEREMIAH CROSS, Banbury, Oxon.
6th Month, 20th, 1849.

A Middle-aged Man of Capital, wants an equal to
join him in Farming his own Lands, and in a gainful
concern where there is the least possible risk. A pious
Friend, of honest pretensions, may find this a desideratum.
Prepay letters to the Editors, expressly for S. S. W. I.

ASSISTANT WANTED. — A Young Man is
WANTED, as an ASSISTANT, in a Retail Tea and
Grocery Business.

Apply to JOSEPH ROWNTREE, York.

LONDON ASSURANCE CORPORATION,
Established by Royal Charter in the reign of King
George the First, for LIFE, FIRE, and MARINE INSUR-
ANCES.

OFFICES:—7, ROYAL EXCHANGE, CORNHILL, and
10, REGENT STREET.

The Expenses of Managing the Life Department are defrayed
by the Corporation, and not taken from the Premium
Fund.

Profits are added as a Bonus to Policies, or paid in Cash, or
applied in Abatement of the Annual Premiums.

The Assured are exempt from all liability of Partnership.

A Low Fixed Rate without participation in Profits.

Parties proceeding out of the limits of Europe are liberally
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FIRE INSURANCE on every description of Property at
moderate Rates, and **MARINE INSURANCE** at the
current Premiums.

Prospectuses free on personal or written application.

JOHN LAURENCE, Secretary.

ALL ASSURANCES effected in the UNITED
KINGDOM TEMPERANCE and GENERAL PRO-
VIDENT INSTITUTION during the current year will share
in the

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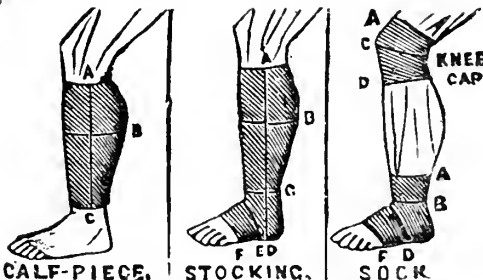
to be made at the end of next year, according to date and
value. Early application is therefore recommended. The
Directors beg to call public attention to the remarkable dif-
ference in the rate of MORTALITY in this and other offices;
the deaths in 8 years having averaged 6 per 1000, or

LESS THAN HALF THE USUAL RATE IN
OTHER OFFICES.

The Office is now issuing upwards of 60 POLICIES per
month. Particulars sent free to any address.

THEODORE COMPTON, Secretary.
39, Moorgate Street, London.

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Circumference of the part for which the Bandage is required.

Knee Cap, 7s. 6d. to 12s. 6d.; Stocking, 16s. to 23s.; Calf
Piece, 10s. to 17s.; Sock, 7s. to 12s. 6d.; Wristband, 3s. 6d.
to 7s. 6d. The highest charges are for silk articles.

A female in attendance, and persons sent into the country
to take measure.

Elastic Bandage, 6d. to 7d. per yard.

India Rubber ditto, 1s. to 1s. 6d. Ditto by post.

Post-office orders to be addressed to HUNTLY BAILEY, 418,
Oxford-street, London.

DOVER SELECT BOARDING HOUSE
Nos. 5 and 6, EAST CLIFF TERRACE, opposite
the Sea.

W. HORSNAIL, having added Eight Rooms to the Es-
tablishment, will be pleased to receive visitors, either
Boarders or in Private Apartments. No. 5 may be had
the whole, or in part distinctly, if required.

Dover, 25th of 6th Month, 1849.

LAURENCE'S TEMPERANCE HOTEL
COMMERCIAL and FAMILY BOARDING HOUSE,
30, PICCADILLY, MANCHESTER (late SMITH'S).

The above House is within five minutes' walk of the London
and Birmingham and the Sheffield and Lincolnshire Railway
Station. The house has been thoroughly refitted and beau-
tified, and every attention will be paid to the comfort
Commercial Gentlemen and Families who may honour
it with their patronage.

Excellent Private Sitting Rooms, and every attention paid
to the comfort and cleanliness of the Bed Rooms.

TOOTH-ACHE PERMANENTLY CURED.

Price 1s. per Packet.

BRANDE'S ENAMEL for FILLING DECAY-
ING TEETH, and RENDERING THEM SOUND
and PAINLESS, has, from its unquestionable excellence
obtained great popularity at home and abroad. Its curative
agency is based upon a TRUE THEORY of the cause.
Tooth-Ache, and hence its great success. By most other
remedies it is sought to *kill the nerve*, and so stop the pain.
But to destroy the nerve is itself a very painful operation
and often leads to very sad consequences, for the tooth then
becomes a dead substance in a living jaw, and produces
the same amount of inflammation and pain as would result
from any other foreign body embedded in a living organ.
BRANDE'S ENAMEL does not *destroy the nerve*, but by
RESTORING THE SHELL OF THE TOOTH, completely
protects the nerve from cold, heat, or chemical or other
agency by which pain is caused. By following the directions
INSTANT EASE is obtained, and a LASTING CURE fol-
lows. Full instructions accompany every packet.

Testimonial from a Member of the Society of Friends.

Bloomfield Retreat, Dublin.
12th Month, 11th, 1848.

RESPECTED FRIEND,—As a duty I owe to myself and to
suffering, allow me to bear this *unsolicited* testimony to the
truthfulness of the advertisement of the astonishing efficacy
of Brande's Enamel. I have tried it with entire success, ease,
and comfort,—and can fully recommend it to the notice of
the public. Thy friend,

To J. Willis.

JOHN MOSS, Superintendent.

London: Manufactured only by JOHN WILLIS, 24, Es-
temple Chambers, Whitefriars, Fleet-street, removed from
4, Bell's Buildings, Salisbury-square. Wholesale by all the
large Medicine Houses.

Should there be any difficulty in obtaining it, enclose
thirteen stamps to JOHN WILLIS, (as above) and you will
ensure the GENUINE ARTICLE BY RETURN OF POST. Twenty
authentic Testimonials, with full directions for use, accom-
pany each packet, which contains enough Enamel to fill
several Teeth. Observe that the name of "John Willis" is
on every packet.—AGENTS WANTED.

RHEUMATISM, GOUT, WEAKNESS in the
LIMBS and JOINTS, PARALYSIS, SPINAL
AFFECTIONS, TIC DOLOREUX, &c.—The afflicted with
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No. VII.

GLASGOW, 7TH MONTH, 31ST, 1849.

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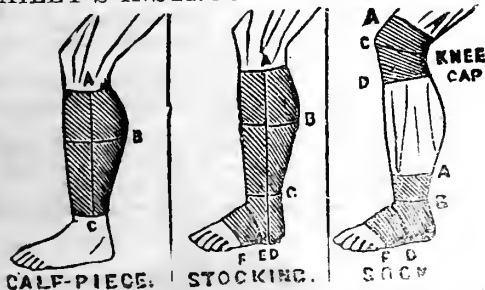
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Bloomfield Retreat, Dublin,
12th Month, 11th, 1848.

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To J. Willis.

JOHN MOSS, Superintendent.

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Darlington, 7th Month, 16th, 1849.

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Samuel Tuke, York.

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Between 12 and 10 do., 23 do. do.

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Board, and Instruction in the usual branches of a good English Education; (viz., Reading, Writing, Arithmetic, Grammar, Geography and History) also French, Drawing, Botany, and Plain and Ornamental Needlework:—

Forty Guineas per annum. (Washing included.)

The situation is particularly airy and salubrious; the garden and grounds large enough to afford ample room for healthful exercise; and L. T. hopes that her efforts to promote the moral and religious welfare of her pupils, and her constant attention to their health and domestic comforts, as well as to their advancement in learning, may prove satisfactory to those Parents who may place their Children under her care. A vacation of six weeks at Midsummer.

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Note.—Alvaston Grove is easy of access by Railway, being only four miles from the Crewe Station, close by which conveyances may be procured.

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TOOTHACHE.

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will prove an invaluable medicine to those suffering from this most excruciating and hitherto considered incurable complaint. A knowledge of its surprising efficacy has induced the Proprietors to bring it more extensively before the Public than has hitherto been done, and thus confer a blessing upon thousands now labouring under that distressing malady; the first application not only easing the patient of all pain, but effecting, in almost every case, a lasting cure.

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This medicine is also a certain specific for Spasms, however violent, especially in the stomach or bowels, and from its perfect freedom from anything of a deleterious character, may be administered under any circumstances with entire safety.

Liverpool, Dec. 13th, 1848.

To Messrs. Carson and Co.

It is with much pleasure I communicate the great efficacy of your "Astilian Tincture" for the Tic-Doloreux and Toothache, it having cured my wife of the former in a few minutes after the application. She suffered dreadfully for some time, and could get no relief till your tincture was applied; more than four weeks have elapsed and she has not been troubled with it since. It would be an act of ingratitude on my part were I to withhold giving you the information, and you are at liberty to make it public in any way you think proper.

Signed,

THOMAS GUY.

14, Rathbone Street, Tenth Park.

Liverpool, Dec. 14th, 1848.

To Messrs. Carson and Co.

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My wife had been suffering the most excruciating agony for three weeks, night and day; she tried everything that was thought would be of any service, but all in vain; she was then recommended to try your Tincture, which she did, and in four minutes after the application she was quite cured. It is now five weeks since, and I am happy to say there is no appearance of its return.

Signed,

WILLIAM REID.

51, Oliver Street, Windsor.

P.S.—If you are disposed you can publish this for the benefit of those who may be suffering from the same complaint.

Gentlemen,

Liverpool, Dec. 23, 1848.

After six months' experience in its sale I have found your "Astilian Tincture" to be all but uniformly successful in the cure of Tic-Doloreux and Toothache; indeed only one case of failure do I know of in that time. Although generally averse to such things, yet you may, if you choose, make public use of this.

I remain, yours, faithfully,

THOMAS LOWE,

Dispensing Chemist, 38, Islington, and 40, Norton-st.

P.S.—You may send me another three dozen of the smaller size.

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Liverpool, 1st Month, 3rd, 1849.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. VII.

GLASGOW, 7TH MONTH, 31st, 1849.

VOL. VII.

FRIENDS:

THEIR ORIGIN, DISTINGUISHING PRINCIPLES,
AND PRACTICES.

No. XXIV.—MORAL EDUCATION—AMUSEMENTS, &c.

(Continued from page 88.)

THE THEATRE.—It is much to be lamented that customs, which originated in respectable motives, and which might have been made productive of innocent pleasure, should have been so perverted in time, that their continuation should be considered as a grievance by moral men. As we have seen this to be the case, in some measure, with respect to music, so it is the case with respect to plays.

Dramatic compositions appear to have had no reprehensible origin. It certainly was an object, with the authors of some of the earliest plays, to combine the entertainment with the moral improvement of the mind. Tragedy was at first simply a monody to Bacchus. But the tragedy of the ancients, from which the modern is derived, did not arise in the world till the dialogue and the chorus were introduced. Now the chorus, as every scholar knows, was a moral office. They who filled it were loud in their recommendations of justice and temperance. They inculcated a religious observance of the laws. They implored punishment on the abandoned. They were strenuous in their discouragement of vice, and in their promotion of virtue. This office, therefore, being coeval with tragedy itself, preserves it from the charge of an immoral origin.

Nor was comedy, which took its rise afterwards, the result of corrupt motives. In the most ancient comedies, we find it to have been the great object of the writers to attack vice. If a chief citizen had acted inconsistently with his character, he was ridiculed upon the stage. His very name was not concealed on the occasion. In the course of time, however, the writers of dramatic pieces were forbidden to use the names of the persons whom they proposed to censure. But we find them still adhering to the same great object,—the exposure of vice; and they painted the vicious character frequently so well, that the person was soon discovered by the audience, though disguised by a fictitious name. When new restrictions were afterwards imposed upon the writers of such pieces, they produced a new species of comedy. This is that which obtains at the present day. It consisted of an imitation of the manners of common life. The subject, the names, and the characters belonging to it, were now all of them feigned. Writers, however, retained their old object of laughing at folly, and of exposing vice.

Thus, it appears that the theatre, as far as tragedy was employed, inculcated frequently as good lessons of morality as heathenism could produce; and, as far as comedy was concerned, that it became often the next remedy, after the more grave and moral lectures of the ancient philosophers, against the prevailing excesses of the times.

But though the theatre professed to encourage virtue and to censure vice, yet such a combination of injurious effects was interwoven with the representations there, arising either from the influence of fiction

upon morals, or from the sight of the degradation of the rational character by buffoonery, or from the tendency of such representations to produce levity and dissipation, or from various other causes, that they who were the greatest lovers of virtue in those days, and the most solicitous of improving the moral condition of man, began to consider them as productive of much more evil than of good. Solon forewarned Theopis, that the effects of such plays as he saw him act would become in time injurious to the morals of mankind; and he forbade him to act again. The Athenians, though such performances were afterwards allowed, would never permit any of their judges to compose a comedy. The Spartans under Lysurgus, who were the most virtuous of all the people of Greece, would not suffer either tragedies or comedies to be acted at all. Plato, as he had banished music, so he banished theatrical exhibitions from his pure republic. Seneca considered that vice made insensible approaches by means of the stage, and that it stole on the people in the disguise of pleasure. The Romans, in their purer times, considered the stage to be so disgraceful, that every Roman was to be degraded who became an actor; and so pernicious to morals, that they put it under the power of a censor to control its efforts.

But the stage in the time of Charles the Second, when Friends first appeared in the world, was in a worse state than even in the Grecian or Roman times. If there was ever a period in any country when it was noted as the school of profligate and corrupt morals, it was in this reign. George Fox, therefore, as a Christian reformer, could not be supposed to be behind the heathen philosophers in a case where morality was concerned. Accordingly, we find him protesting publicly against all such spectacles. In this protest he was joined by Robert Barclay and William Penn, two of the greatest men of those times; who, in their respective publications, attacked them with great spirit. These publications showed the sentiments of Friends, as a religious body, upon this subject. It was understood that no one of that persuasion could be present at amusements of this sort. And this idea was confirmed by the sentiments and advices of several of the most religious members, which were delivered on public occasions. By means of these publications and advices, the subject was kept alive; till it became, at length, incorporated into the religious discipline of the Society. The theatre was then specifically forbidden; and an inquiry was annually to be made from thenceforward, whether any of the members had been found violating the prohibition.

Since the time of Charles the Second, when George Fox entered his protest against exhibitions of this sort, it must certainly be confessed, that an alteration has taken place for the better in the constitution of our plays; and that poison is not diffused into morals by their means, to an equal extent, as at that period. The mischief has been considerably circumscribed by legal inspection; and, it is to be hoped, by the improved civilization of the times. But it does not appear, by any historical testimony we have, that a change has

been made, which is at all proportioned to the quantity of moral light, which has been diffused among us since that reign. Archbishop Tillotson was of opinion "that plays might be so framed, and they might be governed by such rules, as not only to be innocently diverting, but instructive and useful, to put some follies and vices out of countenance, which could not, perhaps, be so decently reprov'd, nor so effectually exposed or corrected any other way." And yet he confesses that "they were so full of profaneness, and that they instilled such bad principles into the mind, in his own day, that they ought not to have been tolerated in any civilized, and much less in a Christian nation." William Law, an eminent divine of the establishment, who lived after Tillotson, declared, in one of his publications on the subject of the stage, that "you could not then see a play, in either house, but what abounded with thoughts, passages, and language, contrary to the Christian religion." From the time of William Law, to the present, about forty years have elapsed, and we do not see, if we consult the controversial writers on the subject who live among us, that the theatre has become much less objectionable since those days. Indeed, if the names only of our modern plays were to be collected and published, they would teach us to augur very unfavourably as to the morality of their contents. Friends, therefore, as a religious body, have seen no reason why they should differ in opinion from their ancestors on this subject: and hence the prohibition, which began in former times with respect to the theatre, is continued by them at the present day.

Friends have many reasons to give, why, as a Society of Christians, they cannot encourage the theatre by being present at any of its exhibitions. I shall not detail all of them, but shall select such as I think most material to the point.

The first class of arguments comprehends such as relate to what may be called the Manner of the Drama.

They object to the manner of the drama, or to its fictitious nature, in consequence of which men personate characters that are not their own. This personification they hold to be injurious to the man who is compelled to practise it. Not that he will partake of the bad passions which he personates; but that the trick and trade of representing what he does not feel, must make him at all times an actor; and his looks, and words, and actions, will be all sophisticated. And this evil will be likely to continue with him in the various changes of his life.

They hold it also to be contrary to the spirit of Christianity. For men who personate characters in this way, express joy and grief, when, in reality, there may be none of these feelings in their hearts. They express noble sentiments, when their whole lives may have been remarkable for their meanness, and go often afterwards and wallow in sensual delights. They personate the virtuous character to-day, and perhaps to-morrow that of the rake. And, in the latter case, they utter his profligate sentiments, and speak his profane language. Now, Christianity requires simplicity and truth. It allows no man to pretend to be what he is not. And it requires great circumspection of its followers with respect to what they may utter, because it makes every man accountable for his idle words.

Friends, therefore, are of opinion, that they cannot, as men either professing Christian tenets or Christian love, encourage others to assume false characters, or to personate those which are not their own.

Rousseau condemns the stage upon the same principle. "It is," says he, "the art of dissimulation; of assuming a foreign character, and of appearing differently from what a man really is; of flying into a

passion without a cause, and of saying what he does not think as naturally as if he really did: in a word, of forgetting himself, to personate others."

Friends object, also, to the manner of the drama, even where it professes to be a school for morals. For where it teaches morality, it inculcates rather the loose virtue of heathenism, than the strict though mild discipline of the gospel: and where it attempts to extirpate vice, it does it rather by making it ridiculous, than by making men shun it for the love of virtue. It no where fixes the deep Christian principle, by which men are bound to avoid it as sin; but places the propriety of the dereliction of it rather upon the loss of reputation among the world, than upon any sense of religious duty.

The next class of arguments is taken from the internal contents of the Drama.

Friends mean that dramatic compositions generally contain false sentiments; that is, such as Christianity would disapprove; that, of course, they hold out false prospects; that they inculcate false morals; and that they have a tendency, from these and other of their internal contents, to promote dissipation, and to weaken the sinews of morality in those who see them represented upon the stage.

Tragedy is considered by Friends as a part of the drama, where the hero is generally a warrior, and where a portion of human happiness is made to consist of martial glory. Hence it is considered as frequently inculcating proud and lofty sentiments; as cherishing a fierce and romantic spirit; as encouraging rival enmities; as holding of no importance the bond of love and union between man and man. Now, as Christianity enjoins humility, peace, quietness, brotherly affection, and charity, which latter is not to be bounded by the limits of any country, Friends hold, as a Christian body, that they cannot admit their children to spectacles, which have a tendency to engender a disposition opposite to these.

Comedy is considered as holding out prospects and inculcating morals equally false and hurtful. In such compositions, for example, a bad impression is not uniformly given of a bad character. Knavery frequently accomplishes its ends without the merited punishment. Indeed treachery and intrigue are often considered but as jocular occurrences. The laws of modern honour are frequently held out to the spectator as laws that are to influence in life. Vulgar expressions, and even swearing, are admitted upon the stage. Neither is chastity nor delicacy always consulted there. Impure allusions are frequently interwoven into the dialogue, so that innocence cannot but often blush. Incidents not very favourable to morals are sometimes introduced. New dissipated characters are produced to view, by the knowledge of which the novice in dissipation is not diverted from his new and baneful career, but finds only his scope of dissipation enlarged, and a wider field to range in. To these hurtful views of things, as arising from the internal structure, are to be added those which arise from the extravagant love-tales, the ridiculous intrigues, and the silly buffoonery, of the compositions of the stage.

Now it is impossible, Friends contend, that these ingredients, which are the component parts of comic amusements, should not have an injurious influence upon the mind that is young and tender, and susceptible of impressions. If the blush, which started upon the cheek of a young person on the first hearing of an indecorous or profane sentiment, and continued for some time to be excited at repetitions of the same, should at length be so effectually suppressed, that the impudent language of ribaldry can revive it no more, it is clear that a victory will have been gained over his moral feelings. And if he should remember (and what

is to hinder him when the occurrences of the stage are marked with strong action and accompanied with impressive scenery) the language, the sentiments, the incidents, the prospects, which dramatic pieces have brought before him, he may combine these, as they rise to memory, with his own feelings, and incorporate them imperceptibly into the habits and manners of his own life. Thus, if vice be not represented as odious, he may lose his love of virtue. If buffoonery should be made to please him, he may lose the dignity of his mind. Love-plays may produce in him a romantic imagination. Low characters may teach him low cunning. If the laws of honour strike him as the laws of refined life, he may become a fashionable moralist. If modes of dissipation strike him as modes of pleasure in the estimation of the world, he may abandon himself to these and become a rake. Thus may such representations, in a variety of ways, act upon the moral principle, and make an innovation there detrimental to his moral character.

Lord Kames, in his *Elements of Criticism*, has the following observations:—

“The licentious court of Charles the Second, amongst many disorders, engendered a pest, the virulence of which subsists to this day. The English comedy, copying the manners of the court, became abominably licentious; and continues so with very little softening. It is there an established rule to deck out the chief characters with every vice in fashion, however gross; but as such characters, if viewed in a true light, would be disgusting, care is taken to disguise their deformity under the embellishments of wit, sprightliness, and good-humour, which, in mixed company, make a capital figure. It requires not much thought to discover the poisonous influence of such plays. A young man of figure, emancipated at last from the severity and restraint of a college education, repairs to the capital, disposed to every sort of excess. The playhouse becomes his favourite amusement, and he is enchanted with the gaiety and splendour of the chief personages. The disgust, which vice gives him at first, soon wears off, to make way for new notions, more liberal, in his opinion, by which a sovereign contempt of religion, and a declared war upon the elasticity of wives, maids, and widows, are converted from being infamous vices to be fashionable virtues. The infection spreads gradually through all ranks, and becomes universal. How gladly would I listen to any one who should undertake to prove that what I have been describing is chimerical! But the dissoluteness of our young men of birth will not suffer me to doubt its reality. Sir Harry Wildair has completed many a rake; and, in the *Suspicious Husband*, Ranger, the humble imitator of Sir Harry, has had no slight influence in spreading that character. What woman, inured with the playhouse morals, would not be the sprightly, the witty, though dissolute, Lady Townley, rather than the cold, the sober, though virtuous, Lady Grace? How odious ought writers to be, who thus employ the talents they have from their Maker most traitorously against himself, by endeavouring to corrupt and disfigure his creatures! If the comedies of Congreve did not rack him with remorse in his last moments, he must have been lost to all sense of virtue.”

As Friends consider the theatre to have an injurious effect on the morality of man, so they consider it to have an injurious effect on his happiness. They believe that amusements of this sort, but particularly the comic, unfit the mind for the practical performance of the Christian duties; and that as the most pure and substantial happiness that man can experience is derived from fulfilling these, so they deprive him of the highest enjoyments of which his nature is capable—that is, of the pleasures of religion.

Were a man asked, on entering the door of the theatre, if he went there to learn the moral duties, he would laugh at the absurdity of the question; and, if he would consent to give a fair and direct answer, he would either reply that he went there for his amusement, or to dissipate gloom, or to be made merry; some one of these expressions would probably characterize his errand there. Now, this answer would comprise the effect, which Friends attach to the comic performances of the stage. They consider them as drawing the mind from serious reflection, and disposing it to levity. But they believe that a mind, gradually accustomed to light thoughts, and placing its gratification in light objects, must be disqualified in time for the gravity of religious exercise, and be thus hindered from partaking the pleasures which such an exercise must produce.

They are of opinion, also, that such exhibitions, having, as was lately mentioned, a tendency to weaken the moral character, must have a similarly injurious effect. For what innovations can be made on the human heart, so as to seduce it from innocence, that will not successively wean it both from the love and the enjoyment of the Christian virtues?

They believe also that dramatic exhibitions have a power of vast excitement of the mind. If they have no such power, they are insipid. If they have, they are injurious. A person is all the evening at a play in an excited state. He comes home and goes to bed with his imagination heated and his passions roused. The next morning he rises: he remembers what he had seen and heard,—the scenery, the language, the sentiments, the action. He continues in the same excited state for the remainder of the day. The extravagant passions of distracted lovers, the wanton addresses of actors, are still fresh upon his mind. Now it is contended by Friends, that a person in such an excited state, but particularly if the excitement pleases, must be in a very unfavourable condition for attending to the inspired monitions of divine Grace, or for the promotion of the practical duties of religion. It is supposed that if any religious book, or if any parts of the sacred writings, were handed to him in these moments, he would be incapable of enjoying them; and, of course, that religious retirement, which implies an abstraction from the things of the world, would be impracticable at such a season.

They believe also, that the exhibitions of the drama must, from their own nature, without any other consideration, disqualify for the pleasures of religion. It was a frequent saying of George Fox (taken from the apostle Peter), that “they who indulged in such pleasures were dead while they were alive;” that is, they were active in their bodies; they ran about briskly after their business or their pleasures; they showed the life of their bodily powers; but they were extinct as to spiritual feeling. By this he meant, that the pleasures of the theatre, and those of a similar nature, were in direct opposition to the pleasures of religion. The former were from the world, worldly. They were invented according to the disposition and appetites of men. But the latter were from the spirit, spiritual. Hence there was not a greater difference between life and death than between these pleasures. Hence the human mind was made incapable of receiving both at the same time; and hence, the deeper it were to get into the enjoyment of the former, the less qualified it would become, of course, for the enjoyment of the latter.

Friends have, ever since the institution of their Society, abandoned the diversions of the world. They have obtained their pleasures from other quarters. Some of these they have found in one species of enjoyment, and others in another. But those which they

particularly prize, they have found in the enjoyment of domestic happiness. And these pleasures they value next to the pleasures of religion.

"Domestic happiness, thou only bliss
Of paradise that has surviv'd the fall !
Thou art the nurse of virtue.—In thine arms
She smiles appearing, as in truth she is,
Heav'n-born, and destin'd to the skies again.
Thou art not known where Pleasure is ador'd,
That reeling goddess, with a zoneless waist
And wand'ring eyes, still leaning on the arm
Of Novelty, her fickle, frail support :
For thou art meek and constant, hating change,
And finding, in the calm of truth-tried love,
Joys that her stormy raptures never yield.
Forsaking thee, what shipwreck have we made
Of honour, dignity, and fair renown !"

COWPER.

But if Friends have been accustomed to place one of the sources of their pleasures in domestic happiness, they may be supposed to be jealous of everything that appears to them to be likely to interrupt it. But they consider dramatic exhibitions as having this tendency. These exhibitions, under the influence of plot, dialogue, dress, music, action, and scenery, particularly fascinate. They excite the person, who has once seen them, to desire them again. But in proportion as this desire is gratified, or in proportion as people leave their homes for the amusements of the stage, they lose their relish and weaken their powers of the enjoyment of domestic society; that is, Friends mean to say, that domestic enjoyments and those of the theatre may become in time incompatible in the same persons; and that the theatre ought therefore to be particularly avoided, as an enemy that may steal upon them and rob them of those pleasures, which experience has taught them to value, as I have observed before, next to the pleasures of religion.

(To be continued.)

ANTI-SLAVERY BAZAAR.—FREE PRODUCE.

ANNA H. RICHARDSON wishes respectfully to inform the Female friends of the Negro in this country, that she is earnestly requested by her correspondents in Philadelphia to lay before them the claims of an Anti-Slavery Bazaar to be held in that city before the close of the year. A. H. R. is aware that the season is advanced for making this application, but the subject has been pressed upon her with so much earnestness, that she hardly feels at liberty to delay this appeal to a future occasion.

The aim of this Bazaar is the promotion of the Anti-Slavery cause at large, but it is intended that the proceeds of the articles sent from Great Britain shall be devoted to two specific and important objects.

1st. One-half to be presented to the Philadelphia Free Produce Association for defraying the expenses of their agent in travelling through the slave states to collect Free Labour Cotton for British use, thus uttering a protest against the guilty system in the very ears of the slaveholders.

2d. The other half to be devoted to the benefit of the fugitive slaves who are continually arriving at Philadelphia, and applying for aid to the friends of their race in that city. It is no uncommon case for these poor hunted fugitives to return to Philadelphia after their flight to the north, and in moving accents entreat for assistance in rescuing a wife, a mother, or a sister, from the hand of the oppressor. Claims like these have been of late so numerous that it has been entirely out of the power of the friends of the negro in that city to meet the demands thus made on their benevolence.

A recent letter from Philadelphia remarks, "I do sincerely hope that you will furnish some help this

year from your side of the water. We can make every cent that is given us tell directly on the system. There are many abolitionists in England who by contributing to our fair, could render us important aid. I wish some of you could be here and spend an hour with me occasionally, and hear the stories of the hunted fugitive who is just making his escape, or of such as have at some former time made secure their flight, and have now come for information and aid by which they may procure from the south, a husband, or wife, or child, as the case may be, whom they left behind. Tales of oppression are told me daily, which would draw pity from a heart of stone. How long, O Lord, how long shall human hearts thus be crushed? O my friends, you who have not seen cannot believe the horrors, the enormities of our American slave system, a system too, which has the support, direct or indirect, of the churches—of the religion of the country!"

Where convenient to make an effort for the proposed Bazaar, perhaps the parties receiving this sheet will kindly make such arrangements as their local circumstances may call for, and after inserting the name of a receiver of articles, allow it to circulate in their respective neighbourhoods. A. H. R. will thankfully receive the names of such kind helpers, and communicate with them wherever requisite. For the present she is allowed to mention those of Jane Edward Richardson, Summerhill Grove, and Sarah Foster, Cumberland Row, of this town; and of Sarah Southall, Bull Street, Birmingham.

It is particularly desired, that as far as practicable the articles sent on this occasion may be made of free labour produce; that is, from wool, silk, or flax, or of the few free cotton fabrics which are already in the market.

Shopkeepers may be supplied with Strutt's Free Labour Knitting Cotton of various sizes, by applying to their agents, Burtenshaw and Gaude, 45, Fore-street, London.

As the tastes and habits of the Americans differ considerably from our own, the following list may be useful in assisting to direct the energies of the contributors into the most profitable channels.

<i>In good demand.</i>	<i>Scarcely saleable.</i>
All sorts of articles in Berlin wool.	Children's dresses.
Invalid or Affghan blankets.	Babies' caps.
Ornamental aprons, &c.	Do. braided cloaks.
Drawings and engravings, especially of celebrated places.	Watch pockets.
Autographs, coins, medals, &c.	Hand screens.
Relics of antiquity.	Chair covers.

All articles for the Bazaar should be forwarded to the receiving ladies before the end of the 9th Month, (September).

5, SUMMERHILL GROVE, NEWCASTLE-ON-TYNE,
6th Month, 21st, 1849.

THE narrowness that is observable in many Christians (who in other respects are of good report) towards such as differ from them in some particular points of doctrine or modes of worship, is not only a great hindrance to their perfection, but also a very unhappy blemish in the beauty of holiness, and owing chiefly to their resting in the outward courts of the Temple, and not entering into that which is within the Vail; for the more spiritual any person is, the more diffusive of benevolence and charity is the heart of such a one towards all the members of Christ's mystical body.—*T. Hartley.*

AMALGAMATION OF MEETINGS.

For THE BRITISH FRIEND.

NOTWITHSTANDING any discouraging feelings that may have been occasioned in the minds of some, by the articles that have appeared in these pages, relative to the decreasing number of Friends in this country, any subjects having a general bearing on the prosperity of the Society appear worthy of consideration, and may be suitably introduced into this journal.

Those referred to have not been without interest; nor, I trust, devoid of benefit: for although, as an individual member, I do not see the propriety of declaring a census of our numerical force,—deficient as it must be as an estimate either of our strength as a body, or our comparative influence on the world at large,—for, as one was constrained to testify formerly, that “One faithful Quaker would shake the country for twenty miles round,” so an unfaithful one may injure the cause of Truth to the same extent. Yet, I hope, the observations referred to may lead some of us to examine how far our daily walk, as fellow-professors, is tending to exalt or lower that standard which our Christian Testimonies require us to bear before our fellow-men.

On the grounds previously stated, a reference to the position of some of our meetings may not be foreign to this object; for the state of many of these too evidently corroborates the inference of our diminished numbers. At the same time, it is an encouraging circumstance, that as it becomes necessary to centralize widely-scattered subordinate meetings, the difficulties of distance are comparatively so much reduced, by the facilities which are now furnished, as to remove the obstacles which were, by some, formerly deemed insurmountable. In alluding to this feature, it appears necessary we should be guarded against reducing to the smallest scale the sacrifice that may be involved in attending meetings, especially those for discipline, and when held at a distance; for I have sometimes feared that the business of these has suffered, by being too much confined to a stated or prefixed period. Before the facilities referred to existed, much time and expense was required, and freely bestowed, by faithful Friends, in the diligent discharge of this duty; and by those also, whose circumstances in life rendered the sacrifice much greater than was the case with their wealthier brethren,—not to go back to those valiants, who went with the full expectation of having to surrender their liberty, if not their lives, in the discharge of this duty. May we all be animated by their example, and being now mostly under more favoured circumstances, be very jealous of such advantages being lost upon us!

With all Friends who visit this city, the present state of the Metropolitan Meetings must have excited notice, as to their altered appearance; and the question of the inexpediency of the existing divisions of these has, for many years, engaged the attention of the Quarterly Meeting of London and Middlesex.

On this subject, as might be expected, a great variety of opinions have existed, and much interchange of sentiment has passed in regard to it.

That a considerable amalgamation of these meetings would tend to the benefit of Friends resident in London seems obvious; and the time may not be far distant, when a United Metropolitan will embrace them in one Monthly Meeting; retaining, or establishing, such particular meetings as may be most adapted to the wants of the various districts in which our members reside. Such a course would, I believe, be much less difficult, and more likely to prove a permanent measure, than to effect a junction of any two of those at present existing; the practice is becoming so general, for those who are engaged in the city during the day-time, to

retire from its turmoil, to pass the hours allotted to more tranquillizing pursuits, that we cannot expect these meetings to receive any important accession.

Let it not, however, in planning for the future, be viewed too exclusively as a question of mere convenience; but, in order to come to a correct judgment, and so to arrange the details to general satisfaction, and at the same time conserve the cause which we profess to have at heart, let each be willing to concede such minor points as may stand in the way of a cordial co-operation.

Whilst these alterations are being matured, I would farther submit, whether the practice of attending other meetings than those in the compass of which we reside, which has become of late too prevalent, is not a breach of that good order in which our meetings have been established and maintained; and whether it is not more consistent to suffer a little personal inconvenience which may result, than to fall into an irregularity which is open to so many objections, and which thwarts and interferes with that oversight, without which the discipline of the Society cannot be maintained. In making this sacrifice, if it be any, I cannot but believe that an amount of satisfaction would accrue to individuals; and that at the same time the discouragement of those would be lessened, whose limited numbers are still farther diminished by what appears so objectionable a practice.

If I rightly judge, there is a greater disposition manifested for unanimity of effort at the present time than heretofore, arising, in part, from the experience which time has afforded; and whilst in disturbing the present organization, much judgment and prudence are indispensable to an alteration for the better, it is to be hoped that the endeavours now making will be carried out under the influence of that “wisdom which,” in these outward, as in more weighty matters, “is profitable to direct.” Although to some it may have appeared a discouragingly tedious process, I believe the cautious manner in which the subject has been treated, has evinced that a right apprehension of the importance of clearness, especially in matters appertaining to the church, has been measurably felt and acted upon.

Let none, therefore, be unduly discouraged from the present unsettlement; but revert to, and take comfort in, the admitted principle, that numbers and locality are by no means essential points, in connection with the subject even of public worship; that the two or three sincere worshippers, met together in the name of Christ, are equally the objects of Divine regard as “the great congregation;” and that there is no restraint with the Lord, “to save by many or by few.”

London, 7th Month, 1749.

J. A.

REPORT OF THE FRIENDS' BRISTOL AND SOMERSET AUXILIARY TRACT ASSOCIATION.

ALTHOUGH the Committee have to report a slight decrease in the number of Tracts circulated during the past year, as compared with the previous one, they believe that the interest taken by Friends in this useful labour continues undiminished.

The number of Emigrants from this port, during the past year, has claimed the attention of the Committee, and the occasions thus presented for the circulation of our Tracts have been embraced, and a supply distributed to most of the vessels which have been thus engaged.

The following is an abstract of the issue of Tracts for the past year:—

To the Bath Branch, 1,966; Portishead, 941; Bridgwater, 250; the Minister of the Seamen's Chapel, at Bridgwater, 500; a Friend at Neath, principally for

distribution among the Railroad Men, 500; Emigrant and other Vessels, 1,010; Adult Schools, 100; Carmen in this City, 100; a Friend travelling in the Ministry in Berks and Wilts, for distribution at the close of public meetings, 3,000; a Friend do. do., in Somerset, 1,000; various Friends for gratuitous distribution, 1,679; Subscribers on account of their privilege, 841; Tracts in Foreign Languages, principally to Crews of Vessels, 219; Tracts Sold, 1,471—Total, 13,577.

Agreeably to the suggestion of the General Meeting, held in the Ninth Month last, a few Tracts have been placed under the door-keeper's seat, to give as opportunity may offer to strangers who attend Bristol Meeting.

In conclusion, your Committee would express their belief that there has seldom been a time when circumstances called for greater diligence in circulating a knowledge of those more spiritual views of Christian Truth, which our Society has ever been concerned to uphold.

On the one hand there is very generally a greater openness to receive those views, and on the other a large and increasing number of Ministers of the Established Church are making the most strenuous efforts to lead the people back to a yet greater reliance on ceremonial observances, a dependence on which has ever proved one of the greatest obstructions to the spread of vital religion.

Signed on behalf of the Committee,

CHARLES GURNEY, *Secretary.*

Bristol, 3rd Month, 11th, 1849.

FIRST REPORT OF THE FRIENDS' FIRST-DAY SCHOOL, MANCHESTER, 1849.

THE Committee of Management of the Friends' First-day School, in presenting their first Report to their Subscribers and Friends, consider it desirable to give a short account of the commencement of the undertaking. The Address issued by the First-day School Association, held at Birmingham in 12th Month, 1847, inviting the co-operation of Friends in the formation of such schools, had a very encouraging effect on a few individuals who had previously taken some steps towards the establishment of one in Manchester. Several preliminary meetings were held, and a Committee of Management was appointed to have the general oversight of the School, which was opened in a room at a short distance from the Meeting-house, on the 30th of 4th Month, 1848. Seven boys attended in the morning, and in the afternoon one or two of the Teachers induced a number of others, who were loitering in the streets, to accompany them to the School, and the number amounted to 24, several of whom have continued to come to the School to the present time. The attendance of children progressively increased during the next few weeks, when a limited number of girls were admitted; and about two months after the opening of the boys' school, it was concluded to hire another room on the same premises for the accommodation of the girls. The number of scholars who have been admitted into the School since its commencement is 211 boys and 147 girls, of whom 131 boys and 97 girls are now on the list as attending at the present time. Many children, on the first opening of the School, attended only for a short time—probably from curiosity; but this irregularity has in a considerable degree subsided, and many of the children are now constant in their attendance, and evince an attachment to their Teachers.

The number of Teachers on register at the present time is 23, and, considering the distance from the School at which most Friends are situated in Manchester, the attendance has answered the expectations

of the Committee; but, as the supply of Teachers is not adequate to the requirements of the School, they would encourage such of their young Friends as have not yet given up any of their time to this service, to consider if they would not feel a satisfaction in lending a helping hand.

The important subject of the children's attendance at some place of worship early engaged the attention of the Committee, and it was decided, after serious consideration, to take them to our meetings on First-day mornings, with the consent of their parents, where they sit in the gallery, each class being attended by its own Teacher. This practice has been continued to the present time, and notwithstanding some difficulties which have occasionally presented, the Committee think themselves warranted in saying that the children have, on the whole, behaved satisfactorily, and they trust the effect of it may be salutary.

In the 6th Month, during the three days on which the races take place in Manchester, the Teachers adopted the almost universal practice in other schools of taking the children into the country, out of the way of the vice and folly which prevail on such occasions. On two of these days they were entertained at the houses of Friends who kindly afforded them the opportunity of cheerful recreation, and one of these Friends, residing at a distance of several miles from Manchester, the children were conveyed there by railway, which was an additional source of gratification.

A ticket is given to each child who attends school punctually. These tickets are afterwards exchanged for suitable books at a certain value, but the tickets count for double value if a child choose a Bible or a Testament. 104 Testaments and 18 Bibles have in this way been distributed among the children.

On the 1st of 1st Month, 1849, nearly 200 of the children, with about 50 of their parents and friends, took tea together, and afterwards the Teachers and their friends, in number about 140, sat down to tea. The whole of the company were then assembled, when recitations by some of the Scholars, addresses by a few Friends, and lectures appropriately illustrated, occupied the remainder of the evening.

The expenses of the School, in the first year of its existence, have necessarily been heavy; nevertheless, through the liberality of our friends, there is a small balance remaining in the hands of our Treasurer. The Committee would express a hope that Friends will continue to countenance the School, not only by annual subscriptions, but by occasionally visiting it, which they believe would have an encouraging effect both upon Teachers and Scholars.

Though the Committee have not been without discouragements, (among which is the removal by death of their late valued Secretary, William Benson, who was deeply interested in the formation and welfare of the school,) yet, in looking at the condition of the school now and at its commencement, they entertain the belief that some improvement has taken place in the conduct of the children, and that the labours of those engaged in their instruction have not been in vain; they therefore desire the encouragement of all who have devoted themselves to this work, and that with an increased sense of the responsibility of the undertaking, there may be a closer dependence upon the Divine blessing, without which all our efforts are fruitless.—Signed on behalf of the Committee,

GEORGE SATTERTHWAITE, *Secretary.*

ALL attention to the mere circumstantialia of religion, has a tendency to draw the soul away from Christ. The head may be strengthened, till the heart is starved.—*Cecil.*

A N E C D O T E S

OF THOMAS SCATTERGOOD AND HIS TIMES.

(Continued from page 152.)

Of Rachel Wilson we will add a few words. On her return to England she still manifested her ardent love for the Lord's service, by her faithful dedication to his commandments. She was diligent and exemplary in attending meetings, and did not suffer her large family, and many domestic cares, to stand in the way of manifested duty. What she believed to be required of her, she did with all the strength of humble-minded zeal, and faith and love. As a minister, she was sound and edifying,—as a wife, loving and faithful,—as a parent, affectionate and judicious,—as a neighbour, kind and helpful. She sympathized with the afflicted, and was frequently engaged in visiting the sick, administering to their comforts, both of body and mind. In these services, performed in the Lord's fear, she found a reward of peace.

Being at London in the First month, 1775, in the morning meeting of Ministers and Elders, she expressed in great tenderness, her earnest desire, that after having been engaged in the service of Truth from her youth, she might be preserved from making shipwreck on the rocks and shoals some had split on, and that her sun might be permitted to go down in brightness. She was taken sick in that city soon after; and during her illness, said, her mind was quite easy,—her Master was kind to her, at times favouring with his presence, which enabled her to bear up in days of trial and nights of weariness. She was patient and contented, always appearing satisfied with the care of those about her, and thankful for their little services. The last words she uttered, death being near at hand to release her, were, "Good tidings!" Her death took place Third Month 18th, 1775.

We have no intention of following Rebecca Jones in her many religious labours and services, but shall give such an occasional anecdote or interesting incident as may rise to recollection, before passing on to other characters. In the spring of 1784, R. Jones, Samuel Emlen, Thomas Ross, George Dillwyn, and Mehetable Jenkins, were all prepared with certificates of the unity of their Friends to go to England on a religious visit. They were anxious to reach London in time for the Yearly Meeting held there, towards the close of Fifth month. Report says, that on considering in what ship they should take their passage, most of them were inclined to go in a new one, then about to sail. They, however, went in a body and sat down in it; when Samuel Emlen almost immediately intimated, that that ship would not do. They then repaired to the ship Commerce, commanded by Thomas Truxton, and on sitting down in her, Samuel almost as quickly expressed his conviction, that that was the ship they must go in. They took their passage. When Truxton found they were going with him, concluding that no gaming could be allowed in the ship whilst they were on board, he took a pack of cards which he had, and dashing them down the hold of his vessel, bid them "lie there in death and darkness."

They sailed towards the latter part of the Fourth month, and Truxton learning their wish to attend London Yearly Meeting, informed them it was not to be hoped for, as his vessel was a dull sailer. The next day, or shortly after, at dinner time, he brought out a bottle of cider, and pouring out a glass, told them, that as they were Quakers, they, of course, did not approve of drinking toasts, but they must permit him to drink to his Quaker passengers, and to their getting to London Yearly Meeting.

One day on their passage, Rebecca Jones sat with George Dillwyn, who appeared to be in deep inward

thoughtfulness. After a time, he asked her if she could keep a secret; she replied, that her Master had at times communicated his secrets to her, and that she had not revealed them without his permission,—and she thought she could keep the secrets of another. "Well," he then added, "I have one to tell thee: We shall see England this day two weeks." On the same day, being seated by Thomas Ross, he turned to her and said, "Rebecca, canst thou keep a secret?" She answered him in the same words she had used to George; and Thomas then added, "We shall see England this day two weeks." That morning two weeks, Rebecca rose early, and found that George was up before her, and had climbed to the round top. Soon he shouted out "Land!" which brought the mate to his side, who, not being able to see any, found fault with him. After a little space, George cried "Land" again; and Truxton, who was then on the quarter-deck, mounted the rigging as his mate had done before, and nothing being visible, he also remonstrated with George for giving a false alarm. To this the self-appointed lookout man, as if secure in the consciousness of being right, paid no regard. Soon, in stentorian voice, George cried out—"Land! and breakers ahead!" Now, other eyes could see breakers near at hand, and the ship was safely put about. The captain afterwards declared, that if George had not been able to see, what they could not, they would have been on the rocks and suffered shipwreck. England was soon plainly visible. The ship had made an uncommonly quick passage for her, and the passengers were able to reach London in time for the Yearly Meeting. The new ship referred to did not arrive until some time after.

Captain Truxton was much pleased with his passengers, and had acquired a very high estimate of them, particularly of Rebecca Jones. An anecdote is related strongly illustrating this. On his arrival, he had some contention with one of the public officers connected with the customs, who, in a pompous manner during the dispute, frequently made use of the phrase, "Wisdom of Parliament." Truxton, losing his patience, exclaimed—"Wisdom of Parliament! why, I have a Quaker lady on board my ship, who has more wisdom in her little finger, than you have in all your Parliament put together!"

When the Friends reached London, they found that the women Friends who had collected there to the Yearly Meeting of Ministers and Elders, were under concern and exercise that a Yearly Meeting of business for those of their own sex should be established. In the year 1753 or 1754, a proposition was first made in the Men's Yearly Meeting for the establishment of a similarly-organized meeting for Women Friends. At that time, Samuel Fothergill rose and said, "I see it, but not now. I behold it, but not immediately nigh." In the year 1783 it was revived, but the meeting was even then not prepared to adopt the measure. One of the men who opposed it, declared in the Yearly Meeting that a body with two heads would be a monster. On which a woman Friend remarked, that though a body with two heads might be a monster, she could see nothing incongruous in a body with one head having two hands. William Matthews, from America, had a deep concern in his mind for the establishment of this meeting, and he visited the women collected in London, to spread it before them. They also were under the concern, and thought it would be right again to lay the matter before the Men's Yearly Meeting. Esther Tuke, Elizabeth Robinson, Rebecca Jones, and nine others, were selected to go on this important embassy. The women were admitted, and Joseph Gurney Bevan observing the noble figure of Esther Tuke, as the delegation entered the men's apartment, had

this passage of scripture instantly and forcibly brought to his remembrance, "What is thy petition, Queen Esther! and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom." When her request was made known, the current of true unity therewith was so strong, that all opposition was borne down, although some difficulties were raised by a few. A Yearly Meeting for Women Friends was established. Its first session was in 1785.

Rebecca Jones in her travels through England was often much discouraged at the low state of things in our Religious Society there. Her letters bear testimony to this:—

Sixth month 23, 1784, she thus writes from Leiston Abbey, near Woodbridge, to an elder of Philadelphia:—"I note thy desire for my 'growth in faith, strength, and love, which casteth out all slavish fear.' I add humility and child-like simplicity to the necessary train. My situation whilst on the voyage, and in London, I expect in that freedom which subsists between H. C. and thee will be imparted. [I] left that city the 12th, having worthy Christiana Hustler my companion. She has felt for me. T. Corbyn went with us to Colchester. [We] attended that Quarterly Meeting,—took a few [meetings] in the way to that at Woodbridge, [which] being over, are now on the way to Norwich Quarterly Meeting. After which, hope to wait for right direction. Thou knowest I am a *little one*,—and such don't see far at a time. What a favour it is so! . . . Dear Henry, don't forget thy feeble sister. My heart is earnestly desirous I may be kept where only true safety is known, and [I] have felt very peaceful whilst sitting, and looking like a fool amongst the great, wise, and good. Several feeling Friends have been helpful in sympathy. I have admired at it, as my case has been quietly concealed within. But the heavenly fellowship centres deeper than words, and in it [I] have found comfort and sweetness. . . . May the Lord be near you, and keep me truly dependent on him, is the prayer of thy obliged friend and sister.

"On comparing the date of thy note with the memorandums made at sea, [I] find by my note of the 16th, that thy pen was under right direction. So be encouraged in future to do 'what thy *hand* finds to do.' I feel as I approach Norwich much in the same situation as when drawing near to London, and feel as willing to appear like a fool. That I may but be kept in my place, is my earnest desire.

"Seventh month 1st, Norwich. The Quarterly and Yearly Meeting here ended yesterday. William Matthews and Elizabeth Gibson, with divers others from a distance, attended. Though in many instances there is abundant cause of lamentation and mourning, yet the precious visitation of Divine love was remarkably extended to the young people, many of whom were bowed under it. . . . Upon the whole it may be said with thankfulness, there is yet a solid number in this place, who are, under the present low state of things, much depressed. Amongst them are particularly worthy Edmund Gurney and his sister Mary. He has not gone into the gallery once during the meeting, but sat low, and appears so, both body and mind. Much plain dealing has been used in public and select meetings, for the help of 'the men who are settled on their lees.' I trust the servants are clear."

In this same letter, she says that the young people at Norwich and at London, had widely departed from the primitive standard of plainness.—On the subject of plainness in dress and manners, we have a few anecdotes to relate.

In the year 1793, William Lewis, of Bristol, England, a serious seeker after righteousness, who had been led by the dispensations of Divine Providence, to

feel and acknowledge the truth of many of the principles and testimonies of the Society of Friends, was brought under close exercise in reference to the adoption of plainness in his attire, manners, and language. Like many other individuals who dislike to bear the cross which a non-conformity with the customs of the world imposes, he found arguments against obedience. He gives an interesting account of the manner in which he was led to feel the importance of faithfulness in the maintenance of these testimonies. As respects using the plain language, he says, "The very idea of a change in this particular, caused such a shrinking, and almost dread of mind, as induced an attempt to sift and prove groundless their arguments in proof of its being a genuine Christian testimony against that corruption in speech, which, as to the letter, I could not deny to be very evident, in that commonly adopted.

. . . The first passage that met, and arrested my attention, was the apostolic injunction to be in the use of 'sound speech that cannot be condemned.' This pressed and pinched in some degree at first, but I got from under its weight, by reasoning after this manner. Sound! that is surely so, which, proceeding from a heart without rottenness and divested of all deceit, seeks not to leave a false impression on the minds of hearers. But 'hold fast the form of sound words,' came from the same authority, and appearing to inculcate, that substantial rectitude of heart, with every other effect of the Light of Christ therein, should shine forth in its native garb before others, and that in the real possession of Truth *inwardly*, every appearance of evil must be abstained from *outwardly*. This, for a time, lay with more weight than the former; but at length appeared to contain, in substance, nothing that added to its force. I came at last to the Lord's message unto his people through the prophet Malachi, charging them with such withholding, as was even robbery in his sight, and which was committed by keeping back 'tithes and offerings.' Reflecting upon this charge, and remembering that in these offerings mint, anise, &c. were included—things as insignificant in themselves, when compared with the weighty matters of the law, as a form of sound words could be to substantial truth in the inward parts, and yet that Divine wisdom made them of such importance as to condemn those who refused compliance with what was enjoined respecting them, in the awful manner noticed; I began to fear,—I say, to *fear*,—that Friends were right; and that it was my duty, as an individual, to join them in testimony against the corruptions crept into modern language, and to go back to the primitive simplicity and plainness of speech. A sore exercise of mind now took place, and whilst under it, falling in company with a ministering Friend from America, a communication from his lips was a seal thereto."

This minister was Samuel Emlen; and of those assembled on the occasion William Lewis refers to, some had departed from and given up the testimonies of Friends. Samuel spoke to this import—"Robbery, robbery! it is a crime of no small magnitude with respect to things pertaining to men; how great then is its turpitude, when the rights of the Most High are invaded, and the creature holds back what is due to the Creator! Some of old were charged with this atrocity; they had the impudence to query, wherein? but an answer was ready, 'in tithes and offerings.'" Samuel enlarged on the subject, and addressed a disowned person present. At the close of his testimony he inquired who William Lewis was. On being informed, he addressed this short sermon to him—"Well, William! bring *all* the tithes into the storehouse." This communication, in connection with his previous exercises, had a powerfully convincing effect on the listener's mind. He gave up to what he be-

lieved to be the Truth, and meekly bore the cross his Master laid upon him. After a time, he was admitted into the Society of Friends, received a gift in the ministry, and walking in the light, experienced sweet fellowship with the brethren, and the favour of his Divine Master to the close of his life.

Where Friends are consistent in faithfully supporting all their testimonies, they are a standing protest against the maxims, the manners, the customs of the world. Such a protest necessarily at times awakens inquiry in serious minds, and doubtless great good often results therefrom. We have it on record that a Presbyterian incidentally hearing the conversation of some children of Friends, was so struck with their use of the plain language, that his mind was turned to its consideration. Satisfied with Friends' testimony on this subject, their other views were examined,—and, as a fellow-believer with them, he was afterwards admitted as a member.

Some individuals who wear a plain body-coat, are willing to shroud their whole person in cold weather or whilst travelling, in an *outside* coat, cloak, or mantle, so made as effectually to prevent strangers from supposing them to be Friends. This is one way of evading the cross, whilst seeming at some times to bear it. Nicholas Wain, in his pungent manner, rebuked one of his young Friends, whom he found wearing an outside coat, hung round with many capes. Nicholas, taking hold of one of the capes, inquired—"What is this?" "Cape Hatteras" was the reply of the young man, who wished to turn aside Nicholas's reproof with assumed pleasantry. "And this?" continued Nicholas. "That is Cape Hlenopen." "This, then, I suppose, is the *Lighthouse*," said his interrogator, placing his hand on the young man's head!

What a pity it is that our gay members cannot be brought to participate of that kind of feeling which troubled Thomas Ellwood, when he heard a persecutor of Friends say of him, because he wore a high black velvet cap, "Let him alone; don't meddle with him; he is no Quaker, I'll warrant you." This, he says, was worse to him than if they had beaten him as they did the Friends. If those who profess to be Quakers, and yet do not conform to the testimonies of the Society, were blessed with a sound discriminating judgment, they would not fail to perceive the incongruity of their conduct. People who are not members amongst Friends, have often a keen appreciation of what consistency requires. Robert Nesbitt, in 1791, whilst labouring in the Yearly Meeting of Philadelphia, against gaiety in dress, told an anecdote to this effect. During the war of the American Revolution, a member of the Society of Friends was laid hold on by a body of soldiers, who told him that he must go with them to the war; in other words, join the army. His clothes were no index to a peaceable profession, or he would not have been disturbed. He told the soldiers, however, that he was a Quaker, and could not fight. "You a Quaker!" said they: "You have not got the marks of one." However, on his repeated assurance that he was a Quaker, and earnest solicitation to be released, they let him go, but not before they had cut off his hair, which he wore tied behind, his cross-pockets, and large fashionable buttons. Thus in a summary way, reducing him somewhat nearer to their idea of the true standard of Quaker plainness, than he had before exhibited.

We will close this number with a portion of a letter which was written by Rebecca Jones, whilst in England, to her Friend H. D., in Philadelphia.

"Foston, near York, Second mo. 5th, 1786.

"Much esteemed Friend,—I have abundant cause to be more humbly thankful to the Father of Mercies, than any other of thy correspondents, not only for

innumerable favours heretofore received, among which the enjoyment of a degree of living union and sensible fellowship with the members of the church militant, is far from being the least in my view. Thy cordial brotherly salutation, of the 5th of Twelfth month last, which met me here under an exercise of both faith and patience, is an occasion of renewed gratitude. Thy several kind and brotherly queries, were replied to by the silent tear, which again flows on taking up my pen. Often has this been my experience, in looking towards thee and thine, with some other dear Friends in our native city of Philadelphia,—where may the presence of Him, who so marvellously sustained us through a fight of afflictions that are past, be mercifully witnessed to preside in meetings, families, and the minds of individuals. By His own saving power, [may he] keep and preserve my soul with yours, in a state of humility, watchfulness, and dedication to the end of the painful race. . . . [I] have had the opportunity of frequently visiting our aged valued Friend, Thomas Ross, who is drawing gradually to 'the house appointed for all living,' with an unshaken evidence, which he often expresses, that 'there is a place of rest prepared for him.' He was much revived by thy letter to him, and often mentions great nearness to Friends in Philadelphia. . . .

"I observe with concern that bodily weakness is thy attendant; it has often been so, and it has not checked thy best and most worthy pursuits. Let us then, dear Henry, take courage in hope, 'that all things shall work together for good,' as we retain our integrity, and follow on to know his blessed will concerning us, whose will is the sanctification of the obedient mind. My pen can do but little towards setting forth the excellency of his loving-kindness, but my soul even now worships with prostration, and craves ability acceptably to adore his unspeakable, unmerited, and matchless mercy and goodness me-ward; [in] that he should at all condescend to look towards, to notice, strengthen, and engage one of the least in the family to proclaim his goodness, and call unto others to come taste and see for themselves that he is good.

"I am pleased with thy account of the Friends from home; may they be furnished with divine strength and wisdom proportionable to their needs. That dear N. W. is so favoured is comfortable. The situation thou describes dear S. Emlen in, was much his when in Ireland. We often mingled our tears. I had a hope he would get safe home, but I regretted his hasty escape. . . .

"If no engagement at York prevents, [I] hope in a week or two to move towards Cheshire, where [I] may be detained, probably, till the next Yearly Meeting. After which, whether I may be favoured with leave to return home, or not, some of our number I expect will. I remain a poor, weak-sighted creature, and George Dillwyn says, *it is best not to strain our sight in the dark*. I crave that I may be kept in that resignation in which I left my native land; with an attentive ear, that when the sound of the trumpet is *return*, it may with the same certainty and confidence be followed, as when the command was heard to *go forth*. The continued feeling of unprofitable servant, so accompanies all my movements that I am at times ready to fear on my own account. My fellow-servants, I am sensible, are greatly favoured in their steppings. All of them, I believe, are well, and in acceptance and love amongst Friends. Thou may tell dear Nicholas Wain and Robert Valentine, that their labours will long be remembered by many. . . .

"With the salutation of love I can feelingly subscribe myself thy sincere and obliged, though poor friend,

R. JONES.

(To be continued.)

WIGTON SCHOOL.

THE General Meeting was held at Wigton, at four o'clock on the afternoon of the 28th of Sixth month, 1849. It was pretty well attended, though not so numerous as on some former occasions—principally owing to the very limited number of Friends from a distance who were present. As soon as the names of the representatives were called over, a report from the School Committee was produced and read. It expressed thankfulness that, during the past year, the children and family had enjoyed almost uninterrupted good health; that the manner in which the institution was conducted was very satisfactory; that due attention was paid to order, cleanliness, and economy, in the domestic department; and that the several officers attended to their duties with credit to themselves, and to the approbation of the committee.

Regret was expressed, that a suitable teacher on the girls' side had not yet been met with; but the present temporary arrangement was stated to be such, as to induce the committee to believe that no want of efficiency was evinced in that department.

Regret was also expressed that, owing to circumstances not connected with the school, the institution was likely to lose the services of the present housekeeper, who has always given great satisfaction in the discharge of her very important duties; and the report concluded by enumerating the legacies and donations received during the year, and other financial matters.

There was not in the report much to call forth remark in the meeting. The annual appointments were gone through; and the men and women Friends separated, and appointed the examining committees.

The committees met at eight o'clock next morning. The examination of the Boys was, upon the whole, satisfactory; yet it was thought the children were not so far advanced in their studies as on some former occasions. This, however, was mainly accounted for from the fact, that many of them had been but a very short time at the school, and also from several of them being of a class who receive little or no education previous to their being placed at such institutions.

The report from the Examining Committee of women Friends was a very favourable one; the progress of the Girls in the different branches of their education was stated as being very satisfactory. The scriptural examination of both Boys and Girls was of a most interesting character; they evinced a very correct knowledge of the historical part of both the Old and New Testament; and illustrated the views of our Society, in many particulars, by repeating a number of passages bearing upon the subject. The children prove, by their orderly and becoming demeanour, the care and diligence of their teachers in their moral, and, to some extent, religious training.

The committee appointed to inspect the Housekeeping department also reported very favourably, and quite bore out the School Committee's statement, that the establishment is conducted in a cleanly, orderly, and economical manner.

The General Meeting, after receiving these reports and recording them, then separated.

ACKWORTH SCHOOL.

GENERAL MEETING AND VACATION.

THIS Annual Meeting, so interesting to many Friends, was held, according to the new arrangement, on the first 4th and 5th days of the present month. Formerly the time fixed was the last 4th day in the month; but, since the introduction of a vacation, it has been altered to meet the convenience of families who may have some of their children at other schools, where the vacations commence still earlier.

The attendance of the General Meeting was very large,—the ample accommodations of the new meeting house being only just sufficient to seat the company. As usual, the members of the committee were sitting for the transaction of business, on Third day; and in the afternoon and evening, conveyances were pouring in from all the railway stations, till dark. A large proportion of the company consisted of young persons, who feel a peculiar interest in visiting the scenes of their early years, recalling the studies and incidents of school, and, perhaps, meeting again the comrades of their youthful sports. Among this class of visitors, there seemed a remarkable degree of good feeling and satisfaction with the improvements of the last two years.

After the meeting for worship, the men and women Friends separated to form committees for examining the Boys and Girls in their learning.

The first class in each of the three Girls' Schools were examined by separate sub-committees, whose reports expressed considerable satisfaction with the attainments of the pupils. On Fifth-day morning, the Girls generally were examined in their knowledge of the scriptures, by JOHN YEARDLEY. This part of the examination took place in the reading-room, and appeared to give very great satisfaction.

In the examination of the Boys, the arrangements were much more complex, and the time allowed appears much too short for the amount of work attempted. On Fourth-day afternoon, six sub-committees were engaged in examining nine classes—viz., the five junior classes, arranged in two companies; and four classes of the more advanced scholars, in the school-rooms of their respective teachers.

Fifth-day morning, before breakfast, an hour was devoted in each of the above upper classes, to a scriptural examination; a special deputation being, at the same time, engaged in examining the 10th class in their knowledge of Latin. The forenoon, from nine to twelve, was allotted to a minute examination of the 10th class, consisting of 21 of the highest boys,—about two-thirds of whom are leaving school.

The reports on the various classes of Boys were generally encouraging. While great satisfaction was expressed with the progress of the Boys in Latin, a strong opinion was expressed in the General Meeting, by SAMUEL GURNEY, JOHN YEARDLEY, JOHN ALCARD, and others, that it was exceedingly desirable to teach the rudiments of French and German, either in the place of Latin, or in addition to it. This topic called forth considerable discussion, and the subject is referred.

The examination of the tenth class of Boys was conducted in the meeting-house, and was attended by Friends generally; the other sub-committees having finished their labours. A printed paper of questions for this class was distributed to all who came, to which the boys read answers previously prepared. These answers had been written in school, but without reference to any books, maps, or tables; and without the use of slates or other convenience for memorandums. The general impression from this examination was very flattering.

The state of the house and the general aspect of the school appeared to give unusual satisfaction:—130 children were reported to be waiting for admission.

It was concluded to confirm the appointment of the General Meeting for the first Fourth day in the 7th month, and to arrange for a vacation of four weeks annually. The great advantage derived from the vacation, in connection with an increase of teachers and other altered arrangements, was thought to be strikingly evinced in the improved state of the school; and most Friends appeared to leave Ackworth with a confirmed opinion of the value of the institution, and its important influence on the Society at large.

One week after the General Meeting, on Sixth day the 13th, all the scholars left for the vacation.—Every arrangement having been made some time previous with the various railways, the children rose at half-past five. We cannot say at what time they awoke from sleep, for youthful hearts are strongly moved on occasions like these. An early breakfast being dispatched, the south party of 120 went off in high spirits in three tilted waggons, accompanied by a number of their teachers. All their comrades were drawn up, with many other spectators, to see them off, and the scene was a very animated one; though not free from the pangs and regrets of parting with beloved companions. This division conveyed (by the Midland railway) all the Sheffield, Derbyshire, and Nottinghamshire, Birmingham, Worcestershire, and Bristol, Bedfordshire, London, and south children generally—including two for the island of Guernsey.

The next division, in similar manner, joined the Yorkshire and Lancashire Railway, at Featherstone, two miles from Ackworth—carrying all the West Yorkshire children, and those for Manchester, Cheshire, Liverpool, Mountmelick, &c., Preston, Lancaster, and Penrith.

The last great division, for the north, met the York and Leeds trains at Castleford, and proceeded to York and the North Riding, Durham, &c., as far as Newcastle-upon-Tyne. In this way, before eleven o'clock in the forenoon, the school premises were cleared of pupils and teachers,—solitude and silence succeeded to the sound of many happy voices, and of children at play, and the holiday month was begun.

We hope and believe it will be one of innocent enjoyment,—that the school will re-assemble as before, punctually and cheerfully,—and that both teachers and scholars will come prepared for another year's united labour in the work of mental improvement and rightly-directed training for the active scenes of life, as well as for the solemn duty of preparation for a world to come.

N.

THIRTY-NINTH ANNUAL REPORT OF THE STATE OF THE RETREAT,

AN INSTITUTION AT BLOOMFIELD, NEAR DUBLIN, FOR PERSONS AFFLICTED WITH DISORDERS OF THE MIND.

The following is a statement of the patients under treatment during the year ended 31st of Third Month, last:—

	Men.	Women.	Total.
In the House, 31st of Third Month, 1848,	9	13	22
Admitted during the year,	3	3	6

	Men.	Women.	
Removed cured,	0	2	
Much improved,	0	1	
To other asylums,	2	0	
Died,	1	0	
	—	3	3 6

In the House, 31st of Third Month, 1849,	9	13	22
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From the above figures it will be observed that the state of the institution, as to its number of patients, is the same as it was twelve months ago. Of those admitted during the year, it may be stated that one was removed "cured," after a few months' residence; two are so far recovered as to be nearly fit to resume their accustomed avocations in social life; and one is an elderly person whose insanity is of long standing. Of the other two cases, one, though improved since his admission, does not give any sanguine expectation of complete recovery; the other, a young man about thirty-two years of age, resident about five months in the institution, was removed by death after a few days' illness.

Of those removed, who were in the institution at last report, one left in Fifth Month completely cured, having been resident about two months; and one has returned to her friends, so far restored as to participate in the enjoyment of domestic life. Those removed to other asylums were cases admitting little or no expectation of recovery, and it is believed their removal was solely on the ground of economy. Some of the cases of longer standing are rather more hopeful than might have been expected some time ago; but the majority are to all appearance of such confirmed character, as to preclude the hope of much, if any, decided improvement.

Thus it will appear, from a review of the cases under treatment during the past year, in connection with the results above stated, that there is ground to believe the establishment is maintained in a good degree of efficiency, and has a claim to be ranked among the best conducted asylums for the recovery of those afflicted with disorders of the mind. The Committee would, however, again urge the necessity of an early removal to the institution of those who may be afflicted with this painful malady, experience clearly showing that in such cases the probability of cure is greatly increased. The cases favourably reported above fully bear out this observation, as they are, with one exception, of recent affection.

In the course of the past year several considerable improvements have been effected on the premises, both externally and internally; the grounds have been newly laid out; a full supply of excellent water has been obtained by sinking a well; hot and cold baths have been erected; the economical arrangements of the domestic department are much improved; the personal comforts of the afflicted inmates increased; and a regular and varied supply of interesting and instructive reading provided for them, which they appear to appreciate, and which is attended with beneficial effects upon their minds; so that even those whose recovery is considered hopeless, have their mental condition so far modified by the endeavours used to alleviate the distressing circumstances under which they labour, as to be in the possession of many comforts.

The want of suitable premises and accommodation for a superior paying class of patients has been felt for some time; the Committee accordingly have lately concluded on making an addition of several commodious apartments to the present building; the work is considerably advanced, and when completed will afford ample accommodation and every requisite for those who have moved in more affluent circles.

Our friend Nathaniel Paseo, who for many years filled the office of superintendent, and his niece, Louisa Adamson, who acted for some time as matron, having vacated their situations in Seventh Month last, the Committee accepted a proposal from John Moss, of Sheffield, and Margaret his wife, to fill those offices, and it is hoped the services of these Friends will be valuable to the institution.

The accounts of the past year have been examined, and exhibit a small increase in the property of the establishment.

The usual annual report of the attending physician has been presented to the Committee; this document is comprehensive, having reference to all who are, or have been, patients at Bloomfield during the past twelve months; but it does not appear necessary to present any particular portions of it to the General Meeting at this time.

Signed on behalf of the Committee,
HENRY RUSSELL.

Bloomfield, near Dublin, 25th
of 4th Month, 1849.

TO OUR SUBSCRIBERS AND ADVERTISERS
IN LONDON AND VICINITY.

We have now the satisfaction to inform our metropolitan friends, that we have succeeded in obtaining what has long been represented, and appeared to us, a desideratum in connection with our Journal—a Publisher in London.

As will appear, accordingly, from the imprint of the present number,

THE BRITISH FRIEND

will, henceforward, be published in London, as early as in Glasgow, by

CHARLES GILPIN,

5, BISHOPSGATE STREET WITHOUT;

and, for the further convenience of our London connection, we may state, a Box will be kept at CHARLES GILPIN'S for the deposit of Advertisements, Subscriptions, &c. &c.

We may remark, that THE BRITISH FRIEND has hitherto been virtually as much metropolitan as provincial—it being uniformly in London, and in extensive circulation there, on the day of its date, the same as where it is printed. The arrangement, however, which we have now announced, will remove any shadow of objection on this score; and, we trust, be mutually serviceable to our supporters and to

Their obliged friends,

W. & R. SMEAL.

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THE BRITISH FRIEND.

GLASGOW, 7TH MONTH, 31ST, 1849.

NOTICES OF MINISTERS TRAVELLING.—JOSEPH BEVAN BRAITHWAITE has been liberated by Westminster Monthly Meeting, to visit, in the love of the Gospel, part of the Quarterly Meetings of Yorkshire and Westmoreland; but principally the Monthly Meetings of Knaresborough and Settle, Richmond and Sedberg, and the town of Leeds; and, as way may open, to

visit some of the Families of Friends; also to hold some Public meetings with those not professing with us.

Just as we had gone to press last month, information reached us that GROVER KEMP, of Brighton, had been liberated by his Monthly Meeting, to visit the Monthly Meetings of Longford, Ratcliffe and Barking, and Devonshire House; in the latter Meeting to sit with Friends in their Families; also to hold some meetings for worship, more especially with those engaged in the Docks, and on the banks of the Thames. He is, we learn, at present engaged in this service.

PRISCILLA GREEN, of Saffron Walden, and MARY MILLER, of Whitehaven, have, since the date of our last, been engaged in religious service within the limits of Sussex and Surrey Quarterly Meeting. When we last heard of them, they were visiting the Families of Friends at Brighton and Lewes; and they had a Public Meeting at the former place on the 1st instant.

RACHEL RICKMAN, of Wellingham, near Lewes, was liberated on the 20th instant, to visit the meetings composing the Quarterly Meetings of Derby and Notts, and Northampton and Bucks, with liberty to sit with Friends in their Families, and to take a few meetings in returning; and PRISCILLA RICKMAN was liberated for similar service in the first-named Quarterly Meeting, and to accompany her sister through the subsequent part of the visit.

SARAH ORD, of Preston, and JOHN P. MILNER, of Stockport, have been engaged, since our last, in visiting the meetings composing the General Meeting of Dorset and Hants; they visited those of our Society in the Channel Islands; and, at the date of our last advices, were engaged in taking some meetings in the Quarterly Meeting of Sussex and Surrey.

SAMUEL TREFFRY is still engaged in religious service, in Cornwall. RICHARD ESTERBROOK, of Liskeard, it will be remembered, was, some time ago, liberated to accompany him.

SUSAN HOWLAND was to have meetings at, and in the neighbourhood of, Berkhamstead, on the 29th instant.

MARY ANN BAYES, of Hertford, had also appointed a Public Meeting in the Town Hall, at St. Albans, for the same day.

NEW YORK YEARLY MEETING.—The following account was received too late for insertion last month.

The Yearly Meeting of New York convened on Second day morning, 5th Month, 28th; the Meeting of Ministers and Elders having been held the Seventh day preceding.

The number in attendance was considerably less than on similar occasions for several preceding years.

Several strangers were in attendance with minutes.

Epistles were received from all the other Yearly Meetings, including the larger division in New England. The general epistle from London was reprinted for distribution.

The reports from the Quarterly Meetings exhibited much deficiency in the various matters embraced by

the Queries; which was the occasion of much exercise and counsel, and resulted in a minute of advice to the subordinate meetings.

The report from the committee having in charge the Boarding-school at Nine Partners, evinced a satisfactory care in its oversight; but measures were adopted, looking to a material change in its mode of management.

At the close of one of the sittings, a minute of Dublin Yearly Meeting was read, which informed that that meeting had not appointed delegates to the Baltimore conference.

The Committee on the concern for ameliorating the condition of the Indians west of the Mississippi River, reported that they had not found the way open for active measures during the past year; but, upon their report, a concern arose in the meeting, which resulted in an effort to raise 500 dols. by voluntary subscription, which together with a little over 100 dols. now in the fund, was directed to be paid to the committee of Indiana Yearly Meeting engaged in this work. Before the meeting closed, it was understood the amount was likely to be raised.

The minutes of the Meeting for Sufferings were read, exhibiting the care of that body in the various matters that come under their supervision; but it did not appear that any prominent matter of general interest had engaged their deliberations during the year.

Answers to all the epistles we had received, were presented to the meeting on Sixth day morning, 6th Month 1st, and were read and approved; and the meeting having been throughout favoured with satisfactory unanimity in its deliberations, and with seasons when condescending Goodness looked down with pity and compassion on our weaknesses and infirmities, and held forth strong inducements to greater faithfulness and dedication; and having been at the close feelingly reminded of the uncertainty of all earthly prospects, particularly while the Almighty Ruler is visiting with the "pestilence that walketh in darkness, and the destruction that wasteth at noonday"—adjourned to meet again at the usual time next year, if consistent with the Divine will.—*Philadelphia Friend*.

NEW ENGLAND YEARLY MEETING (Larger Body).—The Meeting of Ministers and Elders convened on Seventh day, the 9th of 6th Month, at which a number of Friends from other Yearly Meetings were present. That meeting is stated to have been a humbling and baptizing season.

The Yearly Meeting commenced on Second day, the 11th of 6th Month, at 9 o'clock, A.M., when certificates or minutes for Ministers from other Yearly Meetings were produced.

Besides the general printed epistle from London, epistles in manuscript were received from London, Dublin, New York, Baltimore, North Carolina, and Indiana, which being read, a committee was separated to prepare essays in return to these acceptable communications.

In the afternoon, the circumstance of no epistle having been received from the Yearly Meetings of Philadelphia and Ohio was brought, in a feeling manner, before the view of the meeting. After a time of deliberation, in which, we are informed, that much brotherly regard for those meetings was manifested, a large committee was appointed to take the subject into their solid consideration, and if way should open, they were requested to prepare and produce to a future sitting, essays of epistles to those meetings.

Subsequently the clerk informed the meeting that he had received a communication from William Evans, addressed to him individually, requesting him to lay an accompanying document, from Philadelphia Yearly Meeting, before the meeting for which he acted as clerk. He also stated in answer to an inquiry from a Friend, that the document was not addressed to the Yearly Meeting in the usual manner. The document in question was on the table, subject to the direction of the meeting. A proposal was then made, that inasmuch as this paper was not addressed in the usual manner to the Yearly Meeting of New England, it should be referred for examination to a committee verbally appointed for that purpose. But after a time of deliberate consideration, the meeting united in referring it, without a minute, to the committee, which was previously appointed on the subject of the correspondence with Philadelphia and Ohio Yearly Meetings.

On Sixth day morning the committee on the correspondence with Philadelphia and Ohio Yearly Meetings, produced essays of epistles to both these bodies, which were approved and directed to be forwarded.

The same committee to whom the document from Philadelphia Yearly Meeting was referred, reported that they had solidly considered the subject; had heard the document read, and found that it was not addressed as communications from that meeting to theirs usually are; and that in its matter, it assumes to review the disciplinary proceedings of another Yearly Meeting, in no way amenable in this respect to any other body of Friends; a power they believe never before attempted to be exercised by one Yearly Meeting over another; and therefore it was their conclusion that it would be best the document should not be read in the Yearly Meeting. With this judgment there was an extensive expression of unity, and no opposition was made to it. The result was that no notice of it appears on the minutes, and we understand no reference is made to it in the epistle addressed to our Yearly Meeting. One of our correspondents expresses a belief that their meeting had greatly desired to act in the case with christian forbearance and courtesy. And another states, that after the case was resulted, a Friend informed the meeting, in a very feeling manner, that he thought it his place to say that the committee on the document had expressed much concern for the state of society, and a willingness on their part to submit to any humiliation in the case, which they could feel would aid the cause of Truth, but they did not apprehend any further notice of this document would have

that effect. This sentiment received a general response.

The meeting closed after the morning session on Sixth day, the 15th inst., under a thankful and solemnizing sense of divine favour.—*Friends' Review*.

NEW ENGLAND YEARLY MEETING.—The “smaller body” under this name commenced its sittings for discipline at Newport, Rhode Island, on Second-day, the 11th of 6th Month, the Meeting for Ministers and Elders having been held on the Seventh-day preceding, and Public Meetings on First-day. The number in attendance was thought to be quite as large as usual; among whom were several Friends from without the limits of the Yearly Meeting.

During the sitting on Second-day forenoon, the clerk informed that he had received a document from Philadelphia Yearly Meeting relative to the proceedings which led to the late separation in this Yearly Meeting, and that it was on the table, subject to the direction of the Meeting. A proposition was made to have it read, which being united with, it was read accordingly, and the disposition of it referred to a committee; which subsequently reported in favour of its being published, together with a minute which they had prepared to accompany it. The report was accepted, and the document referred to the Meeting for Sufferings for publication, at such time as they may think proper.

The state of the Society, as brought to view by the reading of the queries and answers, was such as to afford ground for hope that our testimonies are in a good degree maintained; yet it appeared that there was still some deficiency in these respects, which was the occasion of much pertinent counsel and exhortation to greater faithfulness and dedication, in the support of Truth's testimonies on the part of some, than the answers evinced.

The proceedings of the Meeting for Sufferings for the past year were read and approved, by which it appeared that *that* Meeting had continued to labour for the preservation and support of our various testimonies in their pristine purity; and that among other measures having this tendency, they had read and adopted the “Appeal for the ancient doctrines of Friends,” issued by Philadelphia Yearly Meeting, in 1847.

The committee appointed last year, on account of the omission of some of the eastern Quarters reporting to this Yearly Meeting, informed that way had not opened for labour in these meetings during the past year. The committee was released, and the subject referred by minute to the next Yearly Meeting.

Brief essays of epistles to the Yearly Meetings of Philadelphia and Ohio were prepared and adopted; and the document received from the former of those bodies, was directed to be transcribed and forwarded to the latter.

The “Appeal for the ancient doctrines of the religious Society of Friends,” put forth by Philadelphia

Yearly Meeting, in 1847, was read, and, being fully united with, was adopted without a dissenting voice.

The Meeting having concluded its business—which was transacted in much unity and harmony—was brought to a close under a solemn covering on Sixth-day, the 15th, about noon; having been favoured to experience, during its several sittings, the cementing influence of Heavenly love and goodness, to the con-
triting of many hearts.

We subjoin the following additional particulars, from the letter of a valued correspondent:—

“The Meeting was very satisfactory, and I believe I may safely say, a favoured one. I perceive by the last *British Friend*, that you have been pretty well informed as to the purport of the Philadelphia document, addressed to the *two* bodies claiming to be New England Yearly Meeting. The minute respecting it, above referred to, expresses satisfaction that Philadelphia Yearly Meeting has entered into the investigation, and that they have been favoured to come to a right conclusion in the premises—that we desire a re-union, if it can take place on right grounds—that we have carefully reviewed the course we have pursued, and cannot see how we could have done other than we did, rightly to sustain the Yearly Meeting, and the doctrines and discipline of the Society—that, in order for a re-union, there must be a return on the part of those who have departed in these respects, and thus become separated from their brethren; and that this return must be by repentance, and a full condemnation of the unsound doctrines which they have supported, as well as of their arbitrary and undisciplinary proceedings; and reference is made to the Philadelphia “Appeal,” as a satisfactory standard in regard to soundness in doctrine.”

In reference to the disposal of the document from Philadelphia Yearly Meeting, our correspondent observes:—

“Our discipline provides, that all papers coming before the Yearly Meeting, *except such as are from immediate correspondents*, be examined by a committee, before being read. Now, this document from Philadelphia Yearly Meeting, coming from an *immediate* correspondent, was *not* subject to such examination; yet this course was taken upon it by the other body. A committee was appointed without minute, in the early part of their meeting, to examine it and report; but it was subsequently referred to the committee on correspondence, who delayed reporting until the last sitting, and then reported against its being read! No minute was made either of the reference or of the report; and then they wrote an epistle to Philadelphia Yearly Meeting, in which they make *no allusion whatever to the document!*!”

FRIENDS' PROVIDENT INSTITUTION.—The Annual Meeting of this Institution was held at Ackworth on the 4th of 7th Month, Samuel Gurney in the chair.

The Report (a copy of which appears in our advertising columns) was read by the Secretary, and was received with expressions of much satisfaction at the prosperous condition of the Society.

In the course of the short discussion which ensued, it was observed, that the object of this Institution is far removed from the encouragement of a money-getting spirit (this, indeed, is evinced by the fact of its maximum amount of assurance being limited to

£2000): but that its tendency is to promote a laudable desire to provide for the wants of a surviving family in case of the early removal of its head: and that parties who have effected assurances on their lives are often relieved from an amount of anxiety, on a bed of sickness, which a consciousness of having omitted to make such a provision has no doubt, in many other cases, made a heavy burden.

It will be observed from the Report, that the sum of £91,000 has already been paid, or accrued to the representatives of deceased members; and that the amount actually assured on Policies now in existence, is upwards of *one million* sterling.

THE YEARLY EPISTLE.—In reference to this document, we threw out, in our last, a hint as to having it printed in the *Traet* form, to ensure that extended publicity which its valuable contents so well deserve. Very soon afterwards we learned, that our friend, CHARLES GILPIN, of London, has been for some years in the habit of issuing such an edition; and WILLIAM IRWIN, of Manchester, we observe, announces another at so low a rate as 30s. a thousand!

We do not know if we are indebted to this instrumentality for what has appeared to us the increased notice which the Epistle has received, from both the metropolitan and provincial press; but it seems to have been quoted by some where we do not remember before to have seen it. It strikes us too, as somewhat remarkable, as it can scarcely have been by any concert, that in several instances the portions extracted from the Epistle should be the same,—that on extravagance in “the furniture of our houses, and our general manner of living;” and on the amount of the sufferings of Friends.

The remarks accompanying the extract in one of the papers, which we have seen, are so admonitory and instructive, that we subjoin and commend them to the attention of those to whom they apply:—

“**THE SOCIETY OF FRIENDS.**—The Yearly Epistle of this Society, in addition to a series of religious counsels, addresses some admonitions to the Friends on the subject of extravagance in dress and furniture which might, with great advantage, be extended far beyond the limits of the Society. The Society says:—‘We have often had to remind our friends of the duties of plainness and moderation in reference to dress. Without any diminution of interest on this point, we feel it right at the present time to advert more particularly to these duties with relation to the furniture of our houses, and our general manner of living. We are apprehensive that a degree of display, of luxury, and of self-indulgence, has crept in among us, tending not only to gratify the vain mind, but more or less to benumb the spiritual faculties; and the effect is often not less injurious upon the children of those who, in these particulars, are departing from our testimonies. We fear that some, who are in moderate and even in limited circumstances, being led away by a desire to imitate those whose means are more ample, have been induced to set out in life on a scale of expenditure unsuited to their income, and have thereby been led into a course which has ended in ruin.

. . . We feel, at the same time, a concern that,

whilst restrained from a vain, a self-indulgent, or an imprudent expenditure on themselves or their families, our dear friends may be preserved from parsimony and the snare of accumulating property, to their own and children’s hurt. Rather let them regard the larger means which the self-restraint we have recommended would leave at their disposal, as adding to their stewardship for the alleviation of poverty and wretchedness, and for the good of their neighbour.’

“There is great impressiveness in the admonitions which the yearly meeting of the Friends thus addresses to the members of the Society. It is a fact frequently remarked upon in recent agitations of a philanthropic and liberal character, that the general adhesion of the Society of Friends to a cause is one of the brightest omens of ultimate success. And one cannot read this yearly epistle without perceiving why it is so. The testimony which the Friends bear in so many ways to the cause of truth, as they regard it, involves such an amount of self-denial that it tends to keep their numbers small. Many of the descendants of Friends fall away from their Society, preferring the easier and more fashionable paths through life which the world offers to them. But those who remain are the men of high principle, of habitual self-denial, of firm resolution, who are perpetually compelled to justify their peculiarities to themselves and to others by a reference to first principles. A select and united band of such men necessarily exert great moral influence in whatever direction they apply their strength; and, therefore, it is, that whether to the cause of freedom abroad or at home, to political, social, moral, or intellectual improvement, these men devote themselves, their adhesion is welcomed as a pledge of unwearied perseverance and of final triumph. This yearly epistle refers as usual to ‘the sufferings of our members in support of our testimony against ecclesiastical demands.’ The amount reported, including the costs and charges of distraint, is upwards of £10,000. This striking record is made with the following remark:—

“‘We feel the value of this our ancient testimony to the freeness of Gospel ministry, and to the supremacy of Christ in his Church; and we afresh desire that all our dear friends may be concerned to uphold it in integrity, consistency, and faithfulness, yet with all Christian meekness.’”—*Sheffield Independent*.

BARCLAY’S APOLOGY AGAIN.—We observe, with satisfaction, that one of our Philadelphia contemporaries, the “*Friends’ Review*,” entertains sentiments very much in unison with those we have felt it our duty to express in reference to the republication of this valuable work, and in condemnation of the views so strangely put forth by the Author of the “Reasons” against that measure. We have pleasure, therefore, in quoting the article from the *Review*, as follows:—

It appears from our European correspondence, and a notice in *The British Friend* of last month, that the Meeting for Sufferings of London Yearly Meeting have recently procured the publication of a cheap edition* of that valuable work; and that a writer claiming the character of a member with us, has issued a pamphlet entitled “Reasons for objecting to the republication and circulation of Barclay’s Apology, addressed to the Society of Friends, by one of its members.”

The publication in a cheaper form than ordinary, by direction of the Meeting for Sufferings, may be fairly considered as evidence, if evidence was wanting, that our Friends in England still hold the exposition of

* The price is understood to be two shillings sterling.

Robert Barclay in the same estimation in which it has always been held from its first appearance. The author of the objections, it appears, has not affixed his name to his production,* yet it is intimated that the name is no secret. It is not known that any copies of this pamphlet have made their appearance on this side of the ocean; and we may hope, that unless the arguments or "Reasons" assigned should be found sufficiently plausible to merit a reply, the work may be allowed to sink quietly into oblivion in the land of its nativity. As the writer of this article has neither seen, nor desired to see, the pamphlet in question, and consequently knows little respecting it, beyond what may be inferred from the title, it would be futile in him to attempt a discussion of its merits or demerits. But of one thing he may, with others, rest satisfied. The Apology of Barclay has been always acknowledged as a standard exposition of our doctrines; it is therefore now too late for any one, professing the principles of Quakerism, to undertake to deny it. If a person belonging to our society should soberly embrace a set of doctrinal opinions irreconcilable with those advanced and maintained in the Apology, we have no inquisitorial power, except calm expostulation, for the reclamation of seceders. But such person ought in candour and honesty to abandon the profession. The Society of Friends was made up, in the beginning, chiefly by persons who had been educated in different professions and modes of worship, from which they withdrew upon embracing the doctrines proclaimed by George Fox and his fellow-labourers; and the same liberty remains to the various professors of the present day, not excepting our own. It is indeed of incalculable importance that we should be fully persuaded in our own minds of the truth of the religion to which we adhere. But on these subjects every man must judge for himself. Still nothing is clearer than that when a religious society has become united and organized upon any great principles, the members are bound to those principles as long as they adhere to the society; and if they find the principles such as they can no longer conscientiously acknowledge, candour demands that they should relinquish the profession. If the writer of the pamphlet is known, and is actually a member, it will belong to Friends among whom he is located, to judge whether he has rendered himself amenable to the discipline; and if he has, we may hope the necessary care will be extended.

Besides the absurdity of a professed adherent to our Society undertaking to overturn the ancient and long established doctrines of Friends, it may be justly remarked that the principles laid down in the Apology have stood the test of the severest scrutiny which men of acknowledged talents of the highest order, and who were not of the same religious persuasion with the writer, have ever been able to apply to them. They have been found impregnable to the assaults of learning and ingenuity. We may therefore reasonably conclude that the writer of the "Reasons" has come too late with his discoveries. The questions which, we must suppose from his title, he has undertaken to elucidate, are already settled. At all events, it is quite too late to offer as an exposition of *Quakerism*, a system of doctrines essentially different from those advocated by the Apologist. The Apology is unquestionably a faithful exhibition of primitive Quakerism; and whatever expansion the ancient principles of the society may receive, we are never to forget the distinction between the development of a principle and a

radical change. Our views may be enlarged and enlightened, while our fundamental principles remain unchanged. But if we abandon the great principles and doctrines of Robert Barclay and the primitive Friends, we cease to be parts of the primitive society, and ought in candour to assume a new appellation.

THE PEACE CONGRESS AT PARIS.—The friends of the Peace movement are prosecuting, with great vigour, their preparations for the Congress; which is to be held in Paris, commencing on the 22nd of the 8th Month. They have been undeterred alike by the political and military convulsions of the Continent, and the unswerving confidence which they have displayed amid such apparently adverse circumstances, has had its effect in securing for the movement a large and increasing measure of public respect and support. They have secured the adhesion of many influential men, not only in this country, but also in France, America, and Belgium; in each of which countries Committees have been appointed, who are working actively with the London Committee.

The Committee at Paris comprises, among other distinguished Frenchmen, the following names:—M. DE LAMARTINE; MARQUIS DE ROCHEFOUCAULD; M. EMILE DE GIRARDIN, editor of "La Presse;" M. JOSEPH GARNIER, M. GUILLAUMIN, editors of the "Journal des Economistes;" M. DUVEYRIER, editor of "Le Credit;" M. HORACE SAY; M. CHEVALIER; M. FRANCISQUE BOUVET, member of the Assembly. The French Government have expressed their entire approval of the objects of the Congress, and have accorded a full authorization for its being held in Paris.

RICHARD COBDEN, and several other members of Parliament, have announced their intention of attending the Congress; and a large number of names has been received, of individuals from various parts of the country, who will constitute the English Delegation.

The American people have evinced their warm sympathy in the movement, by sending over a powerful Deputation, headed by JOSHUA GIDDINGS, who is honourably distinguished as the father of the House of Representatives. The fact of nearly one hundred men coming from the other side of the Atlantic, to unite in efforts for the establishment of a system of permanent Peace, will produce a powerful effect upon the public mind throughout Europe.

The English and American Delegation will be conveyed from London to Paris, on the 21st of next month, and the Committee have made such arrangements that the charge to each Delegate will not exceed £6 10s. for first class, and £5 10s. for second class, which includes all travelling expences to and fro between London and Paris, and hôtel accomodation for one week.

As the efficiency of the arrangements for the comfort as well as the conveniency of the company, both on the journey and at Paris, will much depend on the Committee having timely notice of the number they will have to provide for, it is important that every person intending to go should inform the Committee forthwith.

The following is the programme of the arrangements, as far as they can at present be fixed:—

* The authorship is attributed, whether correctly or not, to Dr. Ash, who, several years ago, wrote an essay on christian doctrine, which gave just cause for dissatisfaction, and was not much circulated. It is devoutly to be hoped, that the recent work may be confined within as narrow limits.

The Delegates and Visitors will assemble in London, on 2nd day, the 20th of 8th month, and a Meeting is intended to be held that evening, (of which particulars will be given hereafter,) to afford an opportunity for mutual introductions, and to announce the regulations for the journey.

The party will leave the London Bridge Station early on 3rd day morning, the 21st, by special train, and expect to reach Paris the same evening, *via* Folkestone and Boulogne.

The business of the Congress will probably occupy the remaining four days of the week, and it is intended to close the demonstration by a *Soirée*, on the evening of 2nd day, the 27th.

The party will return to London on the morning of 3rd day, the 28th; but arrangements will be made for such friends as may desire to remain longer in Paris, to return by the same line on any day within three weeks; namely, to 2nd day, the 10th of 9th Month.

Arrangements will be made by the Committee to secure proper passports for the whole party.

The Secretaries of the Peace Congress Committee, ELIHU BURRITT and HENRY RICHARD, have been in Paris during the last three weeks, making the necessary preliminary arrangements. The following communications received from them will, we think, be interesting to all our readers; as indicating the spirit in which they have been received, and the favourable feeling evinced by the leading minds of France towards the peace movement. We are permitted to quote from a letter addressed by Henry Richard to the Committee:—

“On Friday last we sent a note to M. de Tocqueville, minister of Foreign Affairs, asking permission to wait upon him, to explain the nature and object of our mission. A reply came on Saturday, appointing eleven o'clock the following morning for receiving us. We were received by M. de Tocqueville with the utmost courtesey, and as he understands English perfectly, we have the advantage of communicating our views to him direct, without an interpreter. He listened with great attention to a somewhat lengthened statement, which we gave, of the history and character of the movement. After which, he said,—‘As to the object of your meeting, let me assure you that there is in France, with the exception of a small fraction, but one voice on the great question of peace; but one feeling, and that in its favour. He was delighted to hear what we said of the sentiments of the people of England towards France, that it served to confirm and strengthen his own convictions; and he was glad to say, a reciprocal sentiment existed among the French people; that it was wrong to regard the French as a people as being anxious for foreign war. The peasants desired to remain in their villages, and at their firesides; and the best proof of the absence of a military spirit may be found in the fact, that after the expiration of the term of conscription service, it is very difficult, notwithstanding the advantages offered, to secure any re-engagements of soldiers: they displayed courage and animation enough during a campaign, but they were all anxious to return to cultivate their little farms, as soon as the time expired. He stated some striking facts to confirm this in regard to even the officers of the African army.’ When we named to him some of the men who had given their adhesion to the movement, he expressed himself gratified at the success we had obtained: ‘Those men were all men whose intelligence and character were guarantees of a favourable impression on the public mind. For himself,’ he added, ‘he was entirely favourable to the meeting, and would himself speak to the minister of the interior in regard to it, and see that the proper arrangements were made.’”

A correspondent, writing respecting the Congress, has the following sensible observations:—

“I am probably not alone in feeling, that great prudence will be required to prevent its assuming too much of a political aspect. But still I see no reason why we should decline altogether to work with politicians, on political grounds. Slavery was finally abolished by politicians; and so, probably, will the war *system* be: but I hope we shall ever bear in mind, that the *strength* of the peace advocates lies in the strength of their *principle*.

Another says:—

“I am not surprised to hear of increasing interest in the approaching Congress. My faith is strong that it will be a mighty demonstration—something that will shake the public opinion of the world. Every step we take we seem to gather strength; and it is not a little remarkable to observe how great difficulties, which to some minds seemed to present insurmountable obstacles, have, one after another, yielded; and left us free to pursue our course. * * * We shall have some sterling and eloquent men from America; that is quite clear.”

Our views regarding the line of conduct which *Friends* should observe, who may feel it their duty to attend the Congress, are very much in unison with those of one who was a Delegate to the Meeting at Brussels, whose letter will be found in another column; and in conclusion, we cordially concur in the following remarks of the Peace Congress Committee, in their circular of the 26th ult.:—

“The Committee cannot refrain from expressing the hope, that all those who may visit Paris on this great occasion, will bear in mind that their deportment will very materially influence the opinion formed of the cause of Peace by the French and other inhabitants of the continent. The importance, at this juncture, of a right impression is too evident to require a single comment; and the fervent desire of the Committee is, that the delegation may be so conducted that the visit to Paris shall, under the Divine blessing, stimulate the French to vie with us in spreading ‘Peace on earth, and good-will towards men.’”

LET the notion of religion be what it will, those that walk in the Truth, do, and will receive, the goodness of God when met together: it is such that take delight to come together on God’s account, and cannot cry, “My business, my business;” neither will they be hindered by it, for they know the great business is to increase their strength in the Truth.—*William Ellis*.

EVIL SPEAKING.—That you may not speak ill of any, do not delight to hear ill of them. Give no countenance to busybodies, who are running from house to house, and love to talk of other men’s faults. Those who delight to *hear* ill of others, will soon fall into the habit of *speaking* ill of them. When busybodies run out of matter of fact, they will soon resort to conjecture and idle stories, to please those who are fond of hearing others spoken against. Such characters are common nuisances, often destroying good neighbours and the fellowship of old friends. If we endeavour in good earnest to mind ourselves, we shall find work enough, and but little time to talk of others.

REAL ENJOYMENT.—It is the spirituality of religion that befriends enjoyment. Nothing yields us pleasure but in proportion as the heart is engaged in the pursuit. But it is good to draw *near* to God, then there is a sacred charm that keeps the thoughts from wandering.

Correspondence.

FIRST-DAY SCHOOLS.

To the EDITORS of THE BRITISH FRIEND.

RESPECTED FRIENDS,—Having observed at different times the interest you take in the subject of First-day Schools, I take the liberty of suggesting a little addition to the remarks you prefixed to an article in your number for Fourth Month, on the new School at Spitalfields.

It may be interesting to Friends to know, that previously to this valuable work being set on foot, a correspondence took place between the promoters of it in London, and the Committee of the Friends' First-day School Association, which sits at Bristol; and that the rules are taken principally from those which have been some years in use in the school at Bristol.

This Association is still, I believe, actively engaged in carrying out the objects of its formation as far as possible; viz., To diffuse information generally on the subject of First-day Schools, to establish regular intercourse among them, to increase the efficiency of existing Schools, and to encourage and assist in the formation of new ones.—Yours respectfully,

Ackworth, 27th of 7th Month, 1849. R. V.

THE PEACE CONVENTION AT PARIS.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—In the last number of your southern contemporary, is an epistle of friendly caution, intimating the need to be on the watch lest any *Friends* who shall attend the ensuing Peace Convention may, inadvertently, be led into practices not in accordance with our professed principles.

As one who attended the Congress at Brussels, I wish to express to your readers my concurrence in the views of the writer; and in the propriety of placing them prominently before Friends, on the eve of the proposed Conference at Paris.

The absolute unlawfulness of all war—the absolute inviolability of human life—the reverent acknowledgment that the taking of that life is the prerogative of Him who gave it, and of Him only, is assuredly not the least of all our testimonies. It is, however, only one of those standards which, as a Society, we have been privileged to uphold in the face of a warring and unbelieving world; and it behoves us to bear in mind that “the whole is greater than a part,” and to be carefully on our guard lest we pull down with one hand that which we are building with the other.

The great doctrine of the universal brotherhood of man, is, to my mind, a very precious doctrine; and to be favoured with an operative conviction of its preciousness is surely a great privilege: but let us by no means confound this with Christian brotherhood. We must treat an Indian, or a Jew, or a Heathen, or a Mahometan, as a brother; but we cannot hold Christian fellowship with them. And I hope that, in our intercourse with our more lively French brethren, we shall not lose sight of our testimony against Popery, any more than our testimony in favour of “plainness of speech, behaviour, and apparel.” Truth is truth in all latitudes; and these testimonies are as much despised in France as in England.

If I am not greatly mistaken, Protestants in general lose no little of their *protesting* power and influence in Papal countries, by visiting their splendid cathedrals and other places of worship out of curiosity. I have always been at a loss to comprehend the soundness of that logic which contends, or rather insinuates, that the visiting of these “curiosity shops” (the character in which most Protestants visit them) is consistent

with that protest which should be the feeling of all *Friends* at least who visit such places.

I might also refer to balls, concerts, soirees, music, and many other things in particular, as well as “all things in general;” but a word to the wise is sufficient; and I conclude with a quotation from our Book of Discipline:—“In these days of religious liberty, and in which our intercourse with those of other societies is widely different from that which obtained in the times of our pious predecessors, it becomes us to be especially careful that we do not in any way compromise our ancient principles and testimonies. We believe that it is equally incumbent on us, as on those who were made instrumental in the first gathering of our Society, to maintain those views and practices by which they were distinguished. And we feel desirous that both in the performance of our civil duties, and in associating for objects of benevolence, all our dear friends may be concerned not in any way to forfeit the character of consistency, but in all things to adorn the doctrine of God our Saviour. It is, we believe, alike important to our own benefit, and that of the universal Church of Christ, that we do not shrink from filling that station in it which Divine Wisdom has assigned us, but in singleness of heart give ourselves up to what it may be our individual duty to perform.”

With a confiding belief that these Peace Conventions will, under the Divine blessing, hasten forward the blissful period when the nations of the earth shall learn that, inasmuch as the great Governor of the universe is a Father to all, so is every man a brother to all.

I am, your assured friend,

ANOTHER WHO ATTENDED WITH SATISFACTION THE LAST PEACE CONVENTION.

14th of 7th Month, 1849.

P.S.—French tracts, suitable for distribution, may be had at the Friends' Tract Depository, 84, Houndsditch, London.

PRESENT POSITION OF THE PEACE QUESTION.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—In reviewing the present position of the Peace Question, a train of thought has been suggested to my mind, which, should you deem it to be at all likely to benefit the cause, you would much oblige by giving it publicity in the columns of your valuable journal.

By Richard Cobden's late motion, the friends of Peace may be said to have taken the field against their opponents; and, although apparently worsted, they have had every reason to congratulate themselves on the success of their first encounter. They are now sufficiently aware where the chief strength of their opponents is concentrated; and, in preparing for a second attack, they have but to consider how this formidable obstacle to the ultimate success of their scheme can best be vanquished. We have but to extend our line, and thus outflank our opponents!!!

The Friends of Peace have hitherto concentrated their efforts in exposing the fallacies of the war system to the public eye, and thus endeavouring to prevent men from becoming *soldiers*; they have still to sap the system which induces—nay, in some sort, compels—men to become *officers*, or *starve*. The feudal system still remains, as a vestige of the dark ages, and through its medium we derive many, if not most, of the officers of the army. Before we can succeed in abolishing the war system, we must extirpate this old root, from which so many of its saplings spring.

From the working of the *Entail and Primogeniture Acts*, the younger sons of noblemen are, at their fathers' death, usually left almost penniless; and, from a very misconceived idea, they have been taught to prefer state pauperism to honest industry. The Legislature, too, from its very close relationship to those individuals who may be termed the martyrs of these unjust enactments, has always endeavoured to ameliorate the wrongs which they suffered, by appropriating to them the national funds, instead of by a most simple step curing the evil; by

which, however, their own pockets would have been at a discount.

It may be argued, that although any measure that would have for its object the repeal of the enactments just mentioned, might pass the House of Commons, it would inevitably be quashed in the House of Peers; but, I ask, would they, under existing circumstances, dare so to act—when a probability existed of military and naval appointments becoming a nonentity, and of really talented and business-like diplomatists being appointed to fill our foreign embassies? For undoubtedly, as soon as we cease to be in a position capable of intimidating foreign powers by a display of brute force, so soon will we be obliged to exchange title and rank for talent and address, in the persons of our ambassadors.

I have no doubt, but that the sentiments I have just expressed, will meet with much disapprobation from many, as their tendency will be to humble the aristocracy; but as in our present endeavours to inculcate peace upon men instead of war, we only try to generalize, not to overthrow; so it is in the present case. We wish that neighbouring nations should have the same amicable feeling towards each other, as inhabitants of neighbouring towns have; that all the inhabitants of each state should be equally subject, without exception, to its laws; that moral influence should, in every case, be substituted for physical force; and that the endeavour of states should be, to prevent crime, and reclaim offenders, and not to punish and hang culprits.

In throwing these views before the friends of peace, which seem to be somewhat novel, I feel that I have but very imperfectly handled the subject; but I shall rest quite satisfied, if so bare an expression of my thoughts should at all contribute to the furtherance of the great cause of "*Peace on earth and good will to men.*"

I am, your sincere friend,

W. A. P.

7th Month, 1849.

FREE LABOUR COTTON.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—Having noticed the observations of our friend, Samuel Bowley, at the Free Produce Meeting, held in London in Fifth month last, in which he quoted an opinion expressed in the "*Gardener's Chronicle*," that the climate of India is unfitted for the growth of cotton, I have thought that, although his remarks were partially replied to by George Richardson and George William Alexander, a few additional facts confirmatory of their statements might not be wholly useless, especially at a time when the disuse of the products of slave labour is claiming the attention of so many persons.

I have before me a map of our possessions in the East Indies, on which the localities best adapted for the growth of the several varieties of American cotton are designated. From this it appears, that the Upland Georgia and New Orleans have not flourished to the south of Calcutta, but have thriven well in the districts of Calcutta, Delhi, and Allahabad; that the Egyptian flourishes well in Saperam and Burdwan; the Sea Island in the Sunderbunds, Vizagapatam, and Singapore; the Pernambuco in Kuttaek, Moelmein, Tavoy, and Tanasserim; the Bourbon in Madras, Bangalore, Salem, Trichinopoly, Coimbatore, Madura, and Tinnevely; and lastly, the indigenous cotton grows in a soil which may be termed the great trap field of India, and which, from the several geological surveys that have been published, covers an area of 200,000 square miles; and with the exception of the mountains themselves, affords space for its cultivation sufficient to supply clothing for the whole human race! This cotton is stated by Major-General Briggs, for many years Governor of Candeish, and who has paid particular attention to the subject of cotton cultivation, to be that known to botanists as the *Gossypium herbaceum*, which seems to be the same as that of Africa and the south of Europe.

It has been stated that cotton has been spun in this country so fine that it required 330 hanks of it to make one pound in weight; and as each hank measured 880 yards, a pound of cotton so spun would extend 165 miles. The diameter of this thread, measured by a micrometer attached to a microscope, was found to be the four hundred and eightieth part of an inch. A single thread of fine cotton, however, spun by the fingers of the Hindoo in British India, when measured in the same way, was found to be, not the 480th part of an inch, but the *one-*

thousandth part of an inch in diameter; so that it required at least four such threads of hand-spun British India cotton twisted together, to make one thread equal in thickness to the finest machine-spun cotton in this country!

So much with respect to fineness. But the most important inquiry relates to the length of staple, the deficiency in which is the objection usually advanced against the cotton brought from our Eastern possessions; and it is in this particular alone that the Surat, or native Indian cotton, is inferior. It is highly appreciated for its fineness and strength, and if properly cleaned and carefully cultivated, must always bear a fair competition in the English market with the New Orleans and Upland Georgia, so largely grown in the southern States of America, and so extensively imported into this country. This may safely be inferred from the fact, that in length of staple it is very slightly inferior to these two kinds; whilst the superior fineness of the Sea Island cotton, combined with its length, which does not exceed the Egyptian, and is very little superior to the Pernambuco, gives to the former a specific extra value in the market, of from sixty to eighty per cent.

The relative length of staple, as shown by accurate measurements of twelve fibres of cotton of each sort, taken indiscriminately, is stated by General Briggs to be as follows:—The Egyptian is the longest; next the Sea Island, Pernambuco, Tavoy, Georgian, New Orleans, and, lastly, the Surat—between which and the Egyptian, there appears to be a difference of about one-fifth short of an inch.

Why is it, then, "that a cotton-growing country like India, a part of the British empire, whose fabrics surpass in fineness as well as in durability," (here our readers will remember the famed muslins of Dacca, that beautiful manufacture, absolutely unsurpassed, but now extinct,) "those of our own looms, is unequal to the supply of the raw material to England, in sufficient quantity to meet all its demands? Is it that the free labour of India is more expensive than the slave labour of America? Not at all. For, while the unwilling American slave, who has to be watched and driven to work, costs his owner eighteen pence a-day, the services of an intelligent, active free-man in India, are to be had at from twopence to threepence a-day, throughout the whole country! Is it that the land of India, however fertile it be, is already so occupied by other more profitable products, that none is left for the grower of cotton? Not so. On the contrary, it is computed that about one-half of the land, of all sorts fit for cultivation, is lying neglected, overgrown with forests, and inhabited only by wild beasts. It is neither, then, the absence of waste lands, nor of a willing and active population, nor the price of labour, nor the unsuitable nature of the soil, nor the climate, that prevents cotton being grown in sufficient quantity for our own use,—when, if proper encouragement were given to the cultivator, it might supply the wants of the whole world."

There are obstacles, now happily in process of removal, such as the want of roads and of machines the best adapted to the cleaning of cotton, &c. With respect to the first of these an important step has been taken by the Rajah of Cochin, who has made an excellent road fifty miles long, by means of which the large and fertile province of Coimbatore is furnished with access to a convenient port on the western coast of India; and all that now remains to be done, in order that the export of excellent cotton may commence and increase to an almost indefinite extent, is, that the East India Company should permit its growth throughout their adjacent populous and fertile territories, on the same footing of freedom from tax and duty as cotton grown in the United States of America.

But this brings us to the main obstacle which prevents the supply of our markets with cotton, the free-grown produce of our own possessions, and renders the Lancashire manufacturer hazardously dependent upon a single market for the supply of his material; perils the welfare of the most numerous and important body of our manufacturers and operatives, the prosperity of our commerce, and the stability of the public revenue; and, is it too much to add, since we have not only the opinion of the late far-seeing Clarkson, but, as we think, *facts* in support of the insertion, that but for the LAND TAX OF INDIA, and the fetters which are cast around every portion of the trade and commerce of India, slavery and the slave-trade would be profitless, and consequently must soon cease to be!

The subject of the land tax of British India would require more space for its discussion than the limits of a communication

like the present will allow. Many interesting and important treatises have been written upon it, shewing its disastrous consequences; and I can but desire a more extended knowledge of the question amongst the philanthropists, especially the anti-slavery portion of them, in this country. One or two authorities, however, shall be quoted to give some slight idea of the nature and effects of the system that is pursued.

In Guzerat, according to Warden, it appears that "746 pounds of clean cotton may be raised on seven acres of land, giving 106 lbs. per acre, that the land tax on the same is 56 rupees, or £5 12s., being 16s. per acre. The cotton, estimated at 2½d. per lb.—which is 40 per cent. more than its value at Dharwar—will sell for £1 1s., from which, if we deduct 16s., we have scarcely more than 25 per cent. of the sale produce to pay the expenses of cultivation and the return of interest on capital, while the government receives 75 per cent. of the whole produce as the tax."

"In Bellary, a land tax of 3s. 1½d. per acre, assuming the produce of cotton to be what the collector represented it to be, left only a balance of 7d. per acre, in a favourable season; and in the Kurpah district, where labour was dearer, a tax of 3s. 9d. per acre, according to the native reporter, caused a loss of 2s. per acre."*

A gentleman resident for some time in India, thus writes to the Manchester Chamber of Commerce:—"In support of my idea regarding irrigation, I would call your attention to the fact, that no good cotton from warm climates is imported into Great Britain, that has not been irrigated, as Egyptian cotton for instance, and in Peru, cotton could not be grown at all without artificial irrigation. Even in India many articles are irrigated, such as sugar, tobacco, and chilies. But I am informed, on undoubted authority, that all irrigated lands in India are doubly taxed: (sometimes trebly and quadruply,) so that supposing that, with the expenses of irrigation, three pounds of cotton could be grown for 4½d., the Honourable East India Company would take under such circumstances two pounds as their share, and consequently, the remaining one pound would cost the cultivator 4½d."

The late revenue commissioner at Bombay, — Williamson, without diminishing by one farthing the immediate revenue he had to collect from the land, but preparing a certain fund for its vast future increase, granted to the natives leases of waste land, free from tax for a few years, for the express purpose of cultivating upon it cotton and the Mauritius sugar cane. The last, to attain perfection, requires to be manured and irrigated, and consequently demands a considerable preliminary outlay. The natives joyfully accepted the leases, and set to work with the utmost alacrity and industry. What did the Directors of the East India Company do, on hearing of this wise and prudent measure? The official Gazette shall answer for them:—

"Bombay Government Gazette, June 20, 1838.

"The Honourable the Court of Directors having been pleased to disapprove of the notifications of the 24th February and 1st of August, 1835, and of the 1st and 17th of November, 1836, issued under the authority of Government by the revenue commissioner, granting certain exemptions from assessment (land tax) to land cultivated with cotton and the Mauritius sugar cane, and to direct that such notifications be immediately recalled, the right honourable the Governor is pleased hereby to cancel the said notifications from this date."

In conformity with this peremptory order, leases of waste land, granted nearly four years before, by the authority of the Governor in Council of Bombay, and upon the faith of which the lessees had borrowed and spent their all, were cancelled at a moment's warning, the lessees were turned out of possession without the smallest compensation or the least redress, and most of them, as well as the persons who had advanced money to them on the security of the government leases, ruined for the remainder of their lives.†

Let us, then, rejoice at the increased attention which is now given to the subject of abstinence from slave-grown products, and the encouragement of the products of free labour, in whatever portion of the habitable globe; but let the friends of the

slave never forget, that the question paramount to all others for them to solve is, "WHAT HINDERS THE GROWTH OF COTTON IN BRITISH INDIA?" This question was stated by "The Times" of May 12, 1847, to be "a national one;" but to him who looks upon the inhabitant of all climes as equally his brother, it must feel to be one of world-wide import.

Earnestly hoping that the day may speedily arrive, when this question will be searched into with an energy commensurate with its importance, I remain, yours truly,

7th Month, 24th, 1849.

E. P.

Reviews.

OCEAN PENNY POSTAGE: Its Necessity shown, and its Feasibility demonstrated. By ELIUS BURRITT. 8s. per 100; or 2d each.

THIS lively and interesting tract is just to hand, and a word in its behalf we must say. We were among those who were privileged to hear the bulk of it *spoken*, at the Annual Meeting of the Universal Brotherhood League, during the time of our late Yearly Meeting in London; and we feel assured we speak the sentiment of all who heard it, that it was indeed one of the most remarkable speeches we ever listened to. A copious extract we had intended to give, along with the speech, on the same occasion, of EDWARD MIAL, but it is unavoidably left out.

We most cordially wish, for the sake of the philanthropic object—and *who* does not wish well to it?—that this tract may have an extensive circulation.

THE LIFE AND CORRESPONDENCE OF WILLIAM AND ALICE ELLIS, OF AIRTON. By JAMES BACKHOUSE.

The memory of the just is blessed, Pr. x. 7.

London, CHARLES GILPIN; York, JOHN L. LINNEY. Pp. 298.

WE very much regret that, owing to the lateness of the receipt of this instructive and interesting volume, we have not been able to do more than cursorily to look into its pages. The Editor, we think, has done good service in the outbringing of the work; and the contents bear evidence of the great pains he has bestowed in its preparation.

William Ellis and wife appear to have been truly devoted and exemplary Friends in their day; and the volume is greatly heightened in interest, by the many brief biographical notices of those who were contemporaries with them. The reading of these has felt very reviving: bringing again before us the names and characters of many worthies, narratives of whose lives we had perused in years that are over and gone.

The letters of William Ellis contain but little in the way of doctrinal disquisition, but are remarkably rich in Christian counsel and exhortation; hence, we believe they will be read with acceptance and profit by many. We therefore commend them to the notice of Friends, trusting they may obtain that extended circulation which their excellence deserves.

The appendix, containing the history of the first gathering of Friends in Settle Monthly Meeting, will be found nearly word for word, in the first volume of *The British Friend*, page 46; with subsequent notices at page 75 and 106.

The list of *errata*, following the preface, should have contained the correction of an error at page 103, line 11 from the bottom; where the word *to*, should read *against*. This, of course, will claim attention, should another edition be called for.

* It ought to be borne in mind, that we must not judge of the tax by its specific amount, but by the proportion it bears to the value of the produce raised.

† See "Free Trade and the Cotton Question, with reference to India," by F. C. Brown.

THE PEOPLE'S DICTIONARY OF THE BIBLE.

London: SIMPKIN, MARSHALL, & Co. Manchester: AINSWORTH. Glasgow: CHAMBERS. Dublin: M'GLASHAN. New York: WILEY & PUTNAM. Boston, U.S.: CROSBY & NICHOLLS. 2 vols. 8vo. 1848.

Our sense of the value of this work, we can truly say, has increased as we have advanced in the perusal; and though we are far indeed from such an acquaintance with its voluminous contents—extending to between 1200 and 1300 pages—as to justify pronouncing any very decided opinion, we have yet been so much gratified with the author's sentiments, so far as we have gone, and so instructed with the information derived from his pages, that we have felt anxious to bring the work as early as possible before the view of our readers. For commentaries, in general, we have rather an aversion than otherwise; they often appearing rather to confuse, and to darken counsel by words, than to elucidate the text. But, while possessing some of the features of a comment, the above volumes are what they profess to be, a “*Dictionary of the Bible*,” and deal more in matters of fact and history, than in mere opinion. The author, we have been gratified to observe, has frequent occasion to differ from the commonly received view on some doctrinal points; and indicates a clearer perception of the spirituality of the Christian dispensation, than is ordinarily to be met with in works of the same description.

It would, of course, be too much to expect from an author not of our persuasion, a harmony upon subjects respecting which we stand so much if not entirely alone—we allude more particularly to the outward rites of Baptism and the Supper—yet on some other points, which it is hoped are becoming less and less distinctive of Friends, such as Oaths and War, we have been delighted to recognize so great an accordancy with the views of our Society.

We must not omit to mention, that the volumes are interspersed with cuts, illustrative of topics which could not otherwise have been so correctly and thoroughly explained. Many of these cuts are great curiosities, and valuable specimens of the antique.

In the expectation that we shall meet with inducement to make occasional use of the contents of these elaborate volumes, we may conclude the present hurried and very incomplete notice, by remarking, that such as have not access to works of this description, are deprived of a very material aid to the understanding of the sacred writings; the ideas, customs, manners, and phraseology of ancient eastern nations being so different from our own.

Imperfect, as we have said, our acquaintance with this “*Dictionary*” is, we have yet no hesitation in commending it to the favourable attention of Friends; assured that they will find it an attractive source of instruction, and of highly interesting and profitable information.

A GENTLEMAN.—Did you ever see a gentleman? We have seen two or three in our day, but *real* gentlemen are exceedingly rare. A gentleman is one who treats everybody with respect, whether he be black or white, low or high, poor or rich. He does not bow to wealth, nor hold his tongue when he sees wickedness in high places. You always receive from him a civil answer to your inquiry, and he kindly imparts to you any information in his power. He will not say a word to injure your feelings, or allude to a subject to pain your heart. Whatever may be done, he will not manifest angry feelings, or use unbecoming language. He uses no profane or indecent words. He is the same kind, accommodating individual, from one week's end to another.—*Ex.*

Births.

FOURTH MONTH, 1849.

22d. At Dublin, CHARLOTTE, wife of William Pillar, a daughter, who was named Hannah Maria.

FIFTH MONTH, 1849.

31st. At Coppen Hall, Crewe, MARY, wife of Nathaniel Worsdell, a son and daughter; who were named Oswald and Leoline.

SIXTH MONTH, 1849.

5th. At 115, Drury-lane, London, SARAH, wife of Thomas Gray, twin daughters; who were named Ellen and Emma.

6th. At 2, Belvoir-terrace, Scarbro', MARY PROCTER, wife of Isaac Hartas, a son; who was named Robert Fothergill.

SEVENTH MONTH, 1849.

1st. At Gresham-place, Newcastle-on-Tyne, SARAH, wife of Joseph Watson, solicitor, a daughter.

2d. At North Shields, CAROLINE, wife of Joseph Spence, a daughter; who was named Anna Caroline.

3d. At Cockermouth, SARAH, wife of William Alderson, a son; who was named Ralph.

8th. HANNAH, wife of Richard Nicholson, of Roby, near Liverpool, a daughter; who was named Susanna.

Marriages.

SIXTH MONTH, 1849.

13th. At Olveston, near Bristol, WILLIAM TANNER, son of Arthur T. Tanner, of Sidcot, to SARAH, daughter of the late Daniel Wheeler.

Deaths.

FOURTH MONTH, 1849.

7th. At the house of his grandmother, near Chelmsford, aged 6 years, THOMAS, only child of Henry Shewell Corder, of Ipswich.

FIFTH MONTH, 1849.

11th. At the house of her brother-in-law, Joseph France, Handsworth Woodhouse, near Sheffield, ELIZABETH HATTERSLEY, aged 37.

SIXTH MONTH, 1849.

2d. At Eccleshill, near Bradford, Yorkshire, GEORGE ADCOCK, clothier, aged 54.

12th. At Manchester, aged 45, JAMES THOMPSON.

16th. At Lothersdale, near Skipton, in her 48th year, MARY SHUTTLEWORTH.

She had a paralytic attack when an infant, which nearly deprived her of the use of one side; so that she was quite disabled the rest of her life, and subject to fits, which often left her weakly, and for a time unable to walk much about; yet when able she attended meetings, and on First-day the 10th of 6th Month, she was at meeting apparently in usual health and spirits, but on the Seventh-day following she died; and although thus suddenly called away, yet her friends have the consoling hope that she was not unprepared for the solemn event.

18th. At Plaistow, aged 40, HANNAH, widow of the late Joseph Tatham, of Leeds.

19th. ELIZABETH SANKEY, of Coalbrookdale, Shropshire, aged about 86.

21st. At Tullamore, in her 91st year, HANNAH, daughter of Joseph Pim, formerly of Tullylost, in the county of Kildare. She retained her mental faculties unimpaired to the last.

25th. At Chelmsford, much esteemed and respected, HANNAH, wife of Joseph Marriage, of that place. She died after lengthened indisposition, in her 77th year; having filled the station of elder for many years.

27th. In her 82d year, MARY HOLMES, widow of John Holmes, of Tivetshall, Norfolk.

30th. At Dublin, MARY WOOD, in her 60th year.

This Friend retired to her chamber in apparently usual health. On the following morning, it was found that her spirit had departed, and that this solemn event had probably taken place some hours before.

Her life, from an early age, was a continued scene of useful exertion. For many years, she was employed in institutions for those of our suffering fellow-beings afflicted with the loss of their mental faculties; and though her first introduction to this service seemed to be a casual circumstance, it subsequently bore the mark of providential allotment, so soon did she evince that she was gifted, in a remarkable degree, for the arduous calling. Without any claim to superior intellect, she gave a striking example of how “*the one talent*,” rightly occupied, may be blessed to the benefit of others. With singleness of purpose, and intuitive firmness and presence of mind in emergencies, joined to great tenderness of disposition, she was enabled to consult the safety of those under her care, to soothe their perturbed minds, and, in other respects, render truly comfortable the bereaved objects of her kind solicitude; by many of whom, who regained the use of their reason, she

was remembered with affection and gratitude; while her integrity and faithful discharge of duty, won from her employers, and from the relatives and friends of the afflicted, the frequent expression of their confidence and regard.

For the last few years, she relinquished *this* kind of engagement, and it was in the midst of her usefulness, in the more private family circle, that she was suddenly called, we humbly trust, "from works to rewards." Her memory is endeared to many with whom she was associated; and they have a consoling belief that "the work was cut short in righteousness," and that through the mediation of our blessed Redeemer, she has been vouchsafed an entrance into one of the many mansions prepared in our Father's kingdom.

SEVENTH MONTH, 1849.

3d. Aged 4 years, RACHEL, only child of Henry and Mary Martindale, of Liverpool.

7th. Aged 12, THEODORE, youngest son of Isaac and Tabitha Hadwen, of Liverpool.

... At Needham Market, Suffolk, aged 77, THOMAS MAW, of that place; an elder.

The removal of this dear Friend was awfully sudden. He had been walking out with his wife, and on his return to the house, left her to go into an adjoining room, where he was heard to fall; and on her hastening to the spot, the vital spark had fled! Great as is the loss to his family and Friends, they are consoled in the belief that, through redeeming mercy, his lamp was trimmed, and his light burning.

9th. At Thornton-in-Craven, and late of Leeds, ANNE, wife of John Cowgill, in her 52d year.

She bore a long and very painful affliction with great patience, more than nine years of which she was confined to bed, and all that time unable to be dressed; but through redeeming love and mercy, her end was peace.

14th. At Roby, near Liverpool, CHARLES ERNEST, youngest son of Richard and Hannah Nicholson.

15th. At Elm View, Clontarf, near Dublin, SARAH ELIZA PENROSE, aged 15.

16th. Aged 18, FRANCES, daughter of Allen Fergie, of Liverpool.

18th. After a short illness, JOHN MARRIAGE, of Barns Farm, Springfield, near Chelmsford, aged 65.

... At Dublin, aged 47, MARGARET, wife of George Williams.

This dear Friend had removed with her family to a watering place, about three weeks previous to her decease; and the change of air appeared to have a beneficial influence on her health, which previously had not been very good.

On the 9th she attended her Monthly Meeting, when her health appeared to be quite restored. On the 12th she was seized with an attack of cholera, the violent symptoms of which subsided the following morning, when fever came on, under which she gradually sunk.

Although there was not much expression from her during her illness, yet her composure and resignation were very striking to those around her. To a Friend who asked her how she felt, she said, If it were her Heavenly Father's will to spare her to her dear husband and family, she would be satisfied; but if not, she trusted in his mercy, that an admittance to one of his Heavenly mansions would be granted her.

She was a kind and affectionate parent, and much beloved by those who were acquainted with her. Her loss will be severely felt by her family, but they feel consolation in the belief, that her end was peace.—And on the 21st. At the same place, aged 32, MARTHA, daughter of John and Elizabeth Scott.

These two Friends were, during life, strongly attached; and in death, scarcely disunited. A few days previous to Margaret Williams' decease, the latter called to see her, when they had some conversation. On parting, M. W. expressed a hope, that they should meet again in Heaven; either party, perhaps, little thinking how soon that meeting was to be. Martha Scott took ill on the morning of the 21st, and died the same evening. Amongst other expressions, she requested her mother to pray for her, but not to live—saying, "I'm not afraid to die."

She was of a placid and engaging disposition from childhood, extremely affectionate and thoughtful; and although her friends feel the bereavement to be great, they are consoled in the belief, that her eternal felicity is far greater.

LINES ON THE DEATH OF MARTHA SCOTT.

"I'm not afraid to die," oh blessed state,
Though death, dread messenger, approach so near;
"I'm not afraid" to enter at the gate,
'Twill but translate me to a brighter sphere.

"I'm not afraid," no, I can calmly gaze,
On the cold, dark, and densely silent grave;
My Saviour passed it, and to Him be praise,
'Tis He alone who has the power to save.

He will uphold his weak and helpless child,
And bring her safely to her home of peace,
And there the journey through this desert wild
Will terminate, where joys shall never cease.

"I'm not afraid" of this last awful night—
My spirit looks beyond the gloomy hour,
For the first dawning of eternal light—
That glorious sunrise, where no clouds can low'r.

"I'm not afraid to die," 'tis but to sleep,
And waken in a world of joy and bliss,
Where happy spirits will no longer weep,
For oh! how different from a world like this.

"I'm not afraid," I feel I'm going home,
Companions, friends, relations, wait above,
To greet me on my entrance, and to roam
With me, delighted, through the realms of love.

Yet pray, my mother, pray that I may be,
Prepared at this quick summons to appear,
Before the judgment-seat of Christ, and see
In Him, my Saviour from the wrath severe.

But pray not for my longer tarriance here—
My course is run, my earthly hours are fled;
My soul is panting for a holier sphere,
My body sinks to mingle with the dead.

Then dry your tears, weep not my early doom—
My sudden summons to the world on high,
But comfort find, amidst your deepest gloom,
All, all is peace, "I'm not afraid to die."

23d. Aged 4 months, OCTAVIUS, youngest son of James and Hannah Ryley, of Liverpool.

TO CORRESPONDENTS.

A number of articles in type, are unavoidably deferred.

E.D.H.: J.W., jun.; S.F.; A.W.; W.L.; W.R.; N.W.; F.M.; W.L.B. with extract; I.H.; J.S.L.; B.B.W.; T.W., jun.; G.W.T.; J.S.; J.F.; A.F.; W.N.; J.C.; H.C.; T.C.; E.H.; W.G.; T.B.; D.D.; J.R.; J.G. with Fragment; J.C. with "The Coming Event;" and D.H.

Also, Report of the Commons' Committee on the Slave Trade; Minutes of New York Yearly Meeting; Manchester Examiner and Times, of 21st. inst.; Samuel Scott and Barclay's Apology; What is Vegetarianism? 2 copies; Total Abstinence examined by the light of science; The Tariff of Conscience; Hints to Emigrants; Memoir of Edith Jefferis; Second Annual Meeting, Vegetarian Festival; The Soldier's Progress; Ocean Penny Postage; Life and Correspondence of William and Alice Ellis; and Some Queries addressed to those who profess the name of Christ; The Mountain Helvellyn, &c.

J.P.—His letter on "Wedding Cards," &c., is not sufficiently definite, to admit of being inserted. Could he write us more explicitly, we should be glad to accommodate him.

Theta.—Under consideration.

W.B.—It is deemed advisable to withhold his Paper, at least for the present.

J.H.—His paper is anticipated, and will be returned.

A Sincere Seeker after the Truth, is referred to our standing Notice to Contributors.

28th W. M., who intimated in our Journal of 8th Month, 1848, his wish to obtain Vol. 3, of the Abstract of Friends' Sufferings, is hereby informed, that on applying to the Editors, he will be furnished with the name of a Friend, from whom he may have the desired work.

Erratum in No. VI. page 149, bottom line of col. 2, for he should, read the cause.

TO CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied, confidentially, with the name and address of the author.

TO AGENTS.—Our friends who kindly serve us in this capacity, are particularly requested to observe, that Notices of Births, Marriages, Deaths, Advertisements, and Movements of Ministering Friends, require, in order to insure insertion, to be in our hands two days before the end of each month.

Advertisements.

WANTED, a Steady **FRIEND**, capable of keeping the Accounts of a Retail Grocery Business, and of conducting it in the absence of the proprietor.

Apply to **WILLIAM MALONE**, Great Britain Street, Dublin.

WANTED, a **YOUNG MAN**, who thoroughly understands the Tea and Grocery Business, to fill a confidential Situation.

Apply to **WILLIAM WHITWELL**, Kendal.

Kendal, 7th Month, 28th, 1849.

WANTED, by a young Friend, a **SITUATION** as **JUNIOR TEACHER** in a School, or as **GOVERNESS** to young children. She has had a good English education, and is competent to teach the rudiments of the German and French languages.

Address, A. B., 12, Spring Gardens, Manchester.

WANTED, by a Friend, aged twenty-eight years, a **SITUATION** as Needlewoman; as Housemaid in a small family; or to have the charge of two or three children. The Advertiser is able and willing to make herself generally useful.

Address, F. O. S., Friends' Meeting House, White Hart Court, Gracechurch-street, London.

WANTED, at Wigton School, a well-qualified Friend, to fill the Situation of **GOVERNESS** in that Institution.

Wanted also, a **HOUSEKEEPER**.

Apply to **ELLWOOD BROCKBANK**, Carlisle.

WANTED, by a young Friend, a **SITUATION** as **NURSERY GOVERNESS**, or Companion to an Elderly or Invalid Friend, and would not object to make herself generally useful.

Address, A. Z., 10, West Terrace, Darlington.

WANTED, in a small family, a **FEMALE FRIEND**, or one professing with Friends, as **SERVANT**; only one servant is kept.

Apply to **B. B. R.**, care of **W. & R. Smeal**, Glasgow.

WANTED, a **SITUATION** as **GOVERNESS** in a Friend's family.

The Advertiser will undertake to instruct in the several branches of an English education, and in French and Drawing.

Satisfactory reference, as to qualification, can be given.

Applications may be forwarded to the Editors of *The British Friend*, for H. D. E.

WANTED, a **SITUATION** in a Friend's family, for a youth aged 16, as an **APPRENTICE** to the Furnishing Ironmongery Business.

Apply to **THOMAS HUNTLEY**, Caversham, near Reading.

7th Month, 24th, 1849.

ACKWORTH SCHOOL.—**WANTED**, after the ensuing Vacation, a well-qualified Female **TEACHER**. The situation of **GOVERNESS** is also still vacant.

Apply to **THOMAS PUMPHREY**, Ackworth School, near Wakefield.—7th Month, 26th, 1849.

THE COMMITTEE of **SIDCOT SCHOOL** are desirous of engaging the services of a well-qualified Friend, as **HEAD TEACHER** in the Boys' School.

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GOVERNESS WANTED, at Rawden School, near Leeds.

Apply to **F. H. ROSS**, Superintendent.

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CHARLES DIX, GROCER and GENERAL IRON-MONGER, Haverhill, Suffolk, has a vacancy for a healthy active Youth, as an **APPRENTICE**.

THOMAS WHEELER, TEA DEALER and GROCER, Stockport, has a vacancy for an active Youth, as an **APPRENTICE**.

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7th Month, 28th, 1849.

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DISTRIBUTION OF SURPLUS

to be made at the end of next year, according to date and value. Early application is therefore recommended. The Directors beg to call public attention to the remarkable difference in the rate of **MORTALITY** in this and other offices; the deaths in 8 years having averaged 6 per 1000, or

LESS THAN HALF THE USUAL RATE IN OTHER OFFICES.

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THEODORE COMPTON, Secretary.

39, Moorgate Street, London.

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SIXTEENTH REPORT OF THE FRIENDS' PROVIDENT INSTITUTION.

IN reviewing the proceedings of the past year, the Directors have again the pleasure of reporting to the General Meeting that the affairs of the Institution continue to be in a satisfactory position, and that the number of Policies issued since the publication of the last Report is considerably greater than the average of former years.

The following statement of the Receipts and Disbursements during the 16 years ending 20th of 11th Month, 1848, shows the aggregate amount of the business of the Institution during that period.

RECEIPTS.				DISBURSEMENTS.			
	£	s.	d.		£	s.	d.
Nett amount of Single Premiums ...	82,604	12	9	Annuities... ..	43,746	3	1
Do. of Periodical Premiums ...	285,881	2	7	Endowment Assurances ...	8,483	5	3
Interest on Investments ...	81,925	14	0	Deferred Sums ...	2,668	3	4
Entrance Moneys, &c. ...	1,401	16	5	Life Assurances ...	83,224	13	8
				Purchase of Policies ...	21,384	17	2
				Returns on Policies lapsed by deaths of parties before taking effect ...	995	15	4
				Property Tax ...	1,293	8	7
				Bankers' Commissions... ..	197	14	7
				Printing and Stationery ...	863	14	2
				Other Expenses, (average £377 5s. 7d. per Ann.) ...	10,836	9	5
				Balance, being amount of Property, on 20th of 11th Month, 1848 ...	273,109	1	2
	£451,813	5	9		£451,813	5	9

The result of the recent valuation of the assets and liabilities (which was not quite completed at the date of the last Report) is very satisfactory. In the department of Life Assurance, (Class IX.) the amount of Profit apportioned amongst the members was £37,327 12s. 10d. as stated in the Report of last year. In the other Classes it was always anticipated that the surplus would be of comparatively small amount; and the experience of other Life Assurance Offices has proved that Annuities, Endowments, and Deferred Sums, so far from being a profitable branch of business, are generally productive of loss: and probably no Assurance Company was ever before in a position to declare a Bonus on Policies of these descriptions. It is, therefore, very gratifying to the Directors to be able to state that, upon a careful calculation of the claims of each member, with a due regard to the amount of his contributions, and the value of the Assurance to be thereby effected, they have been enabled to apportion Bonuses to the existing Policies in Classes IV. V. and VII. effected prior to the 20th of 11th Month, 1842, and to the existing Policies in Classes VI. and VIII. effected prior to the 20th of 11th Month, 1847. In the Classes of Annuities (I. II. III. and X.) the amount of surplus was found to be not sufficiently large to make it expedient at present to declare a Bonus. In Class I. there was a deficiency of £332 6s. 10d. which, in accordance with the Rules of the Institution, has been made good out of the surplus arising in the other Classes. This deficiency arose from the Premiums in this Class having been originally calculated at too low a rate; but as the Table was rectified in the year 1842,* it is hoped that no further loss will accrue in this department.

* See the Eleventh Report in which the following paragraph occurs:—"On the establishment of this Institution, it was considered, and it still continues to be, an object of primary importance, to encourage provident habits in persons of limited means; and to afford to such an opportunity of making provision for the wants of more advanced life: the Annuity premiums were therefore calculated on a scale which it was thought would be just sufficient to provide the requisite Funds, without any view to the accumulation of a surplus:—and, although the Directors have felt extremely reluctant to make any addition to the terms of assurance in these classes, the past experience, and the result of the recent investigation, clearly proved, that the original premiums were scarcely adequate to protect the Institution from loss:—they have therefore decided upon a revision of the Tables for Classes I. II. and III.; and they feel assured that all the Tables of the Institution are now upon a safe and satisfactory basis."

The following is the amount of surplus realized and divided in each of the other Classes:

			Realized.			Divided.		
			£	s.	d.	£	s.	d.
CLASS II.	...	...	796	3	4	...	...	000 0 0
" III.	...	...	346	5	6	...	...	000 0 0
" IV. V.	...	...	330	19	1	...	...	296 7 2
" VI.	...	...	1802	13	9	...	...	1631 1 8
" VII.	...	...	129	19	6	...	...	118 2 9
" VIII.	...	...	409	1	7	...	...	378 19 39
" X.	...	...	1158	13	7	...	...	000 0 0

N.B. In Class X. there were only 13 Policies in existence when the valuation was made, and only one had come into operation.

Specimen Tables of the profits apportioned to particular Policies are here introduced.

I.—TABLE SHOWING THE ADDITIONS MADE TO THE SUMS ORIGINALLY ASSURED IN CLASSES IV. V. VI. VII. AND VIII.

Class.	Date of Policy.	Age at commencement.	Age when assurance payable.	Total amount of premiums paid.	Sum assured.	Bonus added to the sum assured.
				£ s. d.	£	£ s. d.
IV.	1st Mo. 1837.	1	14	63 5 0	100	8 12 0
V.	7th Mo. 1833.	4	21	304 13 9	500	48 5 0
V.	2d Mo. 1835.	2	21	451 15 0	1,000	74 3 0
VI.	9th Mo. 1834.	8	21	896 0 0	1,000	121 9 0
VI.	12th Mo. 1838.	3	21	427 10 0	1,000	43 3 0
VI.	4th Mo. 1844.	12	21	191 10 4	499	6 17 0
VII.	2d Mo. 1833.	29	50	84 5 0	200	10 12 0
VII.	11th Mo. 1810.	40	50	123 4 0	200	6 4 0
VIII.	9th Mo. 1834.	31	45	81 18 0	100	12 8 0
VIII.	4th Mo. 1842.	47	60	76 17 0	290	10 7 0

II.—TABLE SHOWING THE ADDITIONS MADE TO THE SUMS ORIGINALLY ASSURED ON POLICIES CLASS IX.

Date of Policy.	Age at commencement.	Sum assured.	Total Amount of Premiums paid.	Bonus declared.		Total Amount of Bonus added to the Sum assured.
				11th Mo. 1842.	11th Mo. 1847.	
		£	£ s. d.	£ s. d.	£ s. d.	£ s. d.
11th Mo. 1832.	31	1,000	373 6 8	99 7 0	109 14 0	209 1 0
" "	43	1,000	505 6 8	99 1 0	113 9 0	212 10 0
10th Mo. 1833.	44	1,000	488 15 0	91 2 0	110 14 0	201 16 0
11th Mo. 1833.	32	500	178 15 0	43 18 0	52 16 0	96 14 0
1st Mo. 1834.	63	500	492 12 6	39 14 0	140 13 0	221 7 0
12th Mo. 1835.	32	1,000	309 16 8	63 17 0	98 12 0	167 9 0
" "	41	500	193 18 4	34 1 0	49 15 0	83 16 0
10th Mo. 1837.	34	1,000	288 5 10	49 19 0	92 1 0	112 0 0
12th Mo. 1837.	52	500	212 18 4	25 4 0	55 1 0	80 5 0
11th Mo. 1839.	34	1,200	269 11 0	34 19 0	101 1 0	136 0 0
" "	56	2,000	906 0 0	66 14 0	239 10 0	306 4 0
11th Mo. 1841.	22	1,000	116 10 0	10 0 0	75 14 0	85 14 0
" "	30	1,000	159 16 8	10 7 0	77 11 0	87 18 0
12th Mo. 1842.	43	1,000	189 10 0	" " "	73 13 0	73 13 0
" "	40	500	72 14 2	" " "	36 9 0	36 9 0
12th Mo. 1844.	33	2,000	146 10 0	" " "	85 11 0	85 11 0
" "	62	1,000	201 3 9	" " "	73 19 0	73 19 0
12th Mo. 1845.	49	500	38 5 0	" " "	14 11 0	14 11 0
" "	28	300	13 3 0	" " "	8 5 0	8 5 0
12th Mo. 1846.	24	2,000	40 10 0	" " "	25 16 0	25 16 0
" "	42	500	15 6 8	" " "	6 15 0	6 15 0

III.—TABLE SHOWING THE REDUCTIONS ON THE PREMIUMS ORIGINALLY PAYABLE ON POLICIES CLASS IX.

Date of Policy.	Age at commencement.	Sum assured.	Original Annual Premium.	Reduction in 1842, on Original Premiums for the 5 years ending 20. 11. Mo. 1847.	The Reduction per Cent. being	Reduction in 1847, on Original Premiums for the 5 years ending 20. 11. Mo. 1852.	The Reduction per Cent. being
		£	£ s. d.	£ s. d.		£ s. d.	
11th Mo. 1832.	45	1,000	33 11 8	13 13 8	40%	17 9 8	52%
12th Mo. "	50	1,000	39 11 8	15 12 10	39%	23 5 8	58%
12th Mo. 1833.	19	500	9 3 4	4 0 9	43%	5 0 2	54%
" Mo. 1835.	42	1,000	30 11 8	11 9 7	37%	11 11 7	48%
" Mo. "	36	500	13 2 1	3 18 1	29%	5 18 5	45%
" Mo. "	40	1,000	20 1 8	8 6 9	28%	12 14 7	43%
11th Mo. 1837.	47	1,000	35 11 2	6 19 8	18%	13 7 3	37%
12th Mo. "	33	500	12 3 9	2 10 9	20%	5 1 4	41%
11th Mo. 1839.	51	1,000	41 1 8	4 2 6	10%	13 10 3	32%
12th Mo. "	31	500	11 13 4	1 9 1	12%	4 9 0	38%
11th Mo. 1841.	32	500	11 18 4	0 10 3	4%	4 1 7	34%
12th Mo. "	36	500	13 2 1	0 19 0	5%	4 6 0	32%
12th Mo. 1842.	43	1,000	31 11 8	" " "	"	9 3 6	29%
11th Mo. "	39	1,000	28 6 8	" " "	"	8 7 9	29%
12th Mo. 1844.	30	500	11 8 9	" " "	"	2 2 0	18%
" Mo. "	33	2,000	48 16 8	" " "	"	8 16 0	18%
11th Mo. 1845.	60	2,000	121 15 0	" " "	"	14 1 3	11%
12th Mo. "	38	500	13 15 5	" " "	"	1 19 6	11%
12th Mo. 1846.	42	1,000	30 13 4	" " "	"	1 10 9	5%
" "	35	1,000	25 11 8	" " "	"	1 7 6	5%

The number of deaths reported since the last General Meeting is 27, viz.: 9 Immediate Annuity, 2 Children for whom endowments had been provided, 15 persons on whose lives assurances had been effected in Class IX., and 1 Survivorship Annuity, making the total number of deaths since the commencement of the Institution, 219; of these 115 have been in the department of Life Assurance, in which Class the amount paid or accrued to the representatives of deceased parties has been upwards of £91,000.

The total amount assured on Policies in Class IX. existing at the date of this Report, is £1,926,662 1s. 7d. exclusive of Bonuses.

The total number of Policies which have been granted, from the opening of the Institution, in the 11th Month, 1832, to the 6th Month, 1849, both inclusive, is as follows:—

Class I.	Deferred Annuities, ...	127
— II.	Deferred Annuities, with a condition annexed, making the Premiums returnable without Interest, on the death of the Annuity before the Assurance takes effect, ...	110
— III.	Immediate Annuities (averaging £23 14s. 2d. each), ...	278
— IV.	Endowments for Children, payable at 14, ...	1
— V.	Endowments, payable at 21 or 25, ...	64
— VI.	Endowments, payable at 14, 21, or 25, the Premiums returnable as in Class II., ...	263
— VII.	Deferred Sums, ...	53
— VIII.	Deferred Sums, the Premiums returnable as in Class II., ...	87
— IX.	Life Assurances (averaging about £661 each), ...	1973
— X.	Survivorship Annuities, ...	23

Total number of Policies, ... 2984

Signed on behalf of the Directors,

JOHN SNOWDEN, Chairman.

BENJAMIN ECROYD, Secretary.

Bradford, Yorkshire, 29th of 6th Month, 1849.

OFFICERS.

Treasurer — Thomas Fowler.

Directors.

George Binns.	Thomas Fowler.	John Priestman.	Joseph Thorp.
Newman Cash.	Samuel Gurney.	Samuel Priestman.	Samuel Tuke.
Henry Crossfield.	Thomas Harvey.	Joseph Rowntree.	Daniel Tuke.
Robert Crosland.	John Hipsley.	Benjamin Seebohm.	Thomas Walker.
Henry Wm. Crossley.	Joseph Holmes.	David Harris Smith.	William West.
James Ellis.	Robert Jowitt.	John Snowden.	Thomas Wilson.
Josiah Forster.	Henry Pearson.	John Thistlethwaite.	John Wilson, of Bradford.

Trustees—Newman Cash, Samuel Priestman, John Priestman, David Harris Smith.

Arbitrators—Thomas Allis, Caleb Fletcher, David Priestman, John Walker, James Hack Tuke.

Auditors—Henry Pearson, John Thistlethwaite, Daniel Tuke.

Bankers—Drewett & Fowler, No. 4, Princes' Street, London.

Secretary—Benjamin Ecroyd.

CLASS IX.

Table of Annual Premiums for the Insurance of £100, payable at Death.

Age next Birth day.	Annual Premiums.	Age next Birth day.	Annual Premiums.	Age next Birth day.	Annual Premiums.	Age next Birth day.	Annual Premiums.
10	£ s. d.	26	£ s. d.	41	£ s. d.	56	£ s. d.
11	1 10 10	27	2 2 1	42	2 19 8	57	5 1 1
12	1 11 6	28	2 3 0	43	3 1 4	58	5 5 9
13	1 12 2	29	2 3 10	44	3 3 2	59	5 10 9
14	1 12 10	30	2 4 9	45	3 5 0	60	5 16 1
15	1 13 6	31	2 5 9	46	3 7 0	61	6 1 9
16	1 14 2	32	2 6 9	47	3 9 2	62	6 7 9
17	1 14 10	33	2 7 9	48	3 11 5	63	6 14 2
18	1 15 5	34	2 8 10	49	3 13 10	64	7 1 1
19	1 16 1	35	2 10 0	50	3 16 6	65	7 8 5
20	1 16 10	36	2 11 2	51	3 19 3	66	7 16 3
21	1 17 6	37	2 12 5	52	4 2 2	67	8 4 7
22	1 18 2	38	2 13 8	53	4 5 5	68	8 13 7
23	1 18 11	39	2 15 1	54	4 8 11	69	9 3 3
24	1 19 8	40	2 16 6	55	4 12 8	70	9 13 7
25	2 0 6		2 18 1		4 16 8		10 4 8

AGENTS.

London, Joseph Marsh, 48, Gracechurch Street.

Ackworth, George Frederick Linney.	Leeds, Lucy Waterfall.	Rockdale, James Ecroyd.
Isaac Brown, Low Ackworth.	Leicestershire, William Burgess, 25, Hill Street, Peckham.	Scarborough, William Rowntree.
Banbury, James Cadbury.	Lewes, Burwood Godlee.	Sheffield, Lydia Palmer.
Birmingham, Richard Henry Smith, Judley.	Liverpool, William Wood.	Southampton, John Horne Glaisyer.
Brighton, Isaac Sewell.	Luton, Henry Coles Brown.	Stockport, John Philip Milner.
Bristol, Samuel Capper & Sons.	Macclesfield, Samuel Jesper.	Sunderland, James Hills.
Coalbrook-Dale, William Norris.	Manchester, W. F. Heyland, — Robert Longdon.	Wigton, Robert Dodgson.
Colchester, Robert Hayward.	Middlesbro-on-Tees, William Taylor.	York, Silvanus Thompson.
Darlington, Richard Carter.	Neath, Charles Hayward, Bromhill.	
Edinburgh, William Miller.	Newcastle-on-Tyne, James Gilpin.	
Evesham, Henry Burlingham.	Northampton, Edward Latchmore.	
Exeter, Thomas Sparkes.	North Shields, Robert Spence.	
Falmouth, William Crouch, jun.	Norwich, Henry Bidwell.	
Hertford, Henry Squire.	Nottingham, Sarah Hawley.	
Hull, Leonard West, — John Clemesha.	Plymouth, Henry Prideaux.	
Kendal, Samuel Marshall.	Preston, Isaac Fearon, — W. Thistlethwaite.	
Kent, James Bowden, 86, Houndsditch, London.	Reading, Joseph Huntley.	
Lancaster, James Brunton.		

AGENTS IN IRELAND.

Belfast, John Pim, jun.
Clonmel, Robert Davis.
Cork, Joshua Beale.
Dublin, John Webb.
Limerick, Joseph Robinson.
Mountmelick, Thomas T. Pim.
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		Grained Basil.	6.....	1	2 6
		Extra for Alphabets, 1s.	7.....	1	5 6
		Lettering Pieces, 1s.	8.....	1	9 0
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		Grained Basil.	6.....	1	11 0
		Extra for Alphabets, 1s.	7.....	1	15 0
		Lettering Pieces, 1s.	8.....	1	19 0
ROYAL		Quires.	£	s.	d.
Size of Paper 18 by 11.	{	Bound in Green or White	4.....	1	10 6
		Vellum, Rough Calf, or	5.....	1	15 6
		Grained Basil.	6.....	2	0 0
		Extra for Alphabets, 1s.	7.....	2	5 0
		Lettering Pieces, 1s.	8.....	2	10 0
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Size of Paper 18 by 13.	{	Bound in Green or White	4.....	1	14 0
		Vellum, Rough Calf, or	5.....	1	19 0
		Grained Basil.	6.....	2	4 0
		Extra for Alphabets, 1s.	7.....	2	10 0
		Lettering Pieces, 1s.	8.....	2	16 0
IMPERIAL		Quires.	£	s.	d.
Size of Paper 20½ by 14½.	{	Bound in Green or White	6.....	3	4 0
		Vellum, Rough Calf, or	7.....	3	12 0
		Grained Basil.	8.....	4	0 0
		Extra for Alphabets, 1s.			
		Lettering Pieces, 1s.			

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A Monthly Journal,

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Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."—JER. vi. 16.

No. VIII.

GLASGOW, 8TH MONTH, 31st, 1849.

VOL. VII.

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No. VIII.

GLASGOW, 8TH MONTH, 31st, 1849.

VOL. VII.

NOTICE OF AN ANCIENT CODEX OF THE BIBLE IN SPANISH.

For THE BRITISH FRIEND.

THERE exists at the present time, in the mansion of Liria, the seat of the Duke of Alva, as one of the family heir-looks, a manuscript codex of the Bible, or Old Testament, written on vellum in the year 1430.

It is a folio volume, bound in red morocco, with gilt metal clasps, and preserved in a mahogany case. This MS. has a frontispiece of a later date, and in indifferent style: "The Holy Bible, commanded to be written in Romancé with Glosses by the Master of Calatrava, D. Luis de Guzman,—by the most learned Rabbi Moses Arrajel,—who completed it at the town of Moqueda, the 2nd of June, 1430." After the frontispiece is a long narrow slip of parchment, folded like a map, containing a bull or privilege of the Inquisitor-General, bearing the date 1624, about 200 years after the Bible was written, and besides the bull or privilege, a formal deed of gift.

From this we gather, that on the 13th of January, 1624, D. Andreas Pacheco, Inquisitor-General at that time, and bishop, received or recovered this Bible (it does not state from whom or whence), and presented it to the Conde Duque de Olivares—D. Gaspar de Guzman, that he might "read, hold, possess, and preserve it in his library," in acknowledgment for services rendered to the "Holy Office" by his excellency, and by his father, the Conde de Olivares, when ambassador at Rome; and in consideration, moreover, that the Bible had belonged to one of his ancestors, who had caused the translation to be made at a *vast expense*. This deed is signed by Pacheco himself, and countersigned at his command by his secretary, Fernando de Villegas. Hence it follows, that the Inquisitors had become possessed of this Bible—they confessing—even they, the Spanish Inquisitors, who had burned hundreds for reading the Bible—that this volume was a present of inestimable value; and as such, it is given in return for services and favours which this worthy person and his father had rendered to the Inquisition. Their praise of the book sharpens the thorn which rankles the wound of their miserable country; their praise of the person gives additional point to the proverb:

"Porque si hay Guzmanes buenos,
Tambien hay Guzmanes malos."

If some good Guzmans we have had,
We've known at least enough of bad.

Yet the friend of the Bible may admire the conjuncture of circumstances which have saved from such executioners, a curious and valuable codex of the Scriptures.

Preceding the text, are several letters that passed between the translator and his patron, which we shall give in substance as illustrations of the ideas and manners of the age and country; first noticing that the volume consists of the Old Testament, the books arranged in the order of Hebrew Bibles, and not as the Vulgate. Besides the translation or text, there are throughout copious comments or glosses, vignettes, and figures; illuminated in lively and varied colours,

for the most part, but not the whole of them; some are tracings and profiles. The glosses, or comments, are of two kinds; some Judaical, by the translator, the Rabbi Moses Arrajel, the others dictated by Fray Arias de Enzinas, at that time prior of the convent of San Francisco, of Toledo. The initial letters to every chapter are ornamented in flowers overlaid in gold, like the *Codice Aureo* of the Esenrial, and the vignettes are interesting as respects the biblical ideas and traditions of the things they represent, entertained by the Jews of that period; and of the carriages, arms, and implements used in the time of Don Juan II., which is that of the translation. Some of the vignettes are very bold and free in various respects, and the designer and finisher have drawn and shaded them with admirable skill. Besides others, that which portrays the great beast mentioned by Ezekiel, in which the pope is seen gorgeously clothed in his pontificals, his tiara on his head, surrounded by cardinals in splendid purples, wearing their caps. At this very time those who called themselves catholic were scandalizing the Christian world with three popes, each of them held as rightful or usurping head of the hierarchy, as it suited the interest of monarchs to be friendly or adverse to their claims. Spain first acknowledged as pope, Pedro de Luna, Benedict XIII., who died in the castle of Pericola; afterwards, Gil Munoz, Clement VIII., who was considered the pontiff until the year 1429, when he vacated the see at the request of Alphonso V., of Aragon, retaining the rank of cardinal, and bishop of Tortosa. It was probably in this very year that the vignette of the *great beast* was illuminated, for the volume was completed by the middle of the following year.

Preceding the text of the Bible, and on the second leaf of the volume, begins the correspondence between the Prior and the Rabbi, which, besides some interesting allusions, tending to show the literary, religious, and political condition of Spain in that age, fully acquaint us with the origin of this version of the Old Testament. The first letter is one from D. Luis de Guzman, the Master of Calatrava, to the aforesaid "Rabbi Mose Arrajel, nuestro vassallo en la nra villa de Moqueda;" the which, after complimenting the Rabbi on his great learning, requests him to undertake a translation of the Bible, alleging various reasons for asking it, saying, "We have most earnestly desired to have a Bible in Spanish, and two motives have induced us to request it; one, because the Bibles we now have are defective, and their Spanish very corrupt. . . . another, that we wish rather to encourage hearing the Bible read, in order to reflect upon God, than to go hunting; to hear books of history, or poetry, than to play at chess, backgammon, or the like amusements; for from the one is gained great benefit and happiness, even the true blessedness of knowing the law of God, but the other estranges man from this blessedness. . . . we see that kings and noblemen condemn idleness, and to avoid evil thoughts have their minds turned towards this, and rather assemble to hear the reading of the law of God." The Master of Calatrava

BRITISH
FRIEND

thus continues his letter at some length, promising the Jew Arrajel handsome remuneration for his labour; recommending him, the better and more readily to accomplish the translation, to proceed to Toledo, there to meet and consult with Don Vasto de Guzman, archdeacon of Toledo, the Master's kinsman, and with the famous prior, Fray Arias de Enzinas, his friend, who it seems had suggested to him this request to Arrajel, he being his vassal of the town of Maqueda, which then appertained to the lordship of the order of the Knights of Calatrava. The Master's letter concludes thus:—"Written in the monastery of Sant Agustin de Toledo, where now resides the court of our lord the king, Sunday the fifth of April, the year of the birth of our Saviour Jesus Christ, one thousand and four hundred and twenty and two years. We, the Master."

The inference derived from this record is, that as early as the fourteenth century, and perhaps even earlier, translations of the Bible in the Romancé, or vulgar tongue, were known in Spain, since it says:—"The Bibles which we now have are imperfect, and their Romancé (or Spanish) very corrupt;" and it seems there can be little doubt of this, if understood of the Old Testament. There were large numbers of Jews settled in various parts of Spain, from very ancient times down to the seventeenth century; some of their synagogues, that at Toledo and others in Castile, were very celebrated; well known was the attachment of the Jews to their religious law; their power was felt in the palaces of the king and the nobility, because the principal Jews were owners of the riches of the country in gold and silver, and were the most active and industrious merchants. Is it not, then, very natural that, being native Spaniards through several generations, and, the chief rabbis excepted, knowing as their own no other language than the Romancé or common Spanish, they should have made translations into it of the Bible, that is, of the Old Testament? The two translations which are in print, known as the Bible of the Jews of Ferrara, are beyond all doubt very ancient, and prove this. The greater number of the Jews of the present day, in various countries, use the ancient Spanish as their language. Many of the Judaical books have been written in Spanish; they have even formed a kind of Spanish dialect in which they write and print works in rabbinical letter. Nothing is more likely, then, than that the Old Testament in Spanish, circulated in the thirteenth and fourteenth centuries, in translations, the labours of lettered Israelites, like this by Arrajel.

The letter which follows that we have mentioned, is the answer of Rabbi Moses Arrajel to the Master, D. Luis de Guzman. It is rather prolix, and Arrajel shows himself to have been a man of no vulgar understanding in various points. The Rabbi, purposely it seems, dwells largely on the position, prosperity, and influence formerly enjoyed by the Jews in noble Castile, and throughout Spain, and other relative subjects; and lastly on the translation of the Bible, and the difficulty of it, in this way, to prepare the final excuse that he makes to the Master for not complying with his request, and declining the task of making the translation. The principal reasons to support his excuse are three, if the hasty perusal of his letter does not mislead me. First, his own inability and want of knowledge to make the translation; second, the work being too large an undertaking for a single person; and thirdly, that if he made the version according to his belief, or as supporting the dogmas or conception of the Jews, he should displease the Christians, or, it might be, the Master himself, the clergy, or the Spaniards in general; and if in his translation he favoured the Christian dogmas, as professed in Spain, he should displease his own people, or perhaps the Hebrews. To these reasons

Arrajel adds, that it would be more proper and feasible to lay the work on the prior and the theologians who recommended it, or upon some other persons. His letter concludes: "You will understand that the object of your wishes, noble as indeed it is, ought not to be expected of the Hebrew people, or of any one of them, least of all of me; but should be asked of the many most prudent and scientific deities [dioses] of various ways of thinking, masters and doctors in sacred theology, among your own Christian people,—and here I conclude. Written in your town of Maqueda, the 14th day of April, 1422, your humble servant, Rabbi Moses, who kisses your hands and feet."

To this letter follows another in reply, written by the Master to Arrajel, saying that he will admit of no excuses or rhetorical flourishes, arising from fears and Jewish quibbles, and that to relieve his apprehensions, the prior Enzinas and the archdeacon Guzman, with whom he must confer, will gloss certain points, and for this purpose he is to repair to Toledo instantly, where the prior will appoint him food, and cover his utmost expenses; and finally threatens him, that if he set not his hands to the work immediately, he will prosecute him judicially. In the first part of the letter, the Master writes, that Arrajel, in his excuses, has acted like all the wise and learned, who show themselves the more competent for the work the more they excuse themselves; and that his excusatory letter, wisely written, demonstrates his ability to make the translation, and proves the contrary of what it advances. To this succeeds a letter from the prior Enzinas to Arrajel, inviting him to Toledo, dissipating his doubts one by one. The letter of the worthy prior is jocose. He jests with him about his scrupulous attachment to the law of Moses, and tells him that such predilection cannot lower his ability as a translator, although it would be quite as well if he left the Mosaic law and adopted belief in the Trinity, for he and the rest of the Jews were like a man who, being unceivably asked why he eat forbidden food, answered, because his father and grandfather had done so. To think that the Jews alone denied the dogma of the Trinity, to conceive that no one could be a Christian without believing his interpretation of it, and to subject the Scriptures to the elucidations of Nicholas de Lyra, seems to be nearly the extent of the wisdom of the famous prior Enzinas. Friars, less learned, indeed, and of more limited dogmatical knowledge, have been in our own times as well as his. The prior well believed and understood, that one of the cardinal points of difference between the Romish Christians and the Jews, was this of the Trinity. Perhaps he would have been quite satisfied with Arrajel's conformity in this point alone. But let us not underrate a friar, priest, and bishop of those times, when a century later the cardinal Ximenes tells us, in the preface to his Complutensian Polyglot, that the Latin vulgate is collocated between the original Hebrew and Greek septuagint, as Jesus was placed at his crucifixion between two thieves. A strange comparison, yet not quite so much beside the mark as it seems, for Ximenes thus executed his imperfect and preferred vulgate, assuredly without intending to do so.

A letter from Arrajel follows the prior's, by which he consents to undertake this translation, and he completed it in 1430, or in about seven years. From a short examination made during one morning, this Bible does not appear to be the version which goes by the name of the Jews of Ferrara. The first chapter, and some other parts which were examined, appear unlike it; they differ in both the words and the syntax, which are more similar to those of the *Siete Partidas*. The text is in the middle of the page, surrounded by the notes and glosses. At folio xxiv., in the preface by Arrajel, we read this remark:—"Up to this time I

have consumed a thousand doubloons, from the commencement to the present state of the work, which the reader sees." If these doubloons were those called *de la banda*, Arrajel would have expended as much as £600 of our money; which, compared with its value at that period, would represent no less than £3,000, an immense sum, and an amount which no Spanish nobleman would now expend in so good a work. But it is said that the Duke of Alva, the possessor of this literary treasure, expends annually upwards of £4,000 in the luxurious appointment of his stables. This may be an exaggeration, but certainly these stables are kept up in great style. On a visit to his mansion, I noticed in them some thirty steeds, with many attendant grooms, ornamental stalls, brilliant lamps, harness room, veterinary hospital, and many other costly appendages. There may also be noticed cabinets of ancient armour, costly marbles, pictures, glasses; but amongst the splendour of the numerous carpeted saloons, not a single Bible is to be found on the tables; and certainly the present Duke of Alva does not estimate the codex of Arrajel at the value it is said his ancestor the Master of Calatrava set upon it.

This knight, according to Rades, Andrada, and others, was a rather singular and original character. He was a great hero, and slaughterer of the Moors. He was the friend of the Grand Constable, Alvaro de Luna; and in 1434, four years after Arrajel finished the work, he made over to the Constable the town of Maquedo and hamlet of San Sylvestre. He made a good exchange it is true, for he obtained from Don Juan, the king, Arjona and its territory, Ximena and Recena in Andalusia, recently taken from the Moors, and the chief recordership of Ciudad Real; and in the year 1430, he had already obtained of the king the succession to the town of Andujar, thence assuming the style of Master of Calatrava and Lord of Andujar. He had, nevertheless, his friendships among the Moors; assisting his intimate friend, Yus, of Abenalmaur, against the king of Granada, surnamed the left-handed. He induced the pope to grant him a bull of dispensation to marry, which he did, and left many children. In short, although this knight, the Master, who lived till 1443 in advanced years, had ordered the Rabbi Moses Arrajel so earnestly to make this translation of the Bible, he seems to have read with little advantage this book of the soul; if, indeed, he were acquainted with the alphabet, or he read it or heard it read as a pastime, like the cavaliers so truly described by Cervantes, who read only at times when they were idle, and this was most of the year. And this, our Master of Calatrava, went hectoring the same year that he died, against various other heroes, ruining towns and territories, plundering all he could overcome; but not caring to play at chess or backgammon, he commanded Arrajel to translate the Bible, and when he sallied forth to kill, never forgot to ask a blessing on the pennon of his troop in the church of Poncena. In this manner he passed in those days for a good Christian cavalier; in these our days, in the way things are proceeding in Spain, it would not be more strange if he spent his money to purchase a canonization from the Pope, and he might be called upon in the name of Don Saint Luis de Guzman.

The importance of this volume may be understood from this brief notice, as well as from a more detailed description. There are so few works of any kind remaining of the time of Don Juan II., that it cannot be attributed to bibliolatriy to aver, that if this translation approaches in a measure to the dignity and grandeur of the original, and is not purposely defective in that fidelity with which the sacred volume should ever be rendered, this work deserves to be considered the best of its age in the Spanish language. How much more

fixed and sanctified as it were in common use, had it possessed multiplied copies of a good and faithful translation of the holy Scriptures; chrystalized, as it were, by the lapse of ages, circulated and established by innumerable editions, the Bible might have become not only the standard of language, but also the *chief codex*, the normal principle and rule of public and domestic life in that country. Not all the genius of Cervantes, not the fascinating sweetness of Garcilasso, not the portentous fecundity of Lope de Vega, nor the romantic fantasies of Calderon, can make immortal the duration of the language. Languages perish because "mortalia facta peribunt," some modifying, some corrupting, some superseding others; yet human speech, the accentuated sounds of man, can cease but with the human mind. Although we cannot assert that the Bible will preserve to the end of the race the idioms into which it is translated, yet observation confirms beyond doubt, that the Bible, above all other means, is most capable of establishing for any lengthened period the existence, and, to a certain degree, the perpetuity of a language. By its conservation in the Bible, and in that alone, the semitic language called the Hebrew, owes its present existence, and will continue its future duration. We should now, perhaps, possess no memorial of this ancient form of speech, if it had not been consecrated, so to say, by becoming the vehicle of inspired truths of the Old Testament. But for the Bible, the pure form of the Hebrew might exist now, like its cotemporary the Phœnician, at best in the small and partial fragments of some exotic inscription, disinterred from sepulchral repose by some laborious antiquary, who, by dint of scrutiny and ingenious conjecture, might happen to bestow upon it a form of being and the breath of life. The same might be said of the Greek dialect spoken in the time of the apostles, in parts of Asia. Without the New Testament, which, as it were, sanctified it, this would probably have also disappeared, perhaps, from the memory of man.

Considering such examples, have we not reason to think that the Bible, or good and faithful translations of it, are the only true preservatives of a language in its beauty and propriety? Would not the Spanish have been preserved to this day as good as in its ancient classic writers, instead of declining to a state of decrepitude in the writings of modern Spaniards, if their ancestors had embalmed it in amianthus, by a well written and faithful translation of the holy Scriptures? With such a translation placed by means of the press in the hands of every family of that hapless people, its ancient language might have been preserved in all the vigour of its sober gravity and lively gracefulness; it might now even have excelled amongst the best of the dialects of Europe, instead of being as it is, miserably dilute, cramped, or jejune, under the sad influences of political slavery, fanaticism, incredulity, and intolerant superstition. Hence no little importance may be attached to this translation by Arrajel, in as much as it relates to the history of the Bible in Spain.

This account is derived, with little alteration or omission, from a tract printed by an ardent lover of the Bible, and earnest for its universal circulation in his native country. It might have been interesting to have subjoined some few particulars respecting its present influence and future prospects in Spain, but the length of this article precludes any addition to it.

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QUIETNESS, before God, is one of the most difficult of all Christian graces—to sit where He places us—to be what He would have us to be, and this as long as He pleases.—*Cecil*.

SOME PARTICULARS RESPECTING JOHN WITHERS, LATE OF THATCHAM, IN BERKSHIRE, IN ADDITION TO THE ACCOUNT IN THE MINUTE ISSUED BY THE MONTHLY MEETING.

THIS our dear Friend was born at Reading, in 1755. His grandfather, Robert Withers, of Bishopstone, near Faringdon, was an approved minister; but his father having married contrary to the rules of our society,—the subject of this memoir was much exposed in early life.

During his apprenticeship, he thus speaks of himself and his companions in the business,—“I believe we were exposed to all the temptations to evil that are common in the world; but through the mercies of redeeming love was I preserved in a good moral conduct;” he was also favoured, in the morning of his day, with divine visitations, as he testifies—“so long as I can recollect has the mercy of the Most High been extended to me.” . . . “I remember being at a meeting in very early life, wherein the powerful influence of divine goodness tendered my mind so much, that tears of contrition were my companions. At this period of my life the mercies of redeeming love were powerfully extended to me. Many evenings, after I had done my work, I used to go in the summer season into the fields and pour out my petitions to the Most High, whereby tears have flowed in a copious manner, and my soul was much refreshed in such opportunities; and although subjected to ridicule by my companions, I believe that no one in the general among them was more respected.”

He mentions having had an elder brother who had come forth acceptably as a minister, and whose good example had a powerful influence on his mind; but whose decease, at about 25 years of age, he felt to be a great loss to him.

Although in the midst of a large number of associates, he believed it his duty to live much alone, and not to enter into the amusements of his fellow-apprentices, although he says “it was much in the cross to avoid joining with them.”

Not being satisfied that he could pursue the business he was apprenticed to, in accordance with the self-denying principles of our religious profession, and not believing it right to endeavour to accumulate riches—he accepted an employment that afforded but a small income. He says, “I considered it as one of the greatest blessings that I was ever in possession of, as relates to temporals, and no small one as respects my spiritual welfare, which was that of caring for the poor belonging to the six Monthly Meetings of London, and also being superintendent of Islington-road School.” In this employment he was engaged about twenty-two years, when he believed it right to remove within the compass of Newbury Meeting, in order to assist in keeping up that small meeting, to which he belonged during the rest of his life.

John Withers was acknowledged as a minister by Peel Monthly Meeting in London, in the 6th Month, 1801. His appearances in this line were not frequent, but weighty and valuable; and through life he was concerned for the welfare of the church, and was qualified to be very useful therein, both in the discipline, and also by precept and example; whilst of ability, he was a diligent attender of his own meetings, and of meetings for discipline, as well as of the Yearly Meeting, and he joined some Friends in religious visits at different times.

He took great delight in reading the writings of our early Friends, and derived much comfort therefrom, even to a very late period of life.

He has left many memorandums which indicate the lively state of his mind, from which the following are extracted, viz., “Grace and mercy do sometimes

sensibly pervade the poor tabernacle, so that thankfulness ought to be the clothing of the mind.”

“Rejoice evermore, (says the apostle) and in every thing give thanks. I cannot say or presume to think that I have arrived at that blessed experience, but it is what I desire to obtain.”

“Be thou pleased, O my God! to make me content with the meanest fare, rather than to enjoy the delicacies of this life, and thereby live in forgetfulness of thee.”

“I thought this morning that I could unite in the chorus of ‘Bless the Lord, O my soul!’ with a desire that all within me may praise His holy name.”

“If we knew ourselves as we really are, we should see and know that we are poor and destitute, and wanting all things necessary for the soul’s salvation, convinced that this is only obtained by the grace of God, mercifully dispensed to poor finite man, for his renovation and eternal happiness.”

His life was extended to a considerable length, and in divers visits of Friends when confined to the house, the calm, resigned, and sweet state of his mind, clearly evinced that the heavenly influence which had been the dew of his youth continued with him, and gave him greenness in old age. He remarked on one occasion—

“Through many discouragements, I trust I am advancing on the heavenward journey, and may you through discouragements press towards that which is attainable in the knowledge of our Lord and Saviour Jesus Christ,—what more can I wish for you individually, than to be made partakers of the mercy of God in Christ Jesus our Lord.”

The sufferings of our dear friend at times were great, but not a murmur or complaint escaped his lips; he frequently enumerated the many mercies and blessings conferred on one (as he said) “so poor and unworthy of the least of all the blessings dispensed to him day by day.” Love and gratitude appeared to be the clothing of his mind—love to his Creator, and love to all his fellow-creatures.

Towards the close of his last illness he was much tried with hiccough and sickness, from which he was mercifully permitted to be relieved for some time before the end came, and being asked to take something, he replied, “I think not,” and soon after added—“I must go, do not hold me.” He then appeared to fall asleep, and almost imperceptibly ceasing to breathe, he passed quietly away. His wife and those present felt it a great mercy to be permitted to witness in him so happy and peaceful a close. “The memory of the just is blessed.”

He died on the 3th of the 3d Month, 1848, aged about 93 years,—a minister about 48 years. His remains were interred in Friends’ burial ground at Reading, and a solemn meeting was held there after the interment.

WHEREFORE, the matter is plain, there is such a thing as an effectual overpowering communication of the Holy Ghost for the manifesting of the love of God, of great necessity and importance to Christians, that may be had, and ought to be diligently sought after.—*John Howe, A.M.*

THE PRESENCE OF GOD.—Let every thing you see represent to your spirit the presence, the excellency, and the power of God, and let your conversation with the creatures lead you unto the Creator, for so shall your actions be done more frequently with an actual eye to God’s presence, by your often seeing him in the glass of the creation. In the face of the sun you may see God’s beauty; in the fire you may feel his heat warming; in the water his gentleness to refresh you; it is the dew of heaven that makes your field give you bread.—*Jeremy Taylor.*

OCEAN PENNY POSTAGE.

BELIEVING that the readers of *The British Friend* are warmly interested in the success of the Ocean Penny Postage, for their gratification we transfer to our columns, from the *Nonconformist*, the speeches delivered on this subject by ELIHU BURRITT and EDWARD MIALL, at the Annual Meeting of the League of Universal Brotherhood. Press of matter alone, has prevented the treat from being presented at an earlier period.

ELIHU BURRITT said: The resolution which I have to move is in the following terms:—

That, in the opinion of this meeting, the extension of the penny postage system of England to the ocean, by which letters should be transmitted in the British mails from any seaport of the United Kingdom to any port beyond the sea, at the charge of one penny, would not only be a great boon to all the colonies and distant subjects and natives of the British empire, attaching them by new bonds of social intercourse to the mother country, but would also be of incalculable advantage to the interests of commerce and Christian missions, and tend to fuse the nations into one peaceful brotherhood.

The resolution asks England to give to the world the advantages of the penny postage, and thereby to make all nations neighbours. It asks this boon, first, as an act of justice and equity to the distant colonies of the United Kingdom; and, secondly, to facilitate the communication between Christian nations and Christian philanthropy, as a means to draw tighter the social tie, and to infuse the true principles of peace and goodwill throughout the civilized globe. It would occupy me the whole evening to develop fully this scheme; I shall, therefore, confine myself to the bearings which this subject has on England and its colonies. We mean by the ocean penny postage, that all letters transmitted by English mails to any part beyond the seas should have to pay one penny for postage to such places, and *vice versa*. For example, letters sent from Folkestone to Boulogne, or from Southampton to Canton, should have only to pay one penny each for conveying them across the ocean. Let us briefly glance at the advantages which this penny postage has conferred upon the home population. A citizen of a foreign country, sojourning here, cannot fail to perceive the felicity of English society. Let him travel the world over, he cannot find such facilities of communicating information as those enjoyed by the English nation! Time and space are almost unknown to them for such purpose. Let us look at London. Here the most important transactions that happen in the world are sent; all of which, again, are transmitted all over the country in a night. At the five railway termini in the metropolis five iron horses are seen foaming and smoking about nine o'clock at night, in impatience to scatter over the whole land the intelligence that has arrived here, distilling all over England the welcome news simultaneously with the dew before the rising sun. At midnight, and thence till morning, these chariots of fire continue to discharge their precious treasures throughout the towns and villages of England, thus exchanging their visit with news that gladden the hearts of thousands. To ten thousands of the home population the dispensations of the penny postage come as silently and gratuitously as the morning dew which sparkles on the flowers in their gardens. Who can comprehend the joy which the penny postage diffuses around the domestic hearth? It is almost as essential to the breakfast as any savoury meat. Such is the daily experience of a large number of English families, and it is one of the blessings which

the penny postage confers on Great Britain. I know of no institution, except that of Christianity itself, which God has bestowed on man, which gives him so much real pleasure as that of the penny postage. It gladdens alike the heart of rich and poor. But those iron thunderers are not confined to Britain; the trackless deep is covered with iron steamers, ready to do man service. Every ocean is filled with the sons and daughters of Old England, whose hearts are thrilled with unspeakable anguish. On the decks of those emigrant ships which leave this country for distant lands are thousands of English fathers and mothers, who look in pensive silence on the land of their fathers, and ere the ship is lost in the twilight of the evening, they lift up their infants to point to them the land which gave them birth, and the familiar spires of their parish churches. What pen or pencil can portray the dire necessity which has detached them from their native shore, and yielded, as a last resource, to self-expatriation. What wonder, then, that they should cling to their native country, and wish to retain some of the privileges of their fellow-countrymen. I have known some who had actually provided themselves with a large number of penny postage stamps, expecting that the English Government, at no distant day, would concede to them also the same boon in the land of their adoption. These poor emigrants have gone to make the wilderness, the far-off continent, to blossom like the rose—

“Like the emerald chased in gold,”

for the British Government. They are fitting up marts for English commerce and enterprise. They are gone to build schools for their children, and spireless churches where they may worship the same God as we do, and where the beast of the forest roved in undisturbed solitude, and to convert the savage to the Christian religion. They are going to perpetuate England's religion and language. They are going to extend the glory of the British empire. And while they are thus throwing all their energies into their work, why not grant them equal privileges with the English people? If their loyalty to the British throne is unaltered, why try to snap the link asunder by breaking up the means of communication between them and their friends at home and fatherland? I cannot divine on what principle the penny postage is withheld from them. The charge here is the same from Land's-end to John o'Groat's. The same privilege is extended to the Channel Islands. On what principle, then, is it withheld from the British colonies? Suppose the great ocean were to become petrified to-morrow, and become as firm as adamant, and railways continued to traverse it, extending to the British colonies, would the English Government calculate how far the penny postage should extend? The Government would not for a moment entertain such a proposition; and, if it did, the people of England would not tolerate such invidious distinctions. The ocean is not only a highway, but its winds and waves, ever since the Spirit of God breathed upon its waters, waft the frail bark of man across its breakers. The cost of carrying letters by steam packets can be satisfactorily proved to be even cheaper than by rail; and the whole question of ocean penny postage resolves itself into the question as to the most cheap and expeditious means for the transportation of letters across the sea. The postal charges on a letter are divided into three classes. The first is that of receiving them; the other is that of transporting them from one post-office to the other; and the third, which is the most expensive process, is, to deliver them to the individuals to whom they are addressed. Rowland Hill has convincingly proved that the mere conveyance of a letter from Lon-

don to Edinburgh does not cost more than 1-36th of a penny; and taking his basis for my calculations, a letter from Liverpool to Boston in the United States, would cost for carriage 1-6th of a penny. We propose that two penny postage stamps should defray all the expenses of a letter from an inland town in this country to some sea-port across the ocean. I will explain myself:—suppose I wanted to send a letter from London to New York on the ocean penny postage system, I would place two penny stamps on it—one for conveying it from here to Liverpool, and the other for transporting it across the Atlantic to New York; but if my letter was addressed to a person who resided more inland in America, I would then put another stamp on it. In the latter case, you perceive the letter would have three penny postage stamps attached to it, which would include all the expense and contingencies for conveying a letter from one hemisphere to another. If proof were necessary that England can perform this service without incurring an additional expense, we have it at hand. What does the Government do for the London daily *Times*, which weighs three ounces? After it has been circulated amongst a dozen readers here, from nine o'clock in the morning till five in the afternoon, it is then posted to some person in Manchester; he reads it; and then, again, he posts it to some individual in Leeds; and thus it may be posted and reposted for eight consecutive days, and stopping occasionally in towns 100 miles apart. During its circuit round the United Kingdom in the eight days, Government may have been called on to perform for it twenty different services, and all this for one penny; and more than that—England takes a copy of the *Times*, even at the end of the eight days of its circulation here, and conveys it over to the United States without additional charge; nor is this all—at the end of the 3,000 miles across the Atlantic, the Government of Great Britain undertakes to deliver the *Times* to the cottager far up in America. Here, then, England has performed about twenty-six services on this paper; and what I have said about the *Times*, will apply of course to any other stamped newspaper published in Great Britain and Ireland. Does not this, then, conclusively prove that England can well afford to carry a letter across the ocean for one penny, which does not weigh one-sixth of the *Times*? The cost of bags, the transportation of the mails across the Atlantic, supposing they were filled with letters bearing on them one penny stamps, would not entail any additional expense on Government, because nearly one-half of the forty-six British colonies are situated in North America. At present, the charge for the transmission of a letter from any inland town in England to any inland town in the United States, is one shilling; it will consequently require that the letters from this country to America should be increased twelve-fold, in order to make up for the present rate of postage between the two countries. The question then is, how can this be accomplished without incurring any loss to the imperial revenue? There is but one way by which this problem can be solved; and that is, to give an ocean penny postage to all the nations of the earth. Let England once fix her letter postage at 1d. to all parts of her dominions, and the letters of all the nations in the world will flow to her mail-bags. What a sublime position would that be for a great nation to occupy! While performing an act of justice towards surrounding countries, conferring at the same time a priceless boon on the whole human race! After due consideration, I have come to the conclusion that Great Britain is the only nation on the face of the earth that can occupy this proud position amongst other nations without incurring any loss to her revenue, and without going one step out of her present path;

and she would not have to pay one farthing more for the transportation of her present mails, than if they contained all the letters of other nations of the world. If time permitted, I could demonstrate mathematically, that England would not incur a loss in giving a universal penny postage to the world. In conclusion, I say again, that England owes this great boon to the present race—a race which doubles itself every thirty-five years, if not interrupted in its augmentation by some unnatural cause, such as war, pestilence, or famine. Within the past few years, some millions of this race have left their native soil to cultivate the wilds of the American continent, where the aborigines rapidly disappear before them, and where they thrive with all the beauty of exotic plants. Last year 250,000 of the hardy sons and daughters of toil left the British shores to assist in cultivating the trackless regions in the western hemisphere, where the virgin soil invites the labour of man by rewarding him tenfold for his industry. It is manifest to every reflecting mind that this island is too contracted for its landless millions, and that England must let her superabundant population go—go by hundreds and thousands—and they do go, as their predecessors went before them, with as strong feelings for home, and affection and love of kindred, as ever. Then let England extend the kindly services of the penny postage to them; and all her children, to the last generation of England's race, will cherish the most filial regards for her, and rise up and call her blessed.

EDWARD MIALl said: When I started from home to attend this meeting—the first I have ever attended of the League of Universal Brotherhood—symptoms of physical suffering led me to believe that I should be quite unable to fulfil the engagement which I had undertaken, and, after I had come to the room, it had been my intention merely to second the resolution which has been submitted to you; but my soul has been filled with poetry—with poetry of the affections—and even dry statistics have been clothed in poetry. Whilst listening to the speech that we have just heard, my spirit was so absorbed in contemplation, that I for awhile forgot that I had a suffering body; and when that body was released again, I found that the discourse of our excellent friend had quite altered my resolve, and that I would not only simply second the resolution, but express my own deep sympathy with the objects of this association. Whilst listening to the sentiments expressed this evening on this platform, one could scarcely fail being struck with the goodness and wisdom of the great Author of our being and constitution, that whilst he endows us with capacities which fit us for the largest sphere of activity and enjoyment, He is also pleased to make us mutually dependent on each other's pleasure and succour. The League of Universal Brotherhood must enlist all humane and benevolent people on its side, for its objects were the social elevation of man. War is but the embodiment of fallen humanity; but those feelings are active, and continually exercising their sway, whether men will or not; in order to counteract this positive evil, it is necessary to have some positive good. You may denounce war to the end of the world, but you will never extinguish those propensities—those affections which have been absorbed by evil—until they are again absorbed in what is good. Train up the affections to find happiness in the happiness of man, and you need not fear any apprehensions of war, for war will necessarily disappear from the face of the earth as soon as you cultivate Christian brotherhood amongst men. The exercise of our sympathetic powers has the same relation to happiness that the exercise of bodily power has to health. Conceive of a man in a place where all the wants of his

material nature are abundantly supplied—conceive of him unable to commune with kindred spirits, all his materials for self-gratification become materials of torture. They would be like the apples of Sodom, exquisitely fair to look at, but filled with loathsome ashes. It is absolutely necessary for the development of our best feelings, that we should intermingle with one another. "It is not good for man to be alone." He cannot live alone, and he does his kind good by multiplying his sympathies. Now, I believe this association is calculated to bring human sympathies into closer union. It is for this purpose it is established, to bring man into one fraternal bond in all that concerns the welfare of humanity. The world, when it sets about anything, does it in a practical manner. War is eminently practical. In the education of youth it has something enticing, like that (pointing to a fresco on the wall, representing a warrior on his charger). We too must have our pictures for the elevation of our sentiments. And what is more conducive to the accomplishment of that noble purpose than the ocean penny postage? There are other benefits to be obtained by such a system of cheap postage, besides those which are social. We know that all movements have received greater impulse since the installation of the penny postage. We can now do in five years, by agitation and communication, what we formerly could not do in fifty years. We can get at men's minds without the intervention of machinery. We have only to pen our thoughts in the morning, and like a drop of spirit let fall into water, they are dispersed over the minds of the community ere the night closes. To have thoughts in common produces identity of feeling. It is by such thoughts free trade has been carried; and it is by similar thoughts other measures for the well-being of society will be carried. If ever it will be said that "the earth helped the woman," it will be when the system of ocean penny postage will be adopted, and when our sentiments and feelings will be transmitted all over the world at scarcely an appreciable cost. Some may regard this as Utopian. Every man is practical when he gets hold of the truth, and tries to make it a fact. That has always been the case from the time of Adam down to our own day; and never did the world obtain advantage from those who supinely stand by and regard practical measures as Utopian. Noah was 150 years building the ark. Many were those who laughed at him, and regarded his scheme as Utopian. A time arrived, however, when the truth it announced became a fact, and when those who had jeered at the practical man would be glad to share in the refuge he had laboriously and perseveringly provided for himself and family. Universal peace was no dream. It may be effected within a very short period. The old system has arrived at its Saturday night; it is breaking down on every side. Christian truth will soon supplant it, and will speedily give up the ghost. I believe that within the period of an ordinary life the whole organized system of war will be put an end to in Europe; and I rejoice to say that there are men engaged in this noble work who are swayed and guided by superior judgments, and who are breathing sentiments of fraternity and equality into the minds of our fellow-countrymen, seeking to turn their thoughts from unworthy objects, and to fix them on those things which are really worthy of their regard, and to render homage to Him to whom all honour and glory is due.

Those who are most forward to meddle with other people's concerns, often meet with a check to their officiousness; and are not unfrequently the last to forgive the offence occasioned by their interference.—*Dillwyn.*

IRISH DISTRESS.

IN our number for 6th Month, we gave a brief notice of a Public Meeting held at the London Tavern, on Fourth-day evening, the 27th, to receive a Deputation from the Royal Exchange Relief Committee, of Dublin, JOHN BRIGHT, M.P., in the chair: and knowing our readers feel a lively interest in this subject, we now insert a more detailed report of the proceedings.

The Chairman opened the Meeting by stating, that it had been called to meet a case which he believed to be unparalleled in the history of the civilized world. The deputation was composed of parties differently connected, both politically and in their religious denominations; with whom he had had no acquaintance, except by name, before the present Meeting was discussed. They were not come on what could be merely called a begging expedition, further than impelled by the dire necessity of the case; but they had far higher and more vital objects in view—namely, the improvement of the social condition of the people, and awakening attention to the necessity of taking some steps for securing to them remuneration for industry. It was a fact, that a portion of the United Kingdom, including a population of 4,000,000 souls, was in this, the nineteenth century, visited by a famine of the thirteenth or fourteenth. He believed it was not in the power of those who had not visited that country, to form any idea of the actual state of things there. There was not a sea surrounding these islands, that is not covered by multitudes flying away from it. It was in vain now to discuss the causes of this state of things. When a vessel is rapidly sinking, it is the duty of all to work at the pumps. Let us lose sight of the past in our efforts for the future. The deputation were come to ask for a contribution in aid of the industrious; to keep those a-going who had put their all into the soil, and had nothing whatever left between this and the ingathering of the harvest. If we were met by the statement of how much had been done, no one denies it. Through the Society of Friends, the British Association, numerous others of a more private character, remittances from friends and relatives abroad, and the various pecuniary aids of Government, he believed no less an amount than £11,000,000 to £12,000,000 altogether, had been dispensed in mitigating the famine of the last four years; probably a greater effort than had ever before been made, in the history of the world. Of course, this only proved the extent of the calamity. The admirable system on which the Committee were pursuing their labours, would appear from the advertisement he had before him, of the Castlebar Auxiliary Committee. It was almost incredible the quantity of land that had been got into cultivation in that Union, even within the last three weeks. It was not for any purposes of indiscriminate alms-giving, but to stimulate and uphold industry, that the Committee applied for aid. A feeling hostile to the Irish peasantry had been industriously propagated. He did not believe the Irish were a bad people; or a worse people than those of any other country would be, if forced into idleness. Our fate is bound up with theirs for weal or for woe. There is a greatly changed feeling of late towards the Irish people in the House of Commons. They have not equally shared with us in the blessings of remunerative industry. In the degree of privation they have gone through, the history of the world offers no such example of patient endurance. The deputation were impelled by the paramount duty of making one more effort to preserve thousands of their suffering and unhappy fellow-countrymen; and

he believed through their instrumentality there was an opportunity of accomplishing a greater amount of good, than perhaps at any period since the country had been stricken with famine. The Chairman concluded by introducing Dr. MILEY, of Dublin.

Dr. MILEY said—He had been requested by his colleagues to state the specific objects which brought the deputation to London. Had it been possible by any efforts of their own, to cope with the distresses of their country, they would not have appeared here. They were come to endeavour to do what they could in obtaining aid to avert the stain upon our common humanity. It was impossible the indisposition to believe that, after three years of famine, the Irish people were on the verge of a fourth, worse than all the preceding, could be greater in England, than it was in Dublin two months ago. Men thought it was better to dissemble the extent of the evil; and there was the greatest disinclination to talk about the subject, or enter into it at all. It was not till entreaties for assistance came fully home to them, that the consideration of it was forced upon them, and the Royal Exchange Committee was formed: Their first efforts were made, and most zealously responded to, in the City of Dublin itself. They divided it into districts, and each day brought in subscriptions to the average of £100. A query sheet was sent down to all the ministers of the different parishes in the distressed localities, by which the most accurate information was elicited, especially as to a comparison of the condition of the people between 1844 and 1849. The result was the accumulation of an immense amount of the most authentic information; exhibiting an extent of destitution, and an intensity of sufferings, that no language can describe; and which, whatever might have been their first intentions, left the Committee no alternative but that of resorting to England. They were not insensible of the sacrifices which must be made of that pride to which none of us were strangers. But they were prepared to endure all shame, to undergo any ordeal, rather than by silence, becoming guilty of the blood of these poor people, left to die through their neglect. According to the law and constitution of this country, there must be an inquest in every case where the cause of death was incidental, or a matter of doubt. They could not have acquitted themselves, had they been silent, knowing that the lives, not of hundreds, but of thousands of their fellow-countrymen were in the greatest jeopardy. They had come at no small sacrifice of their own stinted means, not to be parties to, and promoters of, idleness, but to solicit, with the most intense anxiety, succour for the very heroes of industry, the champions of unrequited labour; who, during the late seed time, had many a day gone to bed to still the cravings of hunger, and not to rise refreshed by food, for they had it not, to go forth to their gardens and plots of ground again. These men had been known to pawn every thing they could turn, in order to get seed for the coming harvest. They came to crave that the hopes of these might not be frustrated; that those who had struggled so far to lift themselves from a state of destitution, and keep off the relief lists, might not be suffered to perish. If they had not come, they would have been but pretenders to discipleship of Him who came to save that which was lost. If they could not save, they hoped at least to smooth the rugged and precipitous descent to their untimely graves. They were here as the antagonists of beggary;—to grapple with that disgrace of our mighty Empire. They did believe in their inmost hearts, that there was a remedy for the state of things in Ireland; and were an opportunity afforded, they would not shrink from stating their views of the causes of these disastrous evils, and of the sufficient remedy. If the cause of Ireland was

taken up in the same spirit as that of Negro Emancipation, the deputation felt the most perfect confidence in the resources of the soil, and in the correlative resources of the people. There was a period when Ireland presented an appearance of prosperity, that, according to an old writer, "the like was not to be seen in any part of Europe." This once stalwart race were now reduced to a nation of skeletons. Childhood fights with childhood for a bunch of nettles. Crime has become a saviour of life. In the world's whole history, never has civilization afforded such a spectacle. The English mind can alone fathom the depth of the evil, and apply a remedy. There were multitudes of men in Ireland, able to point out what should be done; but without the hearty and systematic support and co-operation of the people of this country, the application of a remedy would never be secure. It was by an Anglo-Irish interest that Ireland could alone be redeemed. That it was not in the character of the people that the real difficulty lay, he would read the testimonies of various independent and unquestionable authorities on this point, concluding with that of Sir Robert Peel. "It was only by applying statesmanlike views to the great facts of the enormous opulence of England, and the dreadful poverty of Ireland, which were now in direct antagonism, that a contest between the two could be avoided, and any radical redress be found. In the course of that contest things would happen for which history might have to weep tears of blood. Even now the people of England felt the poverty of Ireland. It was forcing itself upon them in their taxes; their labour market; and in many other ways. Among the things imperatively called for, were the removal of all invasions of the rights of conscience, and the emancipation of the soil. Give not alms, but wages to the peasant; and give protection against rapacity."

Dr. KING, Rector of Kilmore, was next called upon. He referred to the excessive eagerness the peasantry had always shown to possess land to cultivate, not on small terms, but on rents of £5, £6, and £7 per acre, in proof of whether they were naturally idly or industriously inclined; and would work or not when they could get it. The potato plant was forced upon them for their only circulating medium; and when that was withdrawn by a visitation of Providence, their all was annihilated. That happy change in the laws of our country, in respect of the ingress of food, had acted most favourably for Ireland in her distress. The erection of poor-houses had been looked upon by every body as a misfortune. Had the same funds been employed in augmentation of wages, the effects would have been very different. Under the new poor-law, the tenure of the ground by the peasantry was looked upon as unimportant. The quarter-acre clause compelled the poor man to give up the place where he was born, in order to be very inefficiently relieved after all. Those who clung to their little plots were starved into surrender. Nothing can exceed the eagerness of the poor people for work. Something must be set on foot to secure the cultivation of the soil. In the case of Ireland it is seen, that the possession of land involves the dealing in the lives of others. Poor-rate itself, is nothing but the penalty attached to the non-performance of the duties of property. Something must be done to bring wages to operate upon the soil. The soil itself cries out for it. Labourers are unsparing in their services, and the desire of the people as to wages was on the lowest scale of remuneration. Last spring, by way of doing what he was able, he offered 2d. per day to grown persons, and 1d. to the young; being afraid to offer more, knowing he would have the whole country down upon him. For this pittance the number of applicants was so overwhelming, that he was compelled to reduce the price to 1d. per day to grown

persons, and $\frac{1}{2}$ d. to children. Even then he could not get rid of the crowds that pressed their services upon him. Are *these* the people to be called idle? He was happy to hear there were parties who meditated the purchasing of property in Ireland. There was the widest scope for gain in the cultivation of the soil. Things could not have been brought to the present pass, if the grossest dereliction of duty did not exist.

The Chairman read a letter he had received since the opening of the Meeting, from RICHARD COBDEN, M.P., regretting his unavoidable absence, and offering his continuous services in Parliament, to remove those obstructions which impede the application of capital and labour to the agriculture of Ireland; and which forbid the people to hope, by industry and economy, to become to a greater extent the proprietors of the land of their birth. Without this, he believed, all other remedial measures would ultimately fail; and expressed his sincere desire to do justice to his fellow-countrymen in Tipperary, as much as to his own constituents in Yorkshire.

HARNIMAN, Roman Catholic clergyman, of Westport, possessed one melancholy advantage over the two members of the deputation who had previously spoken. He came direct from the very focus of the famine. The accounts of the state of Ireland were still represented by some of the public organs as fabulous. He would give them facts. Oh! would those who doubted come and visit the country, he would shew them the unmistakeable signs of the ravages of the angel of death, in the demolished villages, and the gable ends of the cottages still standing; in the over-ground catacombs, where the people were buried alive. He hoped the English and Irish would know each other better and better every day. He had never visited this country before; but he believed the more the English knew them, they would like them the better. He would not detain them with any of the revolting revelations in detail; but state some of the facts of the large parish of which he was the priest. The population, according to the census of 1841, was 11,419. In 1844, it must have been at least 12,000. It was now reduced to 7,000. Of this number 4,000 were on the relief lists, besides the inmates of the poor-house. Those receiving out-door relief were employed in the degrading and useless work of stone-breaking. Breaking stones is heart-breaking. For this they received 1 lb. of bad, sometimes detestable, meal per day—value 1d.! Was it surprising that on this the people were falling like leaves in autumn? 2,000 had positively died of hunger in his own parish. There were 4,000 who might be beneficially employed for themselves, for society, he might say for the Church, on the verge of it. But what did this relief amount to? In one small place, which could not be called a cabin, he visited eighteen human beings huddled together, who had been unhoused by the landlord, without a roof over them, or any thing to lie upon; seventeen were in fever or dysentery, without medical aid. A few days removed all but three. Yet they were all upon “relief.” He had been called upon to perform the last offices, where the very straw was floating away from under them, still upon “relief.” His professional duties had brought him into contact with cases metamorphosed into any thing but humanity. Yet there was rarely complaint. The poor sufferer bowed his head to the supreme will of the Almighty. 500 houses in his parish alone, had been levelled to the ground by the landlord. (Loud cries for name! name! which, however, the speaker very properly resisted.) The poor people could thus be no good to any one, not even to the landlord. Oh! would some of the landlords come and visit their own properties, he would show them more novelties in the county of Mayo, than they

could see in any foreign country. Some of these very people had pawned their clothes off their backs, to purchase a pint of seeds to put into the land. Were these the men to be abandoned? He might be thought himself to have exhibited some of the violence of a Connaught-man! (Smiles.)

WM. EWART, M.P., shortly moved a resolution of sympathy; and expressed his desire that we should all labour on to do what we can, in the spirit of the term he was so happy to hear used by the member of the deputation who first addressed the meeting—the promotion of an Anglo-Irish interest. We could all do *some* good. He concluded by nominating a Committee to promote the objects of the deputation: viz., Henry Christy, George William Alexander, Richard Cobden, M.P., G. Poulett Scrope, M.P., J. Tritton, Rickman Godlee, William Bennett, William Ewart, M.P., Charles Gilpin, and John Bright, M.P.

HENRY CHRISTY, in seconding the resolution, remarked, that it was an humbling lesson to this country to find, that we had suffered the condition of Ireland to descend to a point so low, that all our humane exertions in the way of alms-giving had utterly failed. He thought the people of that country had one claim farther, in that the poor had hitherto been kept by the poor. From some personal knowledge he could confirm the statement, that at no period was the famine of so severe a character as at present. As fast as one class were swept off, a higher one dropped down into its position.

POULETT SCROPE, M.P., moved a second resolution, recognising the necessity of energetic action, to elevate the condition of the Irish people, and enable them to maintain themselves by the exertion of that industry which had characterized them, whenever placed in circumstances favourable to its development; which objects were inseparable from measures for removing the obstacles which impede the application of capital and labour to the soil, and for securing to the occupier the enjoyment of the fruits of his industry. Knowing the apathy and indifference that existed, he intended simply to address himself to selfish feelings, and those of mere policy. He asked whether the great question of the age was not how to improve the condition of the poorer classes. So long as the people of Ireland were sunk to their present condition, we might as well attempt to raise the level of one side of the Thames, as to raise the condition of our own poorer classes. We meet them every where bearing down the labour market, and raising our poor rates; nor can we blame them for taking the bread out of the mouths of our own industrious poor. They are driven out by starvation. The means of stemming the tide are open and obvious. It is within the will and the power of those who possess the soil. Don't believe those people are idle and improvident, who have transmitted £500,000 within the last year out of the savings of their frugality. Is that a people that ought to be allowed to perish off the land? Secure to the occupier the fruits of his industry. Facilitate the transfer of the land to those who will employ the native population. Let the tenant have a right to his buildings and improvements; for the landlords in Ireland do not do those things which the landlord in England performs. At least the poor man must not be allowed to starve.

G. W. ALEXANDER seconded the resolution. He was sorry to see so few of the leading merchants and bankers present. It was right we should know the real state of things in our suffering sister country, and to do as we would be done by.

Several other persons were anxious to address the Meeting, which was a crowded one, but the hour being late, the Chairman dissolved it, after a vote of thanks, carried unanimously; on which JAMES PERRY, of Dub-

lin, the mover, took occasion to express his belief that the industry and capability of the country being brought into contact, was all that was wanted for the renovation of Ireland.

Connected with this subject, we subjoin some remarks of our friend, Richard Allen, of Dublin, extracted from his *Monthly Railway Travelling Guide for Ireland*, for the 7th month:—

"I rejoice to see that the true cause of Ireland's wretched condition is increasingly understood. To me it appears as clear as noon-day, and I feel intensely desirous that the determination to obtain a remedy should reign paramount in every Irish breast. Let a strong, united, and vigorous expression of public opinion be put forth, and the object will be gained. Let all demand that land—the life-blood of the country—be set free, and then capital, both Irish and English, will rapidly find remunerative employment, in first purchasing, and then improving the soil. This is the simple remedy! Land can only be improved by the extensive employment of labour. This is the way to lessen the poor rates, and ultimately empty the workhouses; this would tend at once to increase produce and raise a large class of consumers—for, be it remembered, we have an immense market at home in the persons of our millions of half-fed and half-clothed peasantry. Land, I repeat it, is the life-blood of Ireland. Our whole aim should be to bring it and capital into extended co-operation. This can only be done by making the land a safe investment. Capital will run the ordinary chances of trade: it will brave the risk of crossing the Atlantic—it will venture into South American mines—it will go anywhere where the probabilities can be estimated and calculated on; but it will not venture into Irish land, so long as it may be swept away in a moment by a law quibble—by a legal process which sagacity and enterprise are powerless to resist; or while the dread of agrarian outrage prevails, which latter is one of the many evils resulting from the present state of the Land Question.

"Let me attempt an illustration of my views. What would become of Manchester if all the mills were entailed; if, instead of being carried on by men of capital, enterprise, and untiring energy, who, when they pass away, are succeeded by others of a similar class, they always continued in the same families,—where, instead of every improvement in machinery being introduced (often at the expense of many thousands of pounds),—old and worn-out machinery was continued, the mills lazily worked, and sometimes not worked at all, for want of renewed energy, capital, or skill; would not, I ask, Manchester soon become like to a second Mayo, and its industrious operatives rival in suffering the hapless denizens of Skibbereen or Bantry?

"Again, the Relief Committee of the Society of Friends have closed their labours by taking a farm of 660 acres on a lease of 999 years. This farm is now in course of improvement. The first step has been to re-model the land, by throwing the 276 fields in which it was divided into 39 of a large size. [Query—Would not this immense saving of ground, for no doubt each small field had its high bank and deep ditch, alone make the difference between profit and loss?] Then the ground is to be thorough drained and subsoiled, commodious out-offices on the most approved principles erected (a main object of which will be the careful saving and collecting of manure), a thrashing and flour mill to be raised on a stream of water which runs through the ground, cottages for labourers to be built, &c. This will doubtless cost £4000 or £5000, but it is a perfect illustration of my position, viz., that even

to a still greater extent the capitalists' capital can be profitably employed in first purchasing and then improving the land of Ireland. When thus improved, it is in a proper state to be let—not to the penniless struggler who will undertake to pay any rent, but to the shrewd hard-working farmer who has capital sufficient to work and keep land in condition, and make by its cultivation a comfortable livelihood, in addition to paying such a rent as will return the capitalist good interest for his money.

"It is, I believe, universally admitted that five pounds per acre can be annually laid out on manual labour on land, with profit to the cultivator. If this system was followed in Ireland, where would labourers sufficient now be found? Would not the workhouses be obliged to disgorge their thousands, and remain, with their few worn-out inmates, monuments of the misapplication of millions, which, if spent on the land, would have saved the lives of thousands.

"I know that many are sceptical of the profits to be derived from farming under the altered circumstances induced by free trade. In illustration of the subject, I will only say that the present system of husbandry generally pursued in this country appears so imperfect and wretched, that I think it might be shewn in each one of a dozen cases, that an alteration in the mode must turn loss into profit.

"Let it, however, be ever borne in mind, that nothing but *real free trade in land* will open a door of hope for Ireland, and that an earnest, determined effort on the part of the people will alone attain this object. I greatly fear the long-promised Encumbered Estates Bill will not become law until it is shorn of nearly all its value.

"In closing my remarks on the Land Question, I should add, that in returning (from England) by way of Manchester, Leeds, and Huddersfield, I found a deep feeling of interest towards Ireland to prevail. This probably arises mainly from those manufacturing districts having almost entirely lost in her one of their best customers. There is, however, coupled with this, a higher and better feeling, which might easily be called forth into energetic action on behalf of this suffering country."

Births.

SIXTH MONTH, 1849.

27th. At Far Vale, County of Dublin, **LYDIA**, wife of Henry Williams, a son; who was named Henry John.

SEVENTH MONTH, 1849.

2d. At Durham, **ELEANOR**, wife of John Allison, a son; who was named James.

7th. At Dublin, **ANN**, wife of James Lynch, a daughter; who was named **LOUISA**.

13th. At Rathgar-road, Dublin, **ELIZABETH**, wife of Thomas Pim Goodbody, a son; who was named William Robinson.

16th. At Hulme, Manchester, **SARAH**, wife of Samuel Woodhead, a son; who was named Henry.

EIGHTH MONTH, 1849.

1st. At Melksham, **ANN FORD**, wife of Henry Fowler, a daughter.

3d. At Duke-street, Edgehill, near Liverpool, **ELIZABETH**, wife of Joseph Crosfield, a son; who was named George Theodore.

5th. At Wellington-terrace, Coronation-road, Bristol, **HANNAH**, wife of Thomas Davis, a daughter; still-born.

12th. At Papecastle, Coekermouth, **SARAH HALL**, wife of Jonathan Harris, jun., a son; who was named Thomas Mason.

23d. At Ulverstone, Denonah, wife of Captain Thomas Lidbetter, Liverpool, (ship "John Spencer,") a daughter; who was named **JANE**.

26th. At Albion-road, Stoke Newington, **SARAH ANGELL**, wife of Joseph John Fox, a son.

... At Darlington, **PERNE**, wife of James Cook, a daughter; who was named **LOUISA**.

Marriages.

SEVENTH MONTH, 1849.

- 5th. At Waterford, GEORGE PENROSE HAUGHTON, ironmonger, Cork, son of the deceased John B. Haughton, of that place, to SARAH BLAIR HUTCHINSON, daughter of Thomas Hutchinson, of Waterford, deceased.
- 11th. At Hertford, ALFRED RANSOM, farmer, Hitchin, son of John Ransom, of that place, to LUCY, eldest daughter of William Manser, of Hertford.
- 12th. At Charlbury, WILLIAM POLLARD, formerly of London, to MARY, eldest daughter of William and Rachel Albright, of Charlbury.
- 18th. ALFRED WRIGHT, of Pimlico, London, to MARIA DIX, of Haverhill.
- 26th. At Evesham, JOHN PUMPHRY, of Bromyard, to SUSANNA FINCHER, of the former place.
- ... JOHN LEADBEATER, clothier, Northampton, son of Thomas Leadbeater, of Warrington, to MARY, third daughter of Joseph Barnes, of the former place.

EIGHTH MONTH, 1849.

- 2d. At Worcester, THOMAS BINTON, of Manchester, to MARTHA ANNA, eldest daughter of William and Martha Spriggs, of the former place.
- ... At Kendal, DAVID HOWISON, draper, Edinburgh, to ANNE, eldest daughter of John and Agnes Harrison, of Kendal.
- ... At Laver Breton, Essex, THOMAS KNIGHT, of Colchester, to LUCY, daughter of Joseph and Mary Nevitt, of Maryborough, Queen's County, Ireland.
- 16th. At Calne, THOMAS SAUNDERS CAPPER, of Bristol, to CAROLINE MERRYWEATHER, of the former place.

Deaths.

THIRD MONTH, 1849.

- 8th. At Tydynygareg, near Dolgelly, Merionethshire, CATHERINE ROBERTS, aged 90.*

SIXTH MONTH, 1849.

- 6th. At Evesham, ROBERT GREGORY, aged 61.
- 17th. Suddenly, at Stoke Newington, aged 76, JOSEPH LINGHAM, youngest son of the late Abraham Lingham, of Worcester.
- 22d. At Reckleford, Yeovil, Samuel Isaac, aged 67. The following appeared respecting him in the Yeovil Times:—"He was a much respected inhabitant of the town; a member of the Society of Friends; and his death will be a great loss to many poor families."
- 23d. At Somersham, Hunts, after a few days' illness, ROBERT HEMMINGTON, aged 66.

SEVENTH MONTH, 1849.

- 2d. At Waterford, aged 30, MARGARET, wife of Joshua Barton.
- 4th. At the residence of his Grandmother, near Chelmsford, aged 6 years, THOMAS, only child of Henry S. Corder, of Ipswich.
- 24th. At Loominster, aged 76, ANN NEWMAN, widow of George Newman, of that place.
- 25th. At Waterford, aged about 92, SARAH STRANGMAN.
- ... At Marlborough-street, Blackfriars-road, London, aged 43, MARTHA, daughter of the late George and Susannah Dawes.

This dear Friend was of a remarkably meek and humble disposition, but during the illness which immediately preceded her death, was enabled to testify, "that through faith in her Redeemer, she believed one of the many mansions in her Heavenly Father's house was prepared for her; and that, in time or in eternity, *all would be well*;" emphatically adding, "weep not for me."

27th. Of paralysis, at the residence of her husband, West Chester, Chester County, Pennsylvania, SARAH, wife of James Emlen, in the 63d year of her age; a member of Birmingham (but recently of Chester) Monthly Meeting. This dear friend had long been in impaired health, but was riding out on Third-day, the 24th ult. After her return, entire paralysis of the left side occurred, and she became speechless, and thus continued until her peaceful

* The second removal, by death, of the three female Friends, who, for some years, constituted the meeting of Tydynygareg. The survivor of the three is in her 90th year.—A person who kindly takes some notice of her, writes to a friend in Shropshire: "Your poor old friend (A. P.) is nearly bed ridden and quite resigned; very thankful daily to all around her, for their kindness and attention."

close. About five years since she performed a religious visit to Great Britain and Ireland, to the peace of her own mind, and the comfort of many concerned Friends in those parts. She has also visited in gospel love, at different times, within the limits of nearly all the Yearly Meetings of Friends. Her gift in the ministry was lively and awakening, and she was often led to address particular states in a remarkable manner. The earnest petition of her soul had long been after purity, and that with unsullied garments she might be prepared for the King of saints. Believing that her sojourn here would be short, she repeatedly referred to it; and in a communication in our last Yearly Meeting of Women Friends, said, she appeared "to stand upon the brink of an awful eternity;" and on the first admonitory pain on the day of her attack, she expressed her belief that her dissolution was at hand. And as she was deeply concerned while exhorting others, that her own day's work should keep pace with the day, we reverently believe that she has entered into that rest prepared for the people of God, where there is "no more death, neither sorrow, nor crying, neither shall there be any more pain;" into that city that hath "no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—*Philadelphia Friend, 8th Month, 4th.*

29th. At the Meeting House, Dublin, of Cholera, LUCY ASHERON, aged about 43.

31st. Aged 44, MARIA, wife of Charles Barritt, of Laver Marney, Essex.

EIGHTH MONTH, 1849.

- 5th. MARTHA, aged 11, only daughter of James Marriage, Chelmsford, Essex.
- 9th. MARY ELIZABETH, aged 11, eldest daughter of Robert Fletcher, grocer, Dewsbury.
- 10th. At Bolton, aged 13, ALICE, daughter of Samuel and Elizabeth Hodgkinson.
- ... Drowned, in attempting to ford the passage from Hoylake, in Cheshire, to Hilbre Island, distant about a mile at the mouth of the Dee, JOHN MORLEY, of Birkenhead, aged 38, formerly a Teacher at Ackworth School.

The circumstances attending this mournful event are involved in some little obscurity, J. M. being alone at the time of the occurrence.

He was seen from the Telegraph on the island, wading across, but the keeper's attention being suddenly called off, no further notice was then taken; shortly afterwards, nothing was visible but a hat floating; and on the ebbing of the tide, the corpse was found on the rocks.

It is supposed that as the current here runs very strong, J. M. must have been borne into a deep pool which lay directly in the path he was taking; and that having most of his clothes on, though a good swimmer, he was finally overcome.

Sudden as has been his removal, those of his friends who knew him best, have comfort in believing that his exemplary life, and his richly-stored and well-regulated mind, would not find him unprepared for the awful change.

15th. At Edenderry, Ireland, in her 75th year, ANNE VALENTINE.

This dear Friend was favoured with almost uninterrupted good health, till within a few months prior to her decease, when she was attacked with a very painful malady, (cancer in the stomach,) which she bore with Christian fortitude and resignation to the Divine will. On being informed by the physician that her sufferings were coming to a close, she exclaimed, "Oh joy, joy, that's joyful tidings;" but on being told by him, that it was probable he might see her again, she replied, "I hope not;" but expressed herself satisfied to wait patiently the appointed time, which she was enabled to do; appearing to have a well-grounded hope, not from any works of her own, but through the merits of her Redeemer, that she would be vouchsafed an entrance into the mansions of eternal rest and peace; and her relations are consoled in the belief, that such has been her happy experience.

16th. At Allonby, SARAH, wife of Beeby Saul.

20th. Aged 7 months, ELLEN, youngest child of Benjamin and Mary Townson, of Liverpool.

21st. At London, WILLIAM BRYAN, in his 63d year.

... In her 93d year, JANE BAKER, of Brighton.

22d. MARY, wife of Samuel S. Hill, of Birmingham, aged 21.

... At London, H. N. RICKMAN, in his 63d year.

23d. At Montpelier, Bristol, ELIZA, daughter of Edmund and Ann Naish, the former deceased.

... At 3, Spencer-street, Northampton-square, London, in her 79th year, ELIZABETH WILLIAMS, a Minister.

24th. Aged 80, ROBERT GOSWELL GILES, of Bow, near London.

THE BRITISH FRIEND.

GLASGOW, 3TH MONTH, 31ST, 1849.

THE GENERAL MEETING FOR SCOTLAND, was held in usual course at Aberdeen, on 2d day, the 20th curt., the only Friends in the ministry from a distance being THOMAS ARNETT, and JAMES JONES, from America; respecting whom, further particulars will be found below.

NOTICES OF MINISTERS TRAVELLING.—JOHN PEASE, of Darlington, has received a certificate from Darlington Monthly Meeting, liberating him to visit, in Gospel love, the Meetings of Durham, Lancashire, and adjoining counties, and to hold public meetings, as way may open. He will be accompanied during part of the service, by Richard Fry, of Bristol.

SOPHIA PEASE has received a minute from the same Meeting, to pay a religious visit to Friends of Harshaw East Monthly Meeting. She will be accompanied by her father-in-law, Edward Pease.

SARAH HARRIS, of Sheffield, has been for some time in Cumberland, with a certificate for religious service from Balby Monthly Meeting. She was at Allonby, on 1st day, the 19th; Bolton, Kirkbride, and Beckfoot, on the three following days; attended Holme Monthly Meeting, held at Allonby, on the 23d; visited the Institution at Wigton, and had a religious opportunity with the children, on the 24th. She intended being at Wigton Meeting on 1st day, the 26th; and proceeding to Maryport on the 27th.

THOMAS HALL, of Low Mosser, near Cockermouth, obtained a minute from Pardshaw Monthly Meeting, held on the 21st curt., liberating him to pay a religious visit to the small meetings within the limits of the Monthly Meetings of Holme, Carlisle, Allendale, and Strickland; with liberty to sit with families in some places, and to attend to any other service required of him, within the aforesaid limits.

ROBERT JOWITT, of Leeds, obtained a minute on the 17th inst., from Brighouse Monthly Meeting, to visit the families of Friends in Bradford, Brighouse, Huddersfield, and Halifax. He has lately concluded his religious visit to the families of Friends in Leeds and Gildersome Meetings.

JOSEPH BEVAN BRAITHWAITE has been engaged since our last, in his religious visit to some of the families of Friends in Leeds Meeting, his concern being principally to the young. On the 23d, he had a Public Meeting at Knaresbro'; and on the 24th, at Ripon. He was at Darley Meeting, on 1st day the 26th. On 2d day the 27th he had Public Meeting at Harrogate; and on the 28th, one at Bramley, near Leeds.

JAMES JONES, from the state of Maine, in New England, arrived at Liverpool by the Canada, on 7th day, the 28th ult., in good health, after the shortest passage on record—only ten days. He is liberated for religious service in Great Britain and Ireland, and if

way opens, also on the Continent. Since his arrival, he has been mostly engaged in visiting the Meetings of Friends in Lancashire, and holding some Public Meetings with those not in profession with us. Accompanied by Isaac Wright, jun., of Bolton, he was at the General Meeting for Scotland, held at Aberdeen, on 2d day, the 20th curt.; and along with THOMAS ARNETT, from Indiana, was at Kinmuck Meeting on the 21st, where a Public Meeting was also held in the evening. On 5th day, the 23d, he had a Public Meeting at Perth; on the 24th, met with Friends of Glasgow, at an evening meeting; and on 1st day, the 26th, was at Edinburgh; intending thence to proceed pretty directly southward.

THOMAS ARNETT, having concluded his religious engagement in Ireland, by visiting the families of Friends at Belfast, went thence to the General Meeting for Scotland, at Aberdeen, on the 20th of the present month. As above mentioned, he was at Kinmuck, 14 miles beyond Aberdeen, along with James Jones, on the 21st; had a Public Meeting at Old Meldrum, on the 22d; another at Inverury on the 24th; was at Aberdeen Meeting, on 1st day morning, the 25th, and had a Public Meeting in the evening. On 2d day, the 27th, he was to be at Stonehaven, at a Public Meeting; to have one at Montrose, on the 28th; at Dundee, on the 29th; Perth, on the 30th; Crieff, on the 31st; to be at Glasgow Meeting, on the morning of 1st day, the 2d of 9th Month, and to have a Public Meeting in the Trades' Hall, in the evening. We understand T. A. is likely to be some time longer in Scotland, having a view to the holding of Public Meetings in various places, besides religious service among Friends.

GROVER KEMP has been engaged, during the present month, in visiting the families of Friends in Devonshire House Monthly Meeting, London; and is now similarly occupied in Rateliff Monthly Meeting.

WILLIAM FORSTER, in company with John Marsh, intends leaving for the Continent, in the course of a few days, on his Anti-Slavery mission.

THE BALTIMORE CONFERENCE.—As formerly indicated, we never anticipated any beneficial result from a Conference so constituted as the above; seeing that only one of the bodies claiming to be the Yearly Meeting of Friends in New England, was invited to participate in its deliberations. It appears also, that of the nine acknowledged Yearly Meetings in Europe and America, *only five* appointed Delegates to the Conference; those of London, Dublin, Ohio, and Philadelphia, having *declined* to make any nomination.

Through our usual channels of information from the United States, we learn that nearly all the Delegates appointed from the Yearly Meetings of New York, New England (larger body), Indiana, Baltimore, and North Carolina, convened at Baltimore on the 9th ultimo; that they deliberated for three days on the important subjects committed to them, and that a very consolatory and uninterrupted harmony is said to have

prevailed. A Report to the Yearly Meetings represented at the Conference, was adopted with entire unanimity.

As the conclusions of Committees usually remain with themselves, until communicated to the Meetings by whom they are appointed, of course, no copy of the above report can be obtained, for some time to come.

THE PEACE CONGRESS AT PARIS.—We cannot doubt that our readers are in expectation of receiving, through our columns, some account of this interesting convocation. A monthly Journal, however, cannot be expected to give such extended details, as those that appear more frequently. But we have deemed it advisable to delay for one day, the issue of the Paper, that we might present a copious report of the entire proceedings, as the returning to these after the lapse of a month would seem rather out of season.

In compiling from the public papers, the details given below, we may premise, that we have desired to convey to the reader an idea of the manner of conducting the Congress, and of the spirit by which it was animated, without being held as approving of every expression, or of the deportment exhibited in every instance by the assembly.

We fondly trust, that the influence which such an unexampled demonstration cannot fail to exercise on the public mind, may, through the Divine blessing, tend greatly to the advancement of the cause of permanent and universal peace, among the nations of the earth.

The great eagerness manifested by individuals and families through the whole of Monday, the 20th inst., and the early crowding at Radley's Hotel in the evening, proved the deep interest taken in the movement, at the same time that it furnished a striking illustration of the energy and activity of the friends and promoters of Universal Peace. The meeting was convened for the purpose of arranging preliminaries, and of furnishing such information as might render the proceedings of strangers less difficult.

JOSEPH STURGE having been called to the chair,

CHARLES GILPIN read a letter from Henry Richard, the secretary, dated from Paris, offering a few important suggestions to the friends who were about to proceed to Congress, as to the temper and conduct which, as he conceived, would be most in accordance with the character of their object, urging them, in conclusion, to lay in a large stock of patience and of Christian feeling. They must remember that Paris was not London, or New York, nor even Brussels. They must be willing to practise gentleness and forbearance. (These advices were received with great respect and with decided tokens of approbation.)

The CHAIRMAN enforced the advices thus given, and expressed his hope that as one *First-day* at least would be spent in Paris, they would be careful as to its proper observance. It was the intention of the *Friends* to hold a meeting for worship, and other denominations would no doubt hold meetings also. He added that the French Government had arranged to suspend the usual passports and an examination of luggage—an announcement which was received with hearty cheers.

HENRY CLAPP, from Massachusetts, said he had a most sorrowful communication to make, namely, the

sudden death of an aged friend, a clergyman, Henry Coleman, who had come from Massachusetts for the express purpose of pleading the cause of Universal Peace. He had come in health and full of hope, wishing to take part in the proceedings of the Congress. He felt sure that the circumstance would call forth the sympathy of the friends present.

The CHAIRMAN concluded with a few remarks on the sorrowful event just communicated; and founded upon it a brief exhortation to all present to work "while it was called to-day," as no one knew how soon his change might come.

On Tuesday morning the 21st, the friends, numbering between six and seven hundred, left London for Folkestone in two express trains. They arrived safely at Folkestone about twelve o'clock, and about one embarked on board two steamers. The day was remarkably fine, and the company appeared greatly to enjoy the passage. As the sun shone brightly on the cliffs of Albion and of Gallia, one and another asked, "Are the inhabitants of yonder shore our natural enemies?"—"Why should those who are separated from each other only by a comparatively narrow sea, ever regard each other but as brethren?"—and remarks of a similar character. The two vessels arrived safely at Boulogne, where many hundreds were assembled to witness their arrival. The visitors were greatly cheered as they landed, and were met by the Mayor and a deputation.

He stated that he had received instructions from the French Government to extend every facility to the English and American delegations for landing at Boulogne and proceeding at once on their journey to Paris. He therefore wished them to know that they were at liberty to land and proceed without any hindrance. On the part of the authorities and inhabitants of the town, he wished to express the pleasure which it gave him to welcome the delegation to the shores of France, on their benevolent mission.

E. FRY briefly expressed, on the part of himself and his fellow-voyagers, their thanks for the cordiality with which they had been received by the authorities and inhabitants of Boulogne, and for the flattering consideration which had been shown for their comfort by the government.

In consequence of unexpected delays, the trains did not leave Boulogne till nearly two hours after the time appointed. The company arrived safely in Paris about two o'clock on Tuesday morning, and proceeded to numerous hotels, where due preparations had been made by the committee for their accommodation.

The first meeting of the Congress took place on the 22d, in the Salle, St. Cecile, Rue de la Chaussee d'Antin. The Salle, where the sitting took place, is a large building, generally used for a music hall, and capable of containing a very numerous auditory. At one end was erected a raised estrade, in which were to take their places the chairman and principal members of the English and French committees. At the other end was a gallery of considerable extent, with seats placed over each other in a slanting position, so as to enable those sitting behind to see just as well as those in front. The hall was handsomely decorated along the sides with *faisceaux* of tricoloured flags, tastefully intertwined with those of Belgium, the United States, and England, and along the centre with large gilt chandeliers. The gallery, at the extreme end, was also decorated with draperies of crimson cloth.

The whole of the large hall was completely filled at a little after twelve o'clock. A considerable number of the Society of Friends were to be seen scattered about amongst the auditory. Some women Friends were also present; but—as usual at public meetings—

the number of females present was greater than might have been expected.

The proceedings commenced by the secretaries of the French, English, and American Peace Societies reading out the names of the members of the committees of the three bodies. According as any name was pronounced of any person of rank, loud applause arose amongst the persons in the hall below; thus, M. Victor Hugo's name, that of R. Cobden, M.P.; W. Ewart, M.P.; C. Hindley, M.P.; Joseph Sturge; M. Francisque Bovet, representative of the people; M. Horace Say; M. Michel Chevalier; Elihu Burritt, &c., were received with the loudest acclamations.

The reading of the names having been concluded, M. Victor Hugo, representative of the people, came forward and took the chair, and was received with loud applause. On his left was M. Coquerel, representative of the people and Protestant clergyman, and on the right M. Deguerry, curé of the Madeline. After a moment's pause, he rose and delivered the following address:—"Gentlemen, many of you have come from the most remote quarters of the globe, your hearts full of religious and holy thoughts. You number in your ranks public men, philosophers, ministers of religion, eminent writers, and many of those public men who are the light of their nation. You have wished to date from Paris the declaration of this assembly, of convinced and serious men, who desire not only the welfare of one people, but also that of all nations. You have come to add to the principles which at the present time influence statesmen, governors, and legislators, a superior principle. You have come to turn over in some sort the last and the most august prayer of the gospel, that which enjoins peace on the children of God; and in this city, which has hitherto only cheered the fraternity of citizens, you have come to proclaim the fraternity of men. Gentlemen, we bid you a hearty welcome. Gentlemen, is this religious thought, the universal peace of all nations, bound to one another by a social bond, not of the gospel? Is this idea capable of realization? Many political men reply no! As for myself, I reply with you, without hesitation, yes!—(Loud applause)—and I shall try to prove the truth of my statement immediately. But I go farther. I not only say that it is an object capable of being realized, but that it is inevitable: all that can be done is to hasten or retard its consummation. The law of the world is not and cannot be distinct from the law of God. But the law of God is not war, but peace. Men begin with struggles, just as creation commenced by chaos. Whence do they come? Evidently from war. Whither are they going? To peace. When you affirm these lofty truths, it is quite plain that your affirmation meets with negation, that your faith meets with incredulity, that in this hour of our troubles and of our commotions the idea of universal peace surprises and alarms every one as being the apparition of something impossible and ideal. It is quite possible that our views will be called Utopian; and as far as concerns myself, an humble and obscure labourer in the great work of the nineteenth century, I accept this opposition without being either astonished or discouraged by it. Is it possible for you to prevent people turning aside their heads and closing their dazzled eyes when, in the midst of the thick darkness which still surrounds us, you suddenly open the radiant gate of the future. If any one, gentlemen, four centuries ago, during the time when commune waged war against commune, town against town, and province against province; if any one had said to Lorraine, to Picardy, to Normandy, to Bretagne, to Auvergne, to Provence, to Dauphiné, to Burgundy—A day will come when you will no longer make war—when men

will no longer bear arms one against the other—when it will no longer be said, 'The Normans have attacked Picardy,' or 'The men of Lorraine have beaten the Burgundians,' you would still have many differences to arrange, many interests to discuss, many disputes to settle; but do you know what you will put in the place of armed men? of infantry and cavalry? of cannon and falconets? of lances, pikes, and swords? You will put in the place of all these a little wooden box, which you will call the balloting box, and from that box will proceed an assembly, an assembly in which you will feel that you all live, which will act as a soul to all of you—a sovereign and popular council—which will decide, judge, and settle all questions—which will make the sword fall from the hands of all, and justice rise in every heart—which will say to each man, 'Here ends thy right, there begins thy duty!' Lay down your arms! live in peace! and on that day you will feel that you have one common thought, common interest, a common destiny; you will embrace one another, you will recognize one another as children of the same blood and of the same race. On that day you will cease to be hostile tribes; you will be a people; you will no longer be Burgundy, Provence, Normandy, Brittany—you will be France. Appeals will no longer be made to war, but to civilization. (Loud applause.) If at the period I allude to such words had been uttered, all men of serious character, and all great politicians of that day, would have exclaimed—What a dream! what ignorance of the human heart! What folly! Time, however, has gone on, and this dream, this folly, has been realized. Well, you say at the present day, and I join with you in saying it, all of us here present speak to France, to England, to Prussia, to Austria, to Spain, to Italy, to Russia, and say, 'A day will come when arms will fall from your hands also, when war will appear as absurd, and will be as impossible between Paris and London, between Vienna and Turin, or between St. Petersburg and Berlin, as it would now appear absurd between Rouen and Amiens, or between Boston and Philadelphia.' A day will come when France, Russia, Italy, England, Germany, all the nations of the Continent, without losing your distinguished characteristics and your glorious identity, will be merged into a superior unity, and shall form an European fraternity, just as Normandy, Brittany, Burgundy, Lorraine, Alsace, have been blended into France. The day will come when the only battle-field shall be the market open to commerce and to the new ideas of the mind. A day will come when bullets and shells will be replaced by votes, by universal suffrage, and by the arbitration of a great sovereign senate, which shall be to Europe what the Parliament is to England, or the Diet to Germany, or the Legislative Assembly to France. (Loud applause.) The time will come when a cannon will be exhibited as an old instrument of torture, and wonder expressed how such a thing could have been used. A day, I say, will come when the United States of America and the United States of Europe will be seen extending to each other the hand of fellowship across the ocean, and when we shall have the happiness of seeing everywhere arising the majestic radiation of universal concord. Subject worthy of meditation! It is our precautions against war which have brought about revolutions. All has been done, all expended against an imaginary danger. Misery—the real danger—has thus been aggravated. Nevertheless, gentlemen, let us not despair; on the contrary, let us hope more than ever; let us only regard our epoch in its proper light. After all, it is a prodigious and admirable epoch, and the nineteenth century will constitute the most important page of history. One kind of progress brings on another; the fall of national

animosities, the obliteration of frontiers from the map, and of prejudices from the heart; a tendency to unity and the level of education, the predominance of the most literary languages—all move at the same time, and converge to the same end—the creation of well-being and goodwill—the extinction of misery at home, and of war abroad. (Immense applause.) Yes, the era of revolutions is drawing to a close, and that of improvements is beginning. The improvement of nations leaves its violent form and takes a peaceable one. The time is come when Providence will substitute, for the disorderly action of agitators, the religious and calm action of peacemakers. (Loud applause.) Henceforward this will be the object of true politics: the recognition of all nationalities—the restoration of the historical unity of the people, the connection of this country with civilization by means of peace—the incessant enlargement of the civilized world, the giving of a good example to nations that are still barbarous—the substitution of arbitration for battles, and, to crown the whole, the utterance by justice of the last word which this ancient world uttered by force. Gentlemen, to say, in conclusion, and let this thought encourage us, it is not to-day that the human race is traversing this providential road. In our old Europe, England has taken the first step, and has said to the people, You are free. France has taken the second step, and said to the people, You are sovereign. Now, let us take the third step, and let France, England, Belgium, Germany, Italy, Europe, and America, all unite in saying to the people, You are brethren!" Immense applause followed this address. The cheers were repeated over and over again; and at last three hurras were given in the English fashion.

M. COQUEREL then rose and read the conditions and regulations of the meeting.

The CHAIRMAN: I proceed to put these regulations to the vote. Whoever is opposed to them can express his opinion ("No, no; we all agree to them").

M. GARNIER then read the following letter from the Archbishop of Paris:—

"Paris, August 17, 1849.

"To the Members of the Congress of Universal Peace.

"Gentlemen,—I have been profoundly touched by the visits which Messrs. De Rouchefoucault Liancourt, Victor Hugo, Coquerel, and Elihu Burritt were good enough to pay me, and by the letter you have just written to me, to offer me the Presidency of the Congress of Universal Peace.

"This, gentlemen, is an honour the full value of which I feel, and for which I should never be able adequately to express my gratitude.

"I think with you, gentlemen, that war is a monument of ancient barbarism; that it is accordant with Christianity to desire the disappearance of this formidable scourge from the face of the earth, and to make strenuous efforts to attain this noble and generous end.

"Perhaps, alas! the time has not yet come when it will be completely possible for the nations to enter upon this path. Perhaps war will continue for many years to be a cruel necessity.

"But it is proper, it is praiseworthy, it is excellent to labour to make the people understand that they, like individuals, ought to endeavour with the least possible delay to terminate their differences by pacific means; and that humanity and civilization will have made immense progress on the day when an end shall have been put to these fratricidal contests.

"I beg you, therefore, gentlemen, to inscribe my name amongst the friends of the Congress of Peace; but it is to me a source of deep regret that I cannot, on account of my health, accept the honour which you have so generously offered me of presiding over you.

"If my physician, who urges me to a journey to avoid a dangerous state of health, would, nevertheless, consent to let me put it off for some days, and if my neuralgic pains are not too violent, it will afford me real pleasure to be present at one of your sessions.

"Receive, gentlemen, together with the expression of these sentiments, the assurance of my most distinguished consideration.

"MAIRE DOMINIQUE AUGUSTE,

"Archbishop of Paris."

A number of other letters were also read from persons of note, declaring their adhesion to the objects of the meeting.

A delegate here rose in the body of the meeting, and expressed a wish to have the letter of the Archbishop of Paris read in English, as it had been given to the meeting in the original French.

R. COBDEN, M.P., then rose, and was received with immense cheering. He declared that the request just made appeared to him a reasonable one, and that he would himself read the letter of the Archbishop of Canterbury (excessive laughter, which lasted some time). He meant the Archbishop of Paris (renewed laughter). He then read the letter, of which the translation is given above. I have now to propose to the meeting that the Archbishop of Paris be nominated an honorary vice-president of the society (loud cheers). This proposition was carried by acclamation.

M. VISSCHERS, President of the last Congress at Brussels, spoke as follows:—Gentlemen, the year which has just elapsed has been marked by important labours on the part of the friends of Universal Peace, notwithstanding that Europe has been convulsed by political revolutions. In my capacity of President of the Congress which met at Brussels last year, I have to submit to you a report of the steps which have been taken to carry into effect the various measures determined on by that assembly; and then, as some of my audience are imperfectly acquainted with the objects of peace societies, I shall give a brief account of their purpose, and of the results which have crowned their efforts. After having improved, and carried to a high degree of perfection, their various charitable and benevolent institutions, it was worthy the friends of humanity in England and the United States to extend the circle of their religious and philanthropic sentiments. Already all civilized nations have united in efforts to suppress the slave trade; already has slavery been abolished in many countries. But other evils have awakened their solicitude, invoking the divine law and the interest of nations, they come to our homes and hearths, to shake us by the hand as friends, and to propose to us to draw closer the bonds which should unite together all the creatures of God. The Brussels Congress, held in September 1848, was the first movement of the apostles of peace on the European continent. Four resolutions were then discussed and agreed on, for the condemnation of war, the establishment of an international jurisdiction, the adoption of an universal code of laws, and finally, a general disarmament. Conformably with the wishes of the Congress, the President and the Vice-Presidents of the Congress repaired to London, and had the honour of presenting to the Prime Minister of England an address embodying the resolutions. The reception given to the bureau of the Congress by Lord John Russell displayed the sentiments of sympathy which the English cabinet entertains with regard to the cause of universal peace. A few months afterwards the doctrines of the friends of peace, introduced, in some sort, into the official sphere, made another step forward—they passed the threshold of the British Parliament. A man of persevering and active genius, the victor in a struggle in

which were involved the most important interests of England, Richard Cobden, whom we number with pride amongst our vice-presidents, appeared in parliament as the promoter of a system of international arbitration. Already on a previous occasion, in the United States of America, the committee of Congress on foreign affairs, whose spokesman was the Honourable M. L gar , whom we have known both at Paris and Brussels, had proclaimed that the idea of an universal peace, existing under the aegis of the laws, was the ideal perfection of the social state, and that the aspiration of all minds and of all institutions already presaged its future accomplishment. The legislature of the State of Massachusetts solemnly declared, in 1844, that arbitration ought to take the place of war; it invited, at the same time, the central government to recommend to all the governments of Christendom the formation of a General Convention, or Universal Congress, to lay down the principles of international laws, to institute a supreme court invested with the necessary powers for settling those differences between nations which might be submitted to its decision. Last winter the Honourable Amos Tuck, whom we hoped to have seen amongst us on the present occasion, but whom a severe indisposition detained at Boston, brought a similar proposition before the American Congress, which was earnestly supported by public opinion in America. The Constituent Assembly of France has also heard, gentlemen, the noble and sympathetic words of one of our colleagues, M. Francisque Bouvet, demanding the formation of an Universal Congress, whose object should be to secure a proportional disarmament of the various European powers, to abolish the laws of war, and to substitute in their place an international jurisdiction. The equality of nations, respect of their laws, the triumph of justice—these are the objects contemplated by the friends of peace. The means they wish to employ are the creation of international institutions, the development of international law, the increase of friendly intercourse between nations. To secure these results the friends of peace propagate their doctrines by means of Congresses—of numerous public meetings; they propose prizes for essays, and favour by all means in their power popular education. I have been present, gentlemen, at large public meetings in London, in Birmingham, and in Manchester. Everywhere public opinion greets with ardour the approach of the English and American apostles of peace. Large public subscriptions have been raised in support of the work. To support the motion of Mr. Cobden, the friends of peace held, during a few weeks, more than 150 public meetings in various towns of the United Kingdom. On the day on which this motion was brought forward more than 1,000 petitions, signed by about 200,000 names, were laid on the table of the House of Commons. The motion was supported by seventy-nine members of that House; whereas only fourteen supported the motion for the repeal of the Corn-laws when it was first brought before parliament. Shall I pronounce the names of the leaders of this great movement who are not members of the house? I will only name one, gentlemen, because he is the ring of that chain which will indissolubly unite the old and the new continents. I need hardly say I refer to Elihu Burritt. Why can I not, gentlemen, relate to you the history of these peace societies, the origin of which is distant only a third part of a century? You will see them originating in the United States and in England, in modest habitations—in simple cottages. I will not speak to you of the peace societies of Paris, of Geneva, and of Brussels. But I would wish to teach you to bless the names of the first founders of these societies, Worcester, Channing, William Ladd, Wil-

liam Allen, De Sellon, De Gerande, and some others who are living at the present day. Marvellous power of a great idea! To answer our appeal, hundreds of English citizens have crossed the channel. What do I say? Our friends of the United States have traversed the ocean; and one of them travelled two thousand miles to reach a port whence he might sail for England. France has felt a generous inspiration; the whole universe applauds it. It is everywhere felt that these ideas answer a need of civilization. To traverse Europe, as our President has so well remarked, we need at the present day less time and money than were necessary two centuries ago to visit the provinces of France. The facility of communication incessantly increases; commercial relations and the reciprocal duties of man to man multiply. We know one another better, and esteem one another. The interests of the people are everywhere consulted; or rather, at least, governments will see themselves obliged to consult them. This augmentation of relations necessitates a corresponding progress and development of international and commercial law. This sketch, gentlemen, will shew you that in opening the competition, the result of which I shall have the honour to announce to you, we have not sought merely the improvement of the condition of humanity—the supply of the wants of modern societies. We wish to arrive at the abolition of war by means of a closer federation of the peoples, and of the amelioration of their moral, commercial, and industrial relations. The liberality of the representatives of the Anglo-American societies at the Congress of Brussels, had proposed a prize of 1,000 francs for the best essay on the questions discussed in that assembly. They at the same time had offered a second sum of 1,000 francs for the second and third best essays. The permanent committees of the Peace Congress, at London and at Brussels, drew up a programme, and fixed the object of the competition: “The exposition of rational and practical means for attaining the abolition of war.” The term fixed for sending in the essays was June 1, 1849. Twenty-five essays were forthcoming; but three arrived too late. The class of Literature and Moral and Political Sciences of the Belgian Royal Academy, kindly accepted the office of adjudicators of the prizes. The remarkable report of these adjudicators analyses each of these twenty-two essays which were sent in. The class unanimously adopted the conclusions of its commissioners. You do not expect of me an analysis of the essays which more particularly engaged the attention of the academy. The distinguished rank of the adjudicators could not fail to inspire the competitors with entire confidence. Besides the shortest analysis would require development, and would perhaps provoke a discussion which will immediately open in reality. The essay to which the first prize was adjudged has for its motto: “The success of an enterprise depends upon the manner in which a man sets about it.” On opening the letter which accompanied it, it was found that the author was M. Louis Bara, advocate, born at Lille, and living at Mons, Belgium. The second rank belongs to the essay whose motto is: “Love one another.” The author is M. Alexandre Henry Clocheux, student of law in the University of Liege. The third rank is assigned to an essay bearing as its motto a quotation from Lamartine: “The ideal is only the truth seen at a distance.” The author is M. E. Morhange, of Brussels.

The CHAIRMAN called on the parties named above, and briefly informed them that their works having been selected as the best on the subject proposed, namely, the advantages of Peace, he felt the greatest satisfaction in being the organ of thus publicly presenting them with the proposed prizes.

M. Bara then came forward, and was presented with the prize. The others were absent.

The CHAIRMAN then announced that M. De Rochefoucault Liancourt, in the name of the Société de la Morale Chrétienne, proposed as a prize for next year a sum of 500 francs for the best essay on the Advantages of Peace, and another of 500 francs for the best collection of opinions from all authors, ancient and modern, sacred and profane, showing that war is alike contrary to humanity and morality. These prizes are altogether independent of any which the Peace Society, properly so called, might think fit to propose.

This announcement was received with loud applause.

The CHAIRMAN then said that the preliminary business having been disposed of, the resolutions would be brought forward in order. He would now read the first to the meeting:—

“Recourse to arms being a usage condemned alike by religion, morality, reason, and humanity, it is the duty of all men to adopt measures calculated to bring about the abolition of war; and the following resolutions will be submitted to the friends of universal peace, assembled in Congress at Paris on the 22d, 23d, 24th, and 25th August, 1849.

“1. As peace alone can secure the moral and material interests of nations, it is the duty of all governments to submit to arbitration all differences that arise between them, and to respect the decisions of the arbitrators whom they may choose.”

M. BONNETIER read a paper in support of the resolution.

The SECRETARY then read a paper, pointing out the objects of international arbitration.

JOHN BURNET next rose, and was received with loud applause. He commenced by expressing the satisfaction he felt at seeing so large an assembly before him; it was a practical refutation of the assertion that France and England were natural enemies (loud applause). He maintained that they ought rather to be considered natural friends (cheers). Why should they be otherwise? Why should any one have his next door neighbour his enemy? No one would do so unless he was a fool (laughter). For his part he rejoiced to see his smooth-faced friends and his bearded friends mixing amicably together (laughter); the more they so mixed together, the better decidedly would the views of the Peace Society be carried out. But it was asked what were the advocates of peace to do? Were they to take away arms from others and keep them for themselves? No; they were against the use of arms in any case. He and his friends were altogether against war in any shape; with fists as much as with firearms, swords, or other murderous weapons. What then did the society propose to do? It proposed to have all disputes settled by arbitration. They did not, in making that proposition, intend asking the belligerent parties to submit their disputes to persons of an unfriendly character—to persons naturally opposed to them. No; but to well instructed arbitrators—to persons whose knowledge of the subjects under dispute would only be surpassed by their desire to settle matters amicably (hear, hear). But look at wars in general: did they always terminate according to the justice of the cause involved? Did not the skill of the captains, and the strength of the troops, and even the force and speed of the forces, do more in deciding warlike affairs than the justice of the cause for which the contest was entered on? How often did not it come to pass that the conquerors were in the wrong? How often had not England been beaten when she was in the right, and had the best when she was certainly wrong? It was, consequently, logical to suppose that arbitration would be a fairer mode of deciding differences than any recourse to arms. But let it not be supposed that

arbitration was a novel mode of deciding matters in dispute. All nations had made use of it in their time, and even the most barbarous thought of war only when amicable means had failed. What were the decisions of courts of law but methods of arbitration? He maintained that by such a plan as arbitration men's interests, their treasures, and their blood, could most surely be saved. There was certainly in this matter of subjecting differences to arbitration some delicate questions. Many persons were of opinion that though peace ought to be followed in every possible case, yet they did not like to place themselves forward as the opponents of war in every imaginable case. For his part he went the full length of the doctrines of the Peace Society. He considered that no one ought to fight even if sure of conquest—ought not to support war, however just might be their cause. Many persons did not go that length, but conceived that by allowing public opinion to work, in the end ideas of peace would gain ground, and they would be spared the necessity of setting themselves forward as the ultra-supporters of peace in every case. He believed that if men of information in Belgium, France, the United States, and England, joined together firmly to carry out the principles of the Peace Society, the result would not long be doubtful. He rejoiced to see numerous assemblings of Frenchmen now present, and he much regretted his inability to address them in their native language. The ornaments of the Salle also gave him great pleasure, for he there saw the flags of Europe together, not arranged in hostile array against each other, but entwined together in tokens of peace, and as ornaments to a room in which the inhabitants of the respective countries were assembled to devise and propagate the means of promoting universal peace amongst them. The time would come when nations would only be regarded as great in proportion to their advancement in the arts of peace and civilization (loud applause).

The sitting was then suspended for about ten minutes, to allow the air in the hall to be changed.

M. DE GUERVAULT next addressed the meeting. He alluded at some length to the miseries which had followed the appeals to war among nations for the settlement of their differences; proceeded to point out the advantages which would result from the adoption of the principles put forth by the present Congress, and concluded with the following proposition:—“That the Congress of Peace would lay down as a principle the neutrality of people, and proposed that governments should maintain it by force, for it is impossible to remain in a state of vain neutrality and sterile counsels.”

M. PREUX observed, that if he was apprehensive that the proceedings of the society were not sufficiently practical, on that account he had proposed a series of resolutions to amend that defect.

The CHAIRMAN said that the propositions should be taken into consideration by the committee, who would decide if they were of a nature to be discussed. Notice should be given of the decision come to.

—MEIAN, a clergyman from Ohio, next ascended the tribune. He said that as the proposal of adopting the principle of arbitration in the settlement of international differences was agreed on, the next point to be considered was, who was the party to be chosen as arbitrator to effect the object. He had deeply considered the subject, and he was decidedly of opinion that it should be the executive department of a government which should be selected to settle the differences between nations. The executive department was, therefore, in his opinion, the best suited to act as arbitrators.

M. JEAN JOUDNET entered into a long and rambling speech, but which did not meet with the ideas of the

majority of the meeting, as he departed from the objects of the assembly, and entered too much into political dissertations. He was eventually called to order by the President.

HENRY VINCENT rose, and was greeted with loud cheering. He said: I am so overwhelmed at the sight of this magnificent meeting, that nothing but a strong desire to call upon you to adhere closely to the resolution under discussion could have induced me to address you at this time. I cannot, however, omit the opportunity of expressing the delight I feel in witnessing the triumphant advancement of our righteous cause (cheers). We are in the civilized and polite city of Paris—and it is fitting we should be here—we, who are a portion of the old Saxon race—and we love our French brethren (great cheering), and wish to bring about that union between the two nations that shall promote the interests of peace and civilization throughout the globe (loud cheering). We come to give a practical direction to the floating sentiments in favour of peace, and to adopt a policy that shall command the respect and support of all the friends of human improvement (loud cheers). There are many here—and I am one—who regard war to be not only a great curse, but an open resistance to all the morality and spirit of the Christian religion (repeated cheers). There are others, whom we highly esteem, who oppose war from commercial and financial motives, and from impulses of a philanthropic and humane nature; and this Congress seeks to combine these great elements of social power, and to guide them into the channels of practical usefulness (cheers). The arbitration question is the first upon which we wish to fix your attention (hear, hear). We wish the quarrels of governments to be settled without an appeal to arms, and we think there is nothing Utopian in this wish (cheers). Now, I caution you against discussing probabilities and difficulties that may or may not occur in the present state of public opinion. It is because difficulties exist that we are assembled in this Congress. Our design is to convince the governments and peoples that “arbitration” is more Christian, more humane, and more economical than war (cheers). This sentiment once created and diffused will soon devise the most effective method for accomplishing its object. I differ from my American friend who thinks we must necessarily discuss the details of our system here. That is the business of a smaller meeting (hear, hear). Our duty is simply to demonstrate the value of our principles; and whenever governments are disposed to adopt them, other difficulties will immediately vanish (cheers). And may we not appeal, to some extent, to the practice of nations, civilized and savage? Arbitration always exists in one form or another; but it is seldom used in time (hear, hear). I ask the illustrious orators and senators around me, whether war ever settled a single dispute? (loud cries of “Hear, hear”). War complicates a quarrel, extinguishes a sense of justice, inflames old national animosities, creates new antipathies, enkindles unholy passions, wastes the resources of nations (loud cheering). But arbitration must commence before peace can be restored (cheers). We say, therefore, that arbitration should precede a war, not follow it (loud cheers). We say that if but a small proportion of the effort expended upon war were expended upon the policy of arbitration, our victory would be complete. Our progress, too, is so encouraging that we have the strongest faith in our future success. Already in the National Assembly of France—and in the Parisian press—are voices raised in response to our own (hear, hear). In the English Parliament our distinguished countryman, Richard Cobden (loud cheering), raised this question amid general sympathy. In spite of sneers from a few, he succeeded in fixing the idea in the mind of parliament,

and in securing for it the most respectful attention at the hands of the existing ministry (loud cheers); and I, who know something of the spread of public opinion, know of no cause that has lately made more way in England than this (loud cheers). Encouraged by what we have done, let us advance. Let this great Congress influence our zeal. Let those who believe in the essential sinfulness of all war rejoice with me in the rapid diffusion of our principles, and in the fact that the great moral, unsectarian truths of the gospel are at the basis of this movement (loud cheers), and see how all the intellectual and material influences of the age are working with us. Education aids in the work of civilization, and makes inroads upon the domain of brute force. Science, in ministering to the wants and comforts of man, aids us in our great endeavour. The free-trade policy, that everywhere grows in public esteem, calls the commercial and industrious spirit to our side. That steam power that wafted us in one day from London to Paris is our friend (cheers) it breaks down the barriers of distance and time—it runs nation into nation, annihilating and scattering national hatreds around it (loud cheering). Be cheerful, then: all modern influences are with us; and this Congress will aid in blending the moral power of France and England together until these great nations are united in the holy resolve to give, by the force of their example and teaching, civilization and peace to the world (loud cheering). We shall surmount all difficulties and conquer all prejudices, and enter even the true Utopia, by basing all our aspirations upon the laws of God, and upon the progressive characteristics of our noble race. (Mr. Vincent resumed his seat amid loud and repeated cheering.)

M. GUYARD was the next speaker, but his remarks presented nothing of very striking interest.

R. COBDEN, M.P., made a few remarks on the speech which had fallen from Mr. Mehan, and refuted the argument of that gentleman, that the executive governments were the best arbitrators. He also objected to the appointment of arbitrators before the quarrel had taken place, as the nature of the quarrel would naturally suggest the best arbitrators to be appointed.

The first resolution was then put to the vote, and adopted unanimously.

SECOND SITTING—Thursday, the 23d.

The Salle St. Cecile again presented a very animated appearance to-day; the galleries were well filled with elegantly-dressed women, and the body of the salle was closely crowded.

The CHAIRMAN rose and said that the society had received a communication from six towns—Berlin, Breslaw, Dantzic, Calvet, Jeansburg, and Cassel—through M. Borenstadt, the Secretary of the German Peace Society, giving in their full and heartfelt adhesion to the objects which the Congress had in view. He considered that after such a manifestation from these northern towns, the society could not do less than pass a vote of thanks by acclamation (applause).

The vote was then passed amidst loud cheers.

M. COQUEREL had to inform the meeting that the Minister of Public Works had signified to the members of the Congress that all the palaces and public buildings of Paris and its vicinity should be opened to all the strangers who had come to the French capital to attend the Congress, and particularly to the English and the Americans, on the mere exhibition of their blue cards of members of the Peace Society (loud cheers).

A MEMBER said that in his opinion the meeting could not do less than express their sense of the kindness of the Honourable Minister (hear, hear). A vote

of thanks was then passed, with three cheers *a l'Anglaise*.

H. RICHARD, the secretary, then said that several propositions had been presented on points connected with the objects of the Congress. One was, that no government should interfere in the nationality of other nations; another, that measures should be taken to make Jerusalem independent, and fit to be rendered a place where all religions should be freely exercised; and, lastly, one presented by M. Cairon Defranie, concluded in the following language:—

“Art. 1. The Peace Congress shall be permanent. It shall be permanent in this sense: that every year after the general meeting of the members of the Congress a committee shall be named to carry into practice the theories approved of at the meeting.

“Art. 2. The permanent committee shall be divided into two sections; the one shall occupy itself specially with the financial part of the work of peace, the other with the intellectual and moral part.

“The principal duty of the 1st section will consist in creating for the benefit of the Congress a certain fund destined to the indispensable expenses of the work of peace. A moderate annual subscription to be established, and appeal also to be made to the rich and liberal. The principal functions of the 2d section shall consist in founding a journal at Paris, at London, and at Brussels, in the interest of the work of peace, and that a peace society shall be formed in each canton to promote the objects of the Congress of Peace.”

These different resolutions were ordered to be referred to the committee, and reported upon at a future meeting.

It was ordered that these propositions should be taken into consideration after the matters on the order of the day had been disposed of, in order to decide whether they could be entertained.

The CHAIRMAN—the preliminary proceedings of the day having been now disposed of—proceeded to the examination of the second resolution, which is thus worded:—“It is useful to call the attention of all governments to the necessity of entering, by a general and simultaneous measure, on a system of disarming, in order to reduce the expenditure of states, and at the same time to remove a permanent cause of disquietude and irritation amongst states.”

M. COQUEREL, representative of the people, then came forward, and was received with loud applause. One subject, he said, had much struck him, in considering the circumstances connected with the present meeting. Here were 700 or 800 Englishmen and Americans, who had left their own countries to bear testimony to their faith in the blessings of peace. A Congress, representing the principal states of Europe had come together to concoct the best measures to carry out their principles; and where had they thought fit to fix their place of meeting? In Paris, the centre of the most military nation in the world, where the noblest triumphal arch in existence was to be seen, and which had been erected in commemoration of the brilliant career of the greatest French captain of modern days; where a gallery had been formed with the significant title of the Musée des Batailles—it was in such a city that the friends of peace had come to proclaim their principles (hear, hear). He maintained that such an act was emblematic of great courage; it showed that they had faith in the final success of their ideas, that they believed them to be based on truth—since truth was the thought, the emanation of God himself, and as such was certain to triumph (loud cheers). The object of the society was to induce all nations to adopt the principles of peace, and to settle their disputes by means of arbitration; and in order to carry out that idea, the second resolution proposed

as a necessary measure that a general disarming should be agreed to. It should be borne in mind that this course was to apply not only to Europe, but to the whole world. France was essentially an inventive nation, and amongst others she had invented that of permanent armies. It was in 1139, at the general states of Orleans, under Charles VII.—he ought perhaps to apologise for mentioning Charles VII. (laughter)—it was at that period, he said, that this step was decided on. And yet, paradoxical as might appear the assertion, this was the first step, though a very remote one, towards universal peace. Before that period every man was a soldier, as the feudal system was then in all its vigour, and each chief was obliged to be at all times prepared to furnish his contingent of men. The act of establishing a permanent army lessened the number of soldiers previously existing, since in place of all being soldiers only a certain number was kept. Now the object was to go still further—it was to disarm the army itself (hear, hear). What was it that constituted a soldier? Did a gun and a knapsack make a foot-soldier, or a horse and helmet a horse one? No: there was something more than that required—there was the discipline and instruction, without which he could do but little. If the objects of the society were carried out, all that preparation would be rendered unnecessary. It was said that these objects were impossible to be carried out. But why should that be affirmed, or, if affirmed, believed, when it was notorious that when Christianity had commenced its career, it had also been declared that its success was impossible; it had been the same with the system of feudality, which, in its day, was looked on as impossible to be altered. The system of slavery had also been held by the greatest philosophers, Plato and Aristotle, as absolutely indispensable, and its abolition as impossible. Yet had not all these impossibilities successively yielded to the strenuous efforts of enlightened and determined minds? It would be the same in the course of time with the disarming of armed forces, and he could not but imagine that a very considerable progress had been made, when at such a meeting as the present the chairman was supported on the one side by a Protestant clergyman, and on the other by a venerable cure of the Roman Catholic Church (renewed cheers). He thought that France ought to give the example of the general disarming: such a step would add the brightest laurel to her wreath of glory (cheers). Practical minds had already effected, as it were, the apotheosis of peace. The state of things of which that was the type must surely in the end become the moral situation of the world. God had established Christianity as the religion of peace and good-will towards men. War was contrary to the state of things so ordained; and were the hopes which the Congress entertained in this respect not to be realised, man would not be man, and God not God (cheers). When M. Coquerel proceeded to his place, the Abbe Duguerry stretched out his hand, which M. Coquerel shook heartily. This incident was greeted with loud applause.

M. SURINGAR, president of the Society at Amsterdam, next addressed the meeting. He was far from feeling any wish to disturb his mind with Utopian ideas, but he was anxious to express his opinion on the resolution under discussion. He was firmly convinced that measures might be devised to do away with the necessity of keeping up large and expensive armies, and to impress on the governments the high value of peace, and of settling their differences by a less expensive and deplorable means than that of war. He suggested the idea of petitions being presented to the different governments of Europe, to effect a simultaneous disarmament. He did not conceal from him-

self that there were many difficulties to be overcome; he was aware that a counterpoise must be found—that a means of settling international quarrels must be discovered. That means had, he said, been sought for by the Peace Congress, and it had been found in the principle of arbitration. One thing must be also borne in mind: when once the principle of arbitration had been adopted, war would become less likely; nations would be less susceptible, and would hesitate before resorting to violent measures. He was delighted to see the love of peace so widely disseminating itself. He now saw before him Englishmen and Americans who had crossed the Atlantic to be present at the present meeting. Honour to those Englishmen! Honour to those Americans! (loud applause.) It had been said by some that war was necessary to prevent a too redundant population; but did those who used such an argument forget that a beneficent Deity had blessed the land with a fertility equal to the maintenance of all its inhabitants. Such an argument was a reflection on the bounty of the Almighty. Let, then, every friend of peace concur in the objects proposed by the Peace Congress, and let them offer up their prayers for the success of their efforts and for the advent of universal peace (loud applause).

M. FRANCISQUE BOUVER supported the resolution, declaring, however, that he could not agree with the opinion of M. Coquerel, that France ought to set the example of disarming. If the other nations would sincerely lay down their forces, France could do the same also, but not otherwise. He attributed the fact of standing armies being kept up, as they were at the present time, to the despotism which the rulers and governments exercised over their people. After dwelling on the advantages of peace, he concluded by warmly expressing his concurrence in the objects of the society.

Mr. HENRY VINCENT next addressed the meeting in support of the resolution. The question, he said, was for effecting a general disarmament—for giving support to moral instead of to brute force. He felt every confidence in the strength of moral principles—he felt assured of the ultimate triumph of the cause of peace, as the masses became more intelligent from the effect of education. The great ideas propagated by the Congress of Peace would, he was persuaded, reign paramount in every heart, and would be deeply impressed on the governments of all nations. What, he would ask, had been the effect of keeping up large standing armies? The people had been overburdened with taxes; the passion of war had been kept alive in the public mind; the youth of the country, instead of imbibing ideas of commerce, of science, and other peaceful occupations, had their minds filled with an ardour for the battle-field; even the softer sex, the loveliest of the human race, became as it were intoxicated with warlike ideas. The time was, he said, now come to instil different sentiments into the human mind. There were persons who designated these ideas as Utopian? But was there, he would ask, anything of an Utopian character in believing that a spirit of love, and a spirit of peace, and of equity, of commerce and of science, might be instilled by education into the human mind. An idea of this kind could not be for a moment seriously entertained. The time would come, he felt assured, when bayonets would be blunted by science, and when an ounce of intellect would be worth a pound of shot. He hoped the meeting would give their unanimous assent to the resolution, and that an application would be made to all the governments of Europe, with a view to the simultaneous reduction of their respective armies. Another evil attendant on the system was, that the number of men kept under arms prevented a sufficient number of hands being available for peaceful occupations. It was impossible

that the industrial resources of any country could be properly developed while so many men were kept under arms. It was impossible to calculate the loss which was thus entailed on the general community of citizens. The object of the Peace Congress was to put an end to such a deplorable state of things, and he felt persuaded that the reception given to them in Paris would mainly contribute to the realisation of their views. No man could succeed unless he deserved it by his energy and perseverance; and there was one gentleman on the platform whose career was a striking proof of what such qualities could effect (applause, every eye being turned towards Mr. Cobden). The society had the good of all in view, and it was impossible but they must succeed. The persons who declared that such would not be the result of their efforts, who imagined that they had not contemplated all the difficulties that they had to encounter, did not know what kind of men were those who had undertaken the great task of spreading ideas of peace amongst mankind (hear, hear.) They saw them all, and so seeing and appreciating them fully, were determined to conquer. The root of the evil does not lie exclusively in the government, but also in the people, in the state of public opinion. If public opinion was strongly penetrated with peace ideas, the government would in their turn be obliged to modify their views; the people were wrong, or, if not, the government would be right (loud cheers). The society would aim at obtaining the sympathy of public opinion, and then the governments in their turn would be worked on. The society did not aim at carrying out Utopian ideas, as some orators imagined, nor impossibilities, as others. They did not suppose that they were to bring about a millennium—a state of universal blessedness. They were perfectly prepared for a conflict of opinion, and knew that they were to bear their part in the contest; but they desired to use not cannon or arms, but the pen, the word, and book (hear, hear). One grand thing in such a contest was, that it did no damage; it made no widows or orphans; it caused no tears to fall, no bosom to swell with grief (hear, hear). Its object was one of a high moral character; and though long, long years might elapse before the object in view was attained, still the society would manfully pursue their course (hear, hear). Let, then, the men of France look up, and the men of England and America also. Let them support with pen and word the principle of universal peace. The storm, would, no doubt, rage; but it was one of an intellectual character; and like those hurricanes which sometimes raged in the physical world, would only serve to clear the atmosphere, and render public opinion more healthy (applause.)

M. JULES AVIGNON, banker, of Nice, read an address, in which he supported the resolution.

The sitting was then suspended for ten minutes to allow the air of the hall to be renewed.

RESUMED SITTING.

M. EMILE DE GERARDIN, at the resumption of the sitting, came forward and was most warmly received. "Soldiers of peace!" said he, "be not astonished that I so address you, for there must be soldiers of peace as well as of war! War is made to end in peace; why not have it without having recourse to arms? My object in addressing you is principally to draw your attention to the amount of permanent armies. I am no more an advocate of long speeches than I am of numerous armies, and when I see a man who belongs to the class of workmen producing so great an effect (apparently Mr. Vincent was alluded to) I give up the delivering the speech which I had prepared, and I shall merely confine myself to placing before you some unconnected ideas. It is said that

France ought not to commence the general disarmament. Why not? Because it is said that other nations would remain armed, and in that case would have an advantage over her. But such an argument is nothing but a vicious circle, each party throwing the onus of commencement on the other. If that argument had prevailed when the abolition of slavery was discussed, slavery would still exist. Wilberforce, when he advocated his favourite scheme, never thought of calling for a general congress to carry out his views. Let us so act that we may force France to disarm. How is that to be done? It is to cause her government to abolish the shameful system of military servitude which at present exists (hear, hear). Whenever that could be done, war would of necessity cease. It is affirmed that France cannot lay down her armies if Europe does not also do the same. If that argument is of any value, it ought to have held good in the effort made to effect commercial reform in England; if the argument of waiting until an example should be given by some other power was of value, Cobden would not have commenced his great reform, nor Robert Peel have attached imperishable glory to his name by acceding to his demands (loud applause). But in looking at the nations that have to disarm great forces, I must except England and the United States. They do not keep up great forces; and thus the sums which they receive for that purpose are necessarily less. Two years ago, there was an immense standing army in France, and yet that did not prevent the revolution from taking place. What will prevent a recurrence of such terrible events is to have a good government; to treat the people who paid taxes as they deserved to be treated. But, looking at this subject in the point of view of the necessity of defending territories from foreign invasion, he maintained that there also was no necessity for armies; since, if one nation led the way, the others would follow. He maintained that when revolutions took place that it was the governments which brought them about."

A VOICE: You cannot be serious!

M. E. DE GIRARDIN: What! not serious! What can be more serious than that a man should be snatched from his family and profession, and forced to serve for six or seven years! Is not that a most serious matter, and is it not of a nature to provoke the greatest discontent? I maintain that such a system is of a most serious character, touching alike our credit and commerce, our well being (hear, hear). Why has France been obliged to establish excessive tariffs to support her trading interests? Because she spent in useless armies what would have enabled her to secure comfort for the whole nation. The expense of the army from 1831 to 1849 has amounted to not less than six milliards (850 millions). If that sum had been applied to the public works of commerce, and the promotion of the interests of the working classes, what a difference would not now be observable in France! (hear, hear). After some further remarks, he concluded by expressing his perfect concurrence in the opinion expressed by the resolution under discussion (loud applause).

W. EWART, M.P., next addressed the meeting. He commenced by requesting the indulgence of the meeting, as it was not his intention to address the meeting in French. He had the honour of representing the great commercial city of Liverpool on this occasion, and he fully entered into the ideas of the Peace Congress. International peace he trusted would ere long be deeply engrained in the hearts of the inhabitants of all countries. The real strength of nations did not consist in great armies and large fleets, but in the feelings of peace and amity in the minds of the people.

He fully agreed in the remark of the speaker who had preceded him, that the greatest cause of the misery of a country was the maintenance of a large standing army. He was anxious to see the resources of France developed by the arts of peace, instead of seeing them exhausted in military armaments.

M. FREDERICK BASTIAT, representative of the people, addressed the meeting in a politico-economical point of view, showing the folly of large armies, and the impossibility of equally apportioning the taxes collected to pay them.

The President then called upon

R. COBDEN, M.P., who was received with loud cheers and waving of hats, and who spoke in French as follows: M. le President—I join with all my heart in the wish expressed by one of the speakers, that we could have one universal language. Nevertheless, I am a little afraid that there might be a dispute, even amongst the friends of peace, as to which of the thousand dialects of the world ought to prevail, and that oceans of ink, at least, would be shed before it was decided (laughter and cheers). In the meantime, let every country enjoy in peace its own dictionary and grammar; and it is on this principle, recollecting that I am in the metropolis of France, that I prefer to throw myself upon the well-known politeness of a French audience, whilst I address to them a few words in broken French, rather than be guilty of an act of foreign intervention (loud cheers), even in the matter of language. So much has been said, and so well said, by the eloquent speakers who have preceded me, that I do not feel it necessary to add a word to the general argument; but I should wish to draw your attention for a moment to the manner in which the governments of your country and mine have augmented their standing armaments in mutual rivalry and defiance of each other. I speak only of our navies and coast defences, for we do not pretend to enter into a competition with you in respect to your army. Do not be alarmed, Mr. President, I am not going to infringe upon the wise regulations of the Congress, which forbid our alluding to the politics of the day. Unfortunately, my grievance extends back for many years, and implicates several ministers in both countries; although your present government must certainly be exempted from all responsibility in the matter. Now, during the last thirteen years you and we have been constantly increasing our navies, adding to our coast defences, enlarging our arsenals, building new basins for steam-vessels, and constructing fresh harbours of refuge. No sooner is the keel of another line of battle-ship laid down in your dockyards than forthwith fresh hammers begin to re-sound at Portsmouth (laughter and cheers). A new forge has hardly begun to work at Cherbourg, when immediately the sparks are seen to fly from fresh anvils at Plymouth, and *vice versa*. The consequence has been that the cost of our navies has been increased fifty per cent. in a time of peace. My first objection to this is its supreme folly (loud applause), for as both countries increase their naval strength in equal proportion, neither party has gained anything by the change, the only result being a pure waste to the amount of the augmentation (cheers). My next objection is to the extreme hypocrisy (laughter) of this system; for at the very time that all this increase of armament has been going on, our respective governments have been exchanging assurances of mutual feelings of friendship (loud laughter and cheering) and goodwill. If these professions were made in sincerity and truth, where was the necessity for more ships of war and more coast defences? An individual does not cover himself with armour in the presence of his friends, unless indeed he happen to be mad (laughter). But my greatest objection to these vast armaments is,

that they tend to excite dangerous animosities between the two nations (cheers), and to perpetuate fear, hatred, and suspicion—passions which find their gratification instinctively in war. And here is the great reason why this Congress desires, in the terms of the motion before it, to bring the nations into a system of disarmament. Now, how shall this be accomplished? Why, by teaching our respective governments this little arithmetical problem, of which, in times past, they seem to have been ignorant—namely, that if two nations are both armed, in a time of peace, up to a certain point, say six, they are not relatively stronger than if their armaments stood both at three, and that they would be equally strong relatively if they disarmed altogether (loud cheers). But you, the taxpayers of France, will see that there is an immense difference to your pockets (laughter). Do not, however, let us deceive ourselves with the idea that we shall easily succeed in teaching this little arithmetical lesson to our governments. I speak from long experience when I say that no men are so difficult to teach as professional statesmen (laughter and loud cheers). They are so devoted to routine, and so fortified in self-sufficiency, that they do not easily believe that any wisdom exists in the world, excepting that which radiates from their bureaux (laughter and cheers). Do you suppose, then, that they will listen readily to the advice of this Congress? On the contrary, they are at this moment laughing at us as Utopists, theorists, and dreamers (laughter). And yet I think the result of their system, in a financial point of view, ought to make them more modest (cheers). I ask the governments of Europe, can you continue your present financial system for ten years longer? With scarcely one exception they must answer, "No!" Is it then Utopian on the part of the Congress to arouse their attention to the subject, to point to the great gulf which yawns before them, to show that the danger of financial ruin which they lose sight of is far more imminent than the risk of foreign attack, which they so constantly dread and so diligently provide against (applause). Even in this, the lowest point of view, as a question merely of finance, you stand justified before the world for holding this congress of nations. It is time that the people interfered, and the governments of the world ought to tender you their thanks for having, by this fraternal shaking of hands across the Atlantic and the channel (loud cheers), facilitated that process of disarmament which is called for alike upon every principle of humanity and sound policy (loud and repeated cheering).

The resolution was then put to the vote and unanimously adopted—as were paragraphs four, five, six, and seven of the next resolution; paragraphs one, two, and three being reserved for discussion to-morrow.

THIRD SITTING—Friday 24.

The sittings of the Congress was more crowded to-day than on the two previous occasions, and crowds were assembled in the side galleries, who were unable to obtain seats in the body of the building.

The proceedings commenced a little after twelve o'clock, M. Victor Hugo taking the chair.

Several pamphlets were announced to have been forwarded to the committee on the preceding day, in furtherance of the principles of the society.

H. RICHARDS said that the adoption, without discussion, on the previous day, of resolutions 5, 6, and 7, had been, it appeared, regarded by some of their friends as a degree of slurring over of the proceedings. He was desired by the committee to assure the Congress that such an intention had been the farthest in the world from their thoughts (hear hear). Their ob-

ject had been solely to save time, and the resolutions in question embodying what were simply moral truisms, it had been considered proper to submit them at once for the adoption of the meeting (hear, hear). No fewer than twenty-four orators had inscribed their names at the bureau, and as many more had given in their names for the present session. It was obviously impossible that all these friends could be heard, and the committee, therefore, trusted that those who had not the opportunity to speak, would kindly satisfy themselves with the beneficial assistance of acting as conductors to diffuse the electricity of enthusiasm collected in that assembly throughout the districts whither they were about to return (applause).

M. COQUEREL said he held in his hand a small volume entitled "An Essay towards the Present and Future Peace of Europe by the Establishment of an European Diet, Parliament, or States." One motto to this volume was, "*Beate, Pacificæ*;" another, "*Cedunt arma Togæ*." It was printed in London in the year 1693, and its author was William Penn (cheers). The very volume he held was the volume itself which William Penn offered to Queen Anne of England. It was marked with her royal initials in two places, and it had now been presented to the library of the Protestant Church de l'Oratoire, by the eminent writer, Andre Bacher, as a monument of the first congress of peace (loud cheers).

The volume was given to M. Coquerel by M. Barbier, who accompanied it by the following letter:

"Sir,—The idea of Henry IV. had inspired to William Penn in the midst of the wars of Louis XIV., 'An Essay on the Peace of Europe.' Allow me the honour of offering it to for the library of the Oratoire of Paris. None better than you can show its merits to an assembly wherein the children of William Penn shine in such numbers. The smallness of the volume has no doubt contributed to its rarity. Its intrinsic value will no doubt seem to you increased by its binding, which shows that it is a homage paid by to Penn Queen Anne, A.R. (Anna Regina) at a time when a false accusation placed difficulties in the way of his project in favour of America.

(Signed)

"BARBIER."

"Paris, Aug. 23."

A letter was read from the venerable poet Beranger to the following effect. It was addressed to M. Garnier, secretary of the Congress:—

"Sir,—I thank you for the kindness you have shown me in sending a card for the Congress of the Friends of Peace. I should have profited by it, and been present, were I not unfortunately suffering from an attack which I hope will have no duration. You cannot doubt of my wishes for the success of this generous assemblage of distinguished men from all parts of the world, and of the approbation which I give to the initiative they have had the courage to take at a time apparently so little pacific. The act at such a period is a proof of the holiness of the cause you advocate. Receive my thanks, and believe me yours,

"BERANGER."

"Passy, Aug. 23, 1849."

M. COQUEREL announced that he had to inform the meeting, that, by order of the minister of public works, the grand water-works of Versailles would be set in motion on Monday, from two till four o'clock, in honour of the Congress of Peace (cheers). These water-works were now ordinarily set in motion only four times a year, and Sunday next was one of these days. The minister, however, in consideration of the respect paid by English and Americans to the Sabbath, which precluded them from participating on that day in festivities, had directed that the works should be set in motion on the Monday (great applause),

C. HINDLEY, M.P., said that both Americans and English could not do otherwise than receive this mark of kind attention on the part of the minister with a sense both of gratification and gratitude (applause).

M. V. HUGO announced that at the present meeting, it being the last of this session, no written memoir could be admitted with the sole exception of one by Elihu Burritt (cheers),—who had come from America to spread the cause of peace throughout Europe (cheers).

M. A. COQUEREL, jun., then read in French the memoir thus announced, and which was received with much applause.

The Abbé DEGUERRY followed and said,—After having voted arbitration amongst nations, after assisting at the ruin of armies, by the word of an illustrious publicist, and by the language of a holy man, who is at once eloquent and mathematical, it remains for us to fix the means of disarming. There is no doubt that, were an international congress in existence, which would form a supreme court, judging all differences, a general pacification would be realised. In the internal administration of nations arbitration is justice. What is required, therefore, is a national assembly of all nations, and this will be realised, because it is truth, and because truth is the thought of God, which must succeed sooner or later. It is a Samson, who sooner or later will carry off the gates of his prison. The idea of universal peace is that of God. It is the wish expressed in the gospel and that of humanity. None can contest this, and yesterday I was happy to hear it said that the idea of war was supreme folly (very good). Yes, war is an impious folly, where those who strike best and hardest are most considered. That, surely, was not the idea of God (applause). Therefore do I, for my part, give praise to those governments who have prosecuted, as you do, the great work of pacification (very good). Look at the progress that the idea is making. It has not only been spread in the United States, but it has entered the English parliament, where it was introduced by a man whose heart is still greater than his genius. It was introduced also into France by the man whom you heard with so much pleasure yesterday (M. Francisque Bouvet). We French people love not to wait. When a thing is conceived we desire its immediate execution. There are men called to different destinies, and those who build are not always called to inhabit the edifice. When our ancestors built, they did not propose to work for themselves only, for they knew that they were working for posterity. To-day, gentlemen, is the anniversary of St. Barthelemy. He liked not revolutions made in a country by strangers, a sentiment suggested by the question of the Pope, touched upon by M. Bouvet yesterday. The tendency of the peace societies was to relieve misery. With the press and its echoes they would do this, and they would realise a pacification. The idea was spreading through the world. He wished to see, instead of triumphal arches, columns, and statues, images of Peace sitting on her throne and crowning humanity. That day would be a fine one, and glorious, for egotism would be conquered, and Christ would reign upon earth (applause).

The Abbé Deguerry was followed by

AMASA WALKER, a member of the legislature of the state of Massachusetts, who said, that he felt some embarrassment in speaking after the last eloquent orator, but the deep interest felt in the resolution now before them, especially by the American delegates, induced him to ask the indulgence of the Congress. The question of a great Peace Congress had been discussed in America for many years. A prize of 1,000 dollars had been for years given for the best essay on the subject, and had elicited many admirable disquisitions. Legislative action, too, had,

in America, been brought to bear on the subject, both in particular assemblies and in congress. It was the firm opinion of America that a congress of nations, a high court of adjudication, was necessary to secure and organise the peoples of the world (cheers). The tendencies of the whole civilised world were, more or less remotely, in this direction; and what had already been accomplished gave distinct assurance that the whole object must, sooner or later, be effected (hear, hear).

M. BODENKEN, a German, then begged to have the indulgence of the meeting whilst speaking, and the motives that made him do so must be taken into account. Germany had as yet no orator, and he did not wish his country to be behindhand. He perceived the flags of many nations, but not the German flag. He was convinced that what Germany had been unable to attain by war it would get by peace and by ideas. Were they not already brothers? Though princes separated them, they were united in the people. Public opinion in Germany had been prepared in favour of the Peace Congress. The idea had been sown, and was growing, and no fear must be entertained of small German sovereigns.

M. VILLECOQ saw with pleasure the great aim of the meeting before which he had the honour of standing. He belonged, he said, to a career (consul) where the first of virtues was silence, therefore he was unaccustomed to improvise, and he would read his speech. M. Villecoq, then to the astonishment of the meeting, commenced reading a speech, in which he supported and defended war. At this point he was interrupted by the president, who requested him to confine himself to the regulations, as well as to the question under debate. He abandoned that portion of his speech and passed to another, in which he commenced discussing the policy of the French republic. Here he was again stopped by M. Victor Hugo, who begged of him not to continue, upon which he retired.

M. ÉMILE DE GIRARDIN followed in a few words, saying, that it was gratifying to find that the only speech which had been delivered in favour of war was the best speech which had been delivered in favour of peace (cheers).

CHARLES HINDLEY, M.P., President of the London Peace Society, said that before he addressed the meeting in French, which, however inadequately, he felt it fitting to do, since the place in which they were so hospitably received was the capital of Frenchmen—(hear, hear)—he wished to say a few words to explain that the present Congress was not the same with the Peace Society, which had for twenty years been seeking to inculcate upon the people of England that war was not merely a folly but a crime, a contempt of God's word, a system of wholesale murder (hear, hear). The little stream, however, of the Peace Society, had in unison with that of the larger Congress, formed the broad river whose waves were now gradually irrigating so beneficially the countries of Europe. The speaker, who was received with marked approbation, then said in French—Gentlemen, my French brothers, I much regret that I cannot speak your language with a facility which would render my speech more agreeable to you—and not wearisome to myself. But in this very circumstance I perceive one manifest consequence of the war state. When I was a young man war was raging between your country and mine. I was forced accordingly to learn the French just as I learned the Latin language, the Greek, and the other dead languages not now in use amongst us. I had then never seen a Frenchman, and never expected to see one. I learned to read French, not to speak it, which seemed wholly superfluous, and now you hear the result, that I cannot express myself as I fain would on this interesting occasion (hear, hear). I cannot throw my mind into

yours. I cannot mingle my heart with yours as I fain would (hear, hear). Fortunately, however, there is a secret magnetism pervading the entire of this assembly, spreading from heart to heart, a silent language speaking within us with a more peaceful eloquence than could be supplied by the most potent language that the ears could receive (cheers). Now every soul feels the fervour of our principle—the principle of an universal charity; now, I do not feel that I am English as contradistinguished from French (hear, hear). I know and feel that I am a man—(cheers)—and I repeat with the old poet, "*Homo sum et nihil humanum alienum a me puto*" (loud applause). Yes, I no longer look in this assembly to French, English, German, Dutch, Belgian, American—I occupy myself only with the thought which occupies all—that we are all men—that we are all brothers (cheers). To return to the days of my youth. The default of language I spoke of was the smallest fault of our education at that time. We were not allowed to regard you as friends, my French brethren—nay, we were taught to regard you as enemies, whom patriotism called upon us to hate and to injure (hear, hear). It was not only the fashion, it was the principle, with the sons and daughters of England, to scorn and hate the French. But other days came. War was at an end. Peace came, and with it the English visited Paris, and found they were not the natural enemies of France they had supposed. Such was the grand result of temporary peace. And now let permanent peace be instituted by all the English members of the Congress saying to Frenchmen, and to all foreigners by birth, "We are brothers. Adieu war! Adieu hatred! In future let charity, love, and peace be amongst all nations." Accept, my dear French brethren, these few words—they come from the heart (loud cheers).

EDWARD MIALI said—One of the previous speakers had said that the shortest way to peace was through war; and there was undoubtedly some truth in this. But it all depended on the manner in which you understood the term "peace." The sort of peace which he contemplated, however, was not that which Tacitus spoke of—*solitu dinem faciunt, pacem appellant*—nor the sort of peace obtained by the contest between the Kilkenny cats (laughter). He regretted particularly on this occasion, that there was not a universal language, to give expression to all men at once of the ideas which have been enforced in the discussion of the last two days. But the object was, to a most important extent, attained by that electrical sympathy which seemed to pervade all the minds before him. He cared not so much in what way the Congress proceeded, because he was sure that its result would be to effect that which he wanted—a condensation of the floating sentiments of nations (cheers). All that was needed was that it should do nothing inconsistent with itself. The great phenomenon in which he took an interest was this—that the Congress existed (cheers), that it was what it was, and where it was (cheers). A combined fact, which he believed would produce a greater effect on the world at large than any spoken arguments, however able, that could be brought forward (cheers). It had been suggested that the Congress had no practical object. He thought it very clear that the Congress had shown that it had not reckoned without its host (cheers). What was war? It was not spontaneous combustion (hear, hear). Armies were not organised without thought. Soldiers were not made so without drilling. Gunpowder was a manufacture, not a growth. Cannon-balls did not hang on the trees of the forest (cheers). War was the product of man's will. It was simply the elements of nature made to subserve man's evil passions (cheers). The way to put down war was to get at the will of man; to get at that will by means

of his reason, his understanding, his conscience, his affections (cheers). This is what the Congress wanted to do. They wanted to drive the monster—war—home to its lair, and there to transfix it with reason and with love (cheers). War would never cease till men were indisposed to prosecute war as a means to attain their object. The masses had no interest in the promotion or prosecution of war, and therefore the Congress, addressing itself to the masses, would find their task by no means an impossibility if they were faithful to their principles, their character, and their duty (cheers). The result was no contingency; it was as certain as any problem in mathematics (cheers). Their work was simply to get at the will of those who make war, and to get at that will so as to transform it by the medium of public opinion; to make governments coincident with public opinion; to surround them with such an atmosphere of public sentiment as to make it impossible for them to give expression to any will of their own inconsistent with the public will and with the principle that war was an utter absurdity, a deep crime against God, and against man.

WILLIAM WELLS BROWN said, that at so advanced a stage of the proceedings he should not have thought of taking up the time of the meeting, were it not that he desired at the Peace Congress of Paris to protest against the existence of the war element, which condemned three millions of men in the United States to slavery (cheers). He had been a slave for twenty years, and he could speak from experience on the point. He could utter his sentiments with perfect freedom in Paris; but he could not do that in the United States; were he to do so his life would be in danger. Slavery had now been abolished in almost every country in Europe, whilst, shameful to say, it still existed in America. France, in her revolution of 1848, had rendered not only her inhabitants at home free, but had set her slaves in Martinique and Guadeloupe at liberty. He wanted to have the same effect produced in the United States. That could only be done by the destruction of the war element of which he had spoken. The dissemination of principles of peace, he firmly believed, would be the best means of leading to the emancipation of the slave population in the United States (hear, hear).

The resolution was then put to the vote, and adopted by acclamation.

M. COQUEREL here read a letter from M. Lacroix, minister of public works, relative to the playing of the grand water-works of Versailles on Monday next, and which communication, he said, he had not had in his possession when he had previously spoken of the matter. The letter was addressed to M. de Tocqueville, the minister of foreign affairs, and placed in the most courteous terms at the disposal of the English and American visitors every facility to visit the museums of Versailles, the palace of St. Cloud, &c. (loud cheers).

The sitting was then suspended for ten minutes, to allow the air of the hall to be renewed.

The CHAIRMAN, on the resumption of the sitting, proceeded to read the fourth resolution, thus worded: "The Congress strongly disapproves of all loans and taxes destined to promote wars of ambition or conquest."

R. CORDEN, M.P., addressed the meeting as follows: I have the honour to submit to your consideration a motion condemnatory of loans for warlike purposes. My object is to promote peace by withholding the sinews of war. I propose that this Congress shall make an appeal to the consciences of all those who have money to lend. I do not allude to a few bankers who appear before the world as loan contractors. They are the agents only for collecting funds from smaller capitalists. It is from the savings and accumulations of the merchants, manufacturers, traders, agriculturists, and annuitants of civilized Europe, that warlike governments can alone supply their neces-

sities, and to them we will appeal by every motive of self-interest and humanity not to lend their support to a barbarous system which obstructs commerce, uproots industry, annihilates capital and labour, and revels amidst the tears and blood of their fellow-creatures. We will do more; we will, in every possible way, expose the character and objects, and exhibit to the world the true state of the resources of every government which endeavours to contract a loan for warlike purposes. The time is gone by when barbarous nations devoted to war could conquer civilized Europe, unless, indeed, the latter will be so very complacent as to lend the money necessary for its own subjugation. War has become an expensive luxury. It is no longer a question of bows and arrows, swords and shields. Battles are now decided by artillery, and every discharge of a cannon costs from 12 to 15 francs; I wish with all my heart it was ten times as much. The consequence is, that when countries behind the rest of Europe in civilization enter upon hostilities, they are obliged immediately to draw upon the resources of more civilized states—in other words, to raise a loan; and how is the money thus borrowed from the savings of honest industry expended? What is war in our day? Has it learned any of the charities of peace? Let us see. I hold in my hand an extract from a proclamation issued at Pesth, dated 19th July, and signed "Haynau." Praying forgiveness for your outraged feelings, I will read it: "Any individual who shall, either by word or action, or by wearing any revolutionary signs or emblems, shall dare to support the cause of the rebels; any individual who shall insult one of my soldiers, or those of our brave allies, either by words or blows, any individual who shall enter into criminal relations with the enemies of the crown, or who shall seek to kindle the flame of rebellion by reports spread for a sinister purpose, or who shall be rash enough to conceal arms or not deliver them up within the time fixed by my proclamation, shall be put to death within the shortest possible delay, and on the spot where the crime shall be committed, without distinction of condition or sex." This was addressed to the inhabitants of Pesth; and a few weeks afterwards the same signature appeared to a proclamation addressed to the inhabitants of the countries of the Rhine, from which I will also read a short extract: "Take care not to incur my vengeance by revolutionary movements. Not being able in such a case to find out the guilty party, I shall be compelled to punish the whole district. If on the territory occupied by my army, or on the rear, any attempt shall be committed against my soldiers, or if any of the convoys should be stopped, or a courier, or the transport of provisions prevented, an immediate punishment shall be inflicted on the guilty commune; it shall become the prey to flames, and shall be levelled to the ground, to serve as a frightful example to other communes." I ask you, whilst your flesh creeps and your hair bristles with horror at these quotations, has war borrowed any of the charities of Christianity? Have modern warriors repudiated the practice of the barbarians of antiquity? For my part I can see no difference between Attila and Haynau; between the Goth of the fifth and the Goth of the nineteenth century. But we address ourselves to those who, by their loans really hire and pay the men who commit these atrocities, and we say—"It is you who give strength to the arm which murders innocent women and helpless old age; it is you who supply the torch which reduces to ashes peaceful and inoffensive villages, and on your souls will rest the burden of these crimes against humanity." I shall be told that it is useless to make an appeal to the sensibilities of men who, with money lying unproductive at the bottom of their pockets, are thinking of nothing but five per cent. I will undertake to prove, though I shall not weary you with an opinion upon the subject, that peace will offer a far better field for the employment of the savings of agriculture than the field of battle, and that she will afford a much more profitable investment for the accumulations of industry than in partnership with Haynau and Co. This discussion will be raised again and again in various places. The Congress of Nations will make the tour of the civilized world. You, Frenchmen and French women, who have received with so much enthusiasm your English visitors, in whose name I thank you—who have known so well how to show the noble zeal in the cause of humanity which has prompted your American guests to cross the great Atlantic—who have welcomed the presence of Germans, Belgians, and Dutchmen, and the representatives of other nations in this hall—you have imparted to the Peace Congress a great moral

power, which its members will endeavour to use for the benefit of humanity. We shall leave you with renewed hope and courage, confident that we have only to persevere resolutely, but legally, and always in a moral sense, and step by step we shall propagate the sublime idea which now reigns in this hall, till it embraces within its influence all the nations of the earth.

M. FELINE declared that he had been for twenty years an advocate of peace principles, but he considered that measures ought to be instituted for the organisation of means of defence in every country. He went on dwelling on this point, declaring that cases might arise in which any country, no matter how pacifically inclined, might be obliged to stand on its guard against attacks from an unruly neighbour or an armed coalition. (The assembly frequently expressed their disapprobation of his sentiments.)

The CHAIRMAN: I am obliged to remind the speaker that the question at this moment is relative to loans contracted for wars of ambition and conquest, and I beg of him to confine himself thereto.

M. FELINE said he would rather not speak, if the tribune were not free (agitation).

M. E. de Girardin appeared in the tribune (applause).

The CHAIRMAN: I cannot allow the unmerited reproach addressed by the last speaker to the bureau to pass without protest. I have not infringed the liberty of the tribune. I only requested the speaker to confine himself within the limits of the question (approbation).

M. E. DE GIRARDIN: As a friend of peace, I understand peace in its widest signification; and for me the first condition of peace is the liberty of speech, the absolute respect of the right of discussion (approbation). I do not believe that the last speaker exaggerated the right he possessed of expressing his opinion, provided there were the right of answering him. You have been told that nations must organise defensive war—that they must be prepared for events which create the necessity of defence. But that is organising famine by war—that is perpetuating what has existed for thirty years—that is perpetuating misery, continuing to impoverish the country. And it is thus that you would prepare for it the means of resisting conditions, if any could again be formed! No, there are other means of defence—war is made with money. Take, then, all of you the engagement not to participate in any way in a loan the object of which may be to carry on war (applause). I do not think I am wanting in patriotism, but I do not fear war; I do not fear the suppression of liberty, for liberty has made important conquests in the midst of the misfortunes of these latter days. A tribune has been raised at Vienna; the right of discussion has been established in Germany and in some of the states of Italy. I have confidence in the right of discussion; I have more confidence in liberty than in battalions armed with the money of the poor. The affection of the people is more valuable to government than large battalions of armed men (loud applause). Let us then have confidence in liberty, in the right of discussion, and we shall arrive at that pacification which progress will render definitive (loud applause).

JOSEPH STURGE observed that he understood that the last speaker objected to the words "of conquest and ambition" being retained as unnecessary. He was anxious to see the proceedings pass over without any dissent or opposition. He and his friends would certainly prefer seeing the words retained; but he did not think that, if they were omitted, any principle would be compromised. He, therefore, should leave the matter in the hands of the meeting.

The resolution was then adopted by acclamation, without any change, as originally proposed.

The eighth, and last resolution, thus worded—"The Congress decides that the committee be instructed to draw up an address to all nations embodying the resolutions of the Congress; and that this address shall be presented to the various governments, and that special means be taken to bring it under the attention of the President of the French Republic"—was adopted unanimously, without discussion.

M. WISSENER, one of the vice-presidents charged to report on the various propositions presented during the meetings, and which could not be examined and discussed from want of time, proposed that a committee should be constituted at Paris, which should correspond with those of England, the United States, Belgium, and any others that might be formed; the said com-

mittee to be formed of the members who had prepared the meeting of the Congress at Paris (hear, hear).

This double proposition was adopted.

M. DURKEE, another of the vice-presidents, next addressed the meeting. He should not, he said, then trespass on the attention of the meeting, but for the remarks that had been made by a previous speaker (W. W. Brown). He fully agreed with that gentleman that slavery was a great curse to his country, and he was happy to say that a great struggle was now going on in America to get rid of the evil. There was in fact a war waging in that country against slavery and against oppression. From what he had witnessed since he had come into the place in which he now addressed the meeting, he was convinced that ideas of peace and harmony must ultimately triumph. The smiles of sympathy which there met the advocates of peace were a proof that it was acquiring strength in the minds of the people; and the cheers which greeted those who advocated the glorious cause of peace were, in his mind, a certain proof of its ultimate triumph (loud applause). The day, he trusted, was not far distant when war among nations would cease, and that the only rivalry between them would be in arts and civilization—(renewed applause)—and by so doing promote the general interest and happiness of mankind.

J. W. PENNINGTON, another escaped slave, and now a minister of the Presbyterian Church in America, next came forward. He apologised for trespassing on the meeting at that late hour, but he was desirous of adding his humble voice to the declarations in favour of universal peace, which had been so eloquently put forth from that tribune. It had been suggested that the ministers of religion should use their utmost exertions to influence it into the minds of the rising generation, but he would observe that in the present state of the public mind, it required a vast share of moral courage to inculcate such a doctrine. A love of war was looked upon by too many to be a mark of patriotism, and fighting for his country the best means of displaying that patriotism. It would therefore, he said, require great moral courage to tell men that such was not the way to show their love of their country. Another reason why he was anxious to address the meeting was, that if he had not done so he should have been considered as unfaithful to and unmindful of his brethren in captivity. He fully agreed with W. W. Brown that slavery was a great element of war, and that every man of real Christian feeling should put shoulder to shoulder to get rid of such a curse. He was sure that with the assistance of that society the advocates of the abolition of slavery must triumph, when universal peace would reign on the earth, and when no other sentiment would be heard or expressed than that of peace and good will to all men (loud applause).

On leaving the tribune, the speaker was shaken heartily by the hand by the Abbé Deguerri, M. Coquerel, and the chairman, and received the congratulations of a number of other parties on the platform.

R. COBDEN, M.P. then rose to propose votes of thanks to the French government for the marked kindness and liberality which had been shown to the members of the Peace Congress and the English visitors since their arrival in Paris; next, to the Chairman, for the able and courteous manner in which he had presided over the business of the meeting; and, lastly, to the members of the bureau and the secretaries, for the zeal and energy with which they had discharged the functions of their office.

J. BROTHERTON, M.P. supported the motion. He had not, he said, intended to have addressed the meeting, but he could not refrain from expressing his gratification at the noble hospitality which had been accorded by the French government to the Peace Congress, and he was sure that such a reception as they had met with augured well for the success of the object they had in view. He should therefore give his cordial support to the proposition (hear).

R. COBDEN, M.P., said that, as there appeared to be no doubt as to the manner in which the propositions of thanks would be received, he should ask leave to put them severally to the vote, and then close the proceedings by three hurrahs, in the English fashion; he himself would act as fagman, and give the signal (laughter).

Dr. RITCHIE, of Edinburgh, said that in the course of the proceedings England, Belgium, the United States, &c., had been all severally alluded to, and not one word had been said of his poor country, Scotland; and yet there, he could assure

the meeting, there were hearts as zealous in the cause of peace as in any other part of the world.

M. COQUEREL could assure the learned gentleman that, if no express mention had been made of Scotland, it was not from any want of respect, but because it had been included in the general term of Great Britain.

The propositions were then severally put to the vote, and adopted with immense acclamations, waving of handkerchiefs, &c.

The CHAIRMAN then rose to return thanks. My address (said he) shall be short; and yet I have to bid you adieu! How resolve to do so? Here, during three days, have questions of the deepest import been discussed, examined, probed to the bottom, and during those discussions counsels have been given to governments which they will do well to profit by. If these three days' sittings are attended with no other result, they will be the means of sowing in the minds of those present germs of cordiality, which must ripen into good fruit (hear, hear). England, France, Belgium, Europe, and America, would all be drawn closer by these sittings (hear, hear). Yet the moment to part has arrived; but I can feel that we are strongly united in heart (applause). But, before parting, I may be permitted to congratulate you and myself on the result of our proceedings. We have been all joined together without distinction of country; we have all been united in one common feeling during our three days' communion. The good work cannot go back—it must advance—it must be accomplished (cheers). The course of the future may be judged of by the sound of the footsteps of the past! (hear, hear.) In the course of that day's discussion, a reminiscence had been handed up to one of the speakers, that this is the anniversary of the dreadful massacre of St. Bartholomew. He who was then speaking turned away from the thought of that sanguinary scene with the pious horror natural to his sacred calling. But I, who may boast of firmer nerve, I take up the remembrance. Yes, it was on this day, 277 years ago, that Paris was roused from slumber by the sound of that dread bell which bore the name of the *cloche d'argent*. Massacre was on foot, seeking with keen eye for its victim—man was busy in slaying man. That slaughter was called for by mingled passions of the worst description. Hatred of all kinds was there urging on the slayer—hatred of a religious, a political, a personal character! And yet, on the anniversary of that same day of horror, and in that very city where blood was flowing like water, has God this day given a rendezvous to men of peace, where wild tumult is transformed into order, and animosity into love (immense cheering). The stain of blood is blotted out, and in its place beams forth a ray of holy light (renewed cheers). All distinctions are removed, and Papist and Huguenot meet together in friendly communion. (Cheers, which prevented the speaker for some time from proceeding.) Who, that thinks of these amazing changes, can doubt of the progress that has been made? But whoever denies the force of progress must deny God, since progress is the boon of Providence, and emanates from the great Being above (cheers). I feel gratitude for the change that has been effected, and, pointing solemnly to the past, I say, Let this day be ever held memorable—let the 24th August, 1572, be remembered only for the purpose of being compared with the 24th of August, 1849; and when we think of this latter, and ponder over the high purpose to which it has been devoted—the advocacy of the principles of peace—let us not be so wanting in reliance on Providence as to doubt for one moment of the eventual success of our holy cause! (Immense cheering followed this address.)

RICHARD COBDEN (when the excitement had somewhat subsided) then said—Now, gentlemen, that our proceedings have closed, let us terminate the whole with nine English cheers. I will give you the signal.

He then marking the time, nine cheers were given with great strength of lungs, the French part of the audience joining in the cry most cordially.

The immense crowd then slowly left the building, and the last day of the Peace Congress of Paris was closed at a quarter past six.

The members of the Society of Friends attending the Convention, held two meetings for worship in the Congress Hall, on First-day, the 26th inst. It is believed they were the largest *Friends'* Meetings ever held in Paris; and they had the company of a Roman Catholic "Abbe."

The citizens of Paris manifested a most lively interest in the Congress, and treated the members with great deference and respect.

SOIREE TO THE MEMBERS OF THE PEACE CONGRESS AT THE HOTEL OF THE MINISTER OF FOREIGN AFFAIRS IN PARIS.

Saturday Night, Eleven o'clock.—The soirée given by Monsieur and Madame de Tocqueville, in honour of the Peace Congress, is now concluding, and is passing off with great brilliancy. As early as eight o'clock the members of the Congress and their ladies began to assemble, together with a large number of the *élite* of Paris, including many of the Foreign Ambassadors, and other distinguished members of the French Government. Monsieur and Madame de Tocqueville, surrounded by an elegant group of ladies and gentlemen, received their guests with the greatest courtesy and affability. The suite of apartments were brilliantly lighted, and the gardens, which were thrown open, were illuminated. Every provision was made for the comfort of the delegation, and the rooms and gardens soon became crowded. Delight beamed in every countenance; all present were impressed with the grandeur of the scene. We were much struck at the appearance of the living stream that floated through the gardens and apartments. Here and there a staid Friend glided along in the midst of beauty and fashion—while the diversity of dress, from the neat Friend's cap to the more elegant adornment of the lady of fashion, imparted greater novelty to this magnificent gathering. A band of music was in attendance, and performed many fine pieces during the evening. M. de Tocqueville mingled freely with his guests, and was evidently gratified at the opportunity of displaying his hospitality. Personal introductions to him were very numerous. The leading orators of the Congress received marked attention. The Peace Delegation feels deeply the debt of gratitude it owes to the Ministry of the French Republic, and this gratitude will be generally felt in England also. In spite of the *Times*, its childish attempt at wit, and its wilful perversion of the objects of the Congress, its principles will grow. Paris has been wonderfully impressed, and this brilliant soirée may be taken as a proof that the sympathies of the French people are setting in in favour of universal peace. Let the peace friends in England renew their efforts—they are the apostles of a glorious principle. Let them *now* be encouraged, and march on to victory.

THE FETE AT VERSAILLES AND AT ST. CLOUD.

On Monday morning the Peace Delegation proceeded to Versailles and St. Cloud. They started from Paris at 9 o'clock, and, after visiting the palace, partook of a *déjeuner* in the Salle du Jeu-de-Paume, which was placed at the disposal of the Committee by M. Lacrosse, Minister of Public Works. The entertainment was given by the English members of the Congress to their American brethren. At half-past 12 between 600 and 700 persons sat down, and after the refreshments were over R. Cobden, M.P., took the chair, the American gentlemen being seated on his right and left. In his opening speech he expressed his complete, his perfect satisfaction, with the whole proceedings of the Congress, and expressed his conviction that the delegates from England fairly represented that powerful class of active and philanthropic men, without whom no great measure has ever been carried in that country. He then gave utterance, in glowing terms, on behalf of the meeting, to the high admiration we ought to cherish for our American brethren, for their earnestness and zeal in coming so far on this pacific mission; after which

SAMUEL BOWLY moved, and Dr. GODWIN, of Bradford, seconded the following resolution:—

"That this meeting of the English members of the Peace Congress at Paris rejoices in the opportunity now afforded of testifying to their American brethren present, their high admiration of the zeal, courage, and devotedness, which they have displayed in forsaking their homes, and travelling so great a distance for an object so purely disinterested and philanthropic; and earnestly hopes that their visit to Europe on this occasion will contribute much to the realization of that great idea, which their writers and speakers have so long laboured to disseminate, and of which their own happy country furnishes so impressive an example; namely, the association of the various civilized

states under one common international jurisdiction, which shall for ever supersede the necessity of appealing to the sanguinary arbitrament of the sword."

Richard Cobden then, in the name of the meeting, presented each of the American Delegates with a copy of the New Testament in French, as a slight memento of their visit to Europe, with the following inscription:—

"Presented to the American Delegation, by their British colleagues, at a meeting convened at Versailles, the 27th of August, 1849, for the purpose of expressing their respect for the zeal manifested by their brethren in crossing the Atlantic to attend the great Peace Congress at Paris.

"(On behalf of the Meeting.)

"RICHARD COBDEN, Chairman."

Several of the American brethren responded, after which the meeting broke up, and the company proceeded to view the magnificent water-works at Versailles and St. Cloud.

ARMSCOT MEETING.

THE Public Meeting held annually by the Friends of South Warwickshire, at the village of Armscot, took place as usual on the first First-day in the 8th Month. The gathering was larger, both of Friends and others, than for several years past. Indeed, so much did it exceed the size of the Meeting-house, that it was believed nearly as many stood outside, as were accommodated within; and much regret was expressed, that the building was not larger.

In addition to the Friends, ministers and others, who usually attend from the neighbouring meetings, there were present SAMUEL CAPPER, of Bristol, JOHN PHILIP MILNER, of Stockport, and SARAH ORD, of Preston; all of whom, as well as JOSHUA LAMB, from Oxfordshire, were engaged in the exercise of their gifts in the ministry; and MARTHA GILLET, Junr., in supplication.

The communications of several of the Friends were of considerable length, and judging from the satisfaction expressed after meeting by those present, appeared to be well received. The Meeting, which gathered at eleven, lasted till half-past one. On its conclusion, several Friends attempted the work of Tract distribution, but owing to the numbers present, and their eagerness to get hold of the books, it caused an excitement which appeared undesirable; in consequence of which, most of the Friends ceased to distribute them.

D. H.

"A SMILE; who will refuse a smile,
The sorrowing heart to cheer?
And turn to love the heart of guile,
And check the falling tear?"

A pleasant smile for every face,
O! 'tis a blessed thing;
It will the lines of care erase,
And spots of beauty bring."

TO CORRESPONDENTS.

The great length of our Peace Congress report, has thronged out numerous articles; which, however, will appear in our next.

W.A.; R.S.; J.F.; E.D.H.; P.I.B.; W. and P.; E.J.; T.D.; H.C.; S.W.; J.A.; W.N.; S.P.; E.B.; A.W.; A.B.; G.D.; J.E.; D.H.; G.S.G.; J.G.; A.G.; J.W., junr.; C.T.; R.W.; J.T.; G.S.; W.R.; C.J.P.; E.P.; H.N.; and T.R.

Also, The Standard of Freedom, of 25th current; Memoir of Mrs. Sherman; James Haughton's Essay on the Use of Alcoholic Liquors; The Outcast Boys of England; Tract Distribution; The Horrors of Transportation; Crime and Criminals; and Daily News of 27th current.

E.C.—Obliged by the extract, but so much on the same subject has already appeared, it is withheld.

B.—If he will turn up No I., vol. I, of *The British Friend*, he will find the sermon at full length, from which he sends an extract.

S.J.S.—The obituary notice will be found under the proper head. The papers have been sent direct. Further poetical contributions will be esteemed.

A.G.—His paper will be sent regularly. Postage Stamps are quite acceptable.

A.F.—We have made the desired correction. *The British Friend* is extensively read in London, as well as in the country.

To CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied, confidentially, with the name and address of the author.

To AGENTS.—Our friends who kindly serve us in this capacity, are particularly requested to observe, that Notices of Births, Marriages, Deaths, Advertisements, and Movements of Ministering Friends, require, in order to insure insertion, to be in our hands two days BEFORE the end of each month.

Advertisements.

GOVERNESS WANTED, at Rawden School, near Leeds.
Apply to F. H. Rous, Superintendent.

ACKWORTH SCHOOL.—WANTED, after the ensuing Vacation, a well-qualified Female TEACHER. The situation of GOVERNESS is also still vacant.

Apply to THOMAS PUMPHREY, Ackworth School, near Wakefield.—8th Month, 27th, 1849.

SILVANUS STEPHENS, WOOLLEN and LINEN DRAPER, Bridport, Dorset, is in want of an active Youth, as an APPRENTICE.

WANTED, by a young Friend, a SITUATION as NURSERY GOVERNESS, or Companion to an Elderly or Invalid Friend, and would not object to make herself generally useful.

Address, A. Z., 10, West Terrace, Darlington.

WANTED, a SITUATION as CLERK, by a young Man, who is a good accountant, and is willing to make himself generally useful.

Address, T. B. care of CHARLES GILPIN, 5, Bishopsgate-street Without.

WANTED, by a young Man Friend, nearly 21, a SITUATION with a FARMER who has a considerable quantity of live stock. He can make himself generally useful; can milk well, and would not object to ploughing after a pair of horses.

Address, JOHN CHEAL, near Crawley, Sussex.

A FRIEND, aged 25, is desirous of treating with a member of the Society for a SITUATION where trust and care are requisite. The applicant could undertake book-keeping, and would prefer a portion of outdoor employment.

Apply, A. Z., Post Office, York.

BOARD and LODGING: or Lodging with or without partial Board, in the house of a FRIEND, (residing about half a mile from the city) who would be glad to receive one or two FRIENDS on moderate terms.

Address, S. E., 15, Marlborough-street, Blackfriars-road, London.

ANN BINNS, CONFECTIONER, BRADFORD, is in immediate want of an APPRENTICE. Every attention will be paid to comfort, &c. A Premium will be required.

CLARA FORSTER, ARTIST in HAIR, 6, Charlotte-street, Fitzroy-square, London.

C. F. begs respectfully to return her sincere thanks to her numerous friends for the extensive support she has received, and begs to state that she continues to manufacture, from ladies' own hair, in all their varieties, *Bracelets, Watch-Guards, Rings, Pins, Brooches, Lockets, &c.* And by careful and prompt attention, she hopes to merit a continuance of favours.

MARGARET S. PACE.

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W. HORSNAILL having added Eight Rooms to the Establishment, will be pleased to receive visitors, either as Boarders or in Private Apartments. No. 5 may be had in the whole, or in part distinctly, if required.

Dover, 25th of 8th Month, 1849.

WILLIAM HUGHES very gratefully acknowledges the continued kind support which his friends give to his Establishment, and respectfully assures them, he is thereby stimulated, by every means in his power, still further to study and anticipate their comforts and wishes.

W. H. thinks it due to his numerous visitors, to express occasionally his estimation of their valued patronage, otherwise it might seem almost unnecessary to advertise; it being W. H.'s experience, that his friends do the advertising department for him much better than he can do it himself; to which he attributes the large connection he has of individuals and Families from all parts of the United Kingdom, the Principal Cities of America, and the Continent of Europe.

Cards of Terms, with a map of the City of London, may be had on application, Post Free.

Private Rooms if required.

London, 8th Month, 1849.

THE ADVERTISER, a married man, and a Member of the Society of Friends, is desirous of forming an ENGAGEMENT where integrity and activity are required. He is competent to the duties of Cashier, Managing or Corresponding Clerk, General Collector of Accounts, or an Agency, having filled similar situations.

Apply to JOHN HARRISON, Printer, Market-street, Manchester.—8th Month 24th, 1849.

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and Retail by most respectable Chemists and Patent Medicine Venders in the United Kingdom, in bottles, boxes, and pots, at 1s. 1d., 2s. 9d., and 4s. 6d. each.

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JOHN LAURENCE, Secretary.

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to be made at the end of next year, according to date and value. Early application is therefore recommended. The Directors beg to call public attention to the remarkable difference in the rate of MORTALITY in this and other offices; the deaths in 8 years having averaged 6 per 1000, or

LESS THAN HALF THE USUAL RATE IN OTHER OFFICES.

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THEODORE COMPTON, Secretary.
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Testimonial from a Member of the Society of Friends.

Bloomfield Retreat, Dublin,
12th Month, 11th, 1848.

RESPECTED FRIEND,—As a duty I owe to myself and the suffering, allow me to bear this *unsolicited* testimony to the truthfulness of the advertisement of the astonishing efficacy of Brande's Enamel. I have tried it with entire success, ease, and comfort,—and can fully recommend it to the notice of the public. Thy friend,

To J. Willis.

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TOOTHACHE.

JAMES' CELEBRATED ASTILIAN TINCTURE FOR THE TIC-DOLOREUX.

will prove an invaluable medicine to those suffering from this most excruciating and hitherto considered incurable complaint. A knowledge of its surprising efficacy has induced the Proprietors to bring it more extensively before the Public than has hitherto been done, and thus confer a blessing upon thousands now labouring under that distressing malady; the first application not only easing the patient of all pain, but effecting, in almost every case, a lasting cure.

As a remedy for Toothache, the Proprietors can confidently recommend it as one that cannot be surpassed.

This medicine is also a certain specific for Spasms, however violent, especially in the stomach or bowels, and from its perfect freedom from anything of a deleterious character, may be administered under any circumstances with entire safety.

Liverpool, Dec. 13th, 1848.

To Messrs. Carson and Co.

It is with much pleasure I communicate the great efficacy of your "Astilian Tincture" for the Tic-Doloreux and Toothache, it having cured my wife of the former in a few minutes after the application. She suffered dreadfully for some time, and could get no relief till your tincture was applied; more than four weeks have elapsed and she has not been troubled with it since. It would be an act of ingratitude on my part were I to withhold giving you the information, and you are at liberty to make it public in any way you think proper.

Signed,

THOMAS GUY.

11, Rathbone Street, Topham Park.

Liverpool, Dec. 14th, 1848.

To Messrs. Carson and Co.

It is with feelings of gratitude that I inform you of the wonderful cure effected by the use of "James' Celebrated Astilian Tincture" for the Tic-Doloreux and Toothache, prepared by you.

My wife had been suffering the most excruciating agony for three weeks, night and day; she tried everything that we thought would be of any service, but all in vain; she was then recommended to try your Tincture, which she did, and in four minutes after the application she was quite cured. It is now five weeks since, and I am happy to say there is no appearance of its return.

Signed,

WILLIAM REID.

51, Oliver Street, Windsor.

P.S.—If you are disposed you can publish this for the benefit of those who may be suffering from the same complaint.

Gentlemen,

Liverpool, Dec. 23, 1848.

After six months' experience in its sale I have found your "Astilian Tincture" to be all but uniformly successful in the cure of Tic-Doloreux and Toothache; indeed only one case of failure do I know of in that time. Although generally averse to such things, yet you may, if you choose, make public use of this.

I remain, yours, faithfully,

THOMAS LOWE,

Dispensing Chemist, 38, Islington, and 40, Norton-st.

P.S.—You may send me another three dozen of the smaller size.

To Messrs. Carson and Co.

Prepared by CARSON and CO., 55, St. Anne Street, Liverpool, sole Proprietors, and sold, wholesale, for them by BARCLAY and SONS, EDWARDS, SUTTON and CO., BUTLER and HARDING, I. SANGER, DIETRICHSEN and HANNAY, London; SOUTHALL BROTHERS, Birmingham; J. and R. RAIMES and CO., Edinburgh; BOLTON, BLANSHARD and CO., York; CLAY and HARVEY, and E. S. ROGERS, Liverpool; and retail by any respectable Patent Medicine Vender throughout the kingdom.

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Liverpool, 1st Month, 3rd, 1849.

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8th Month, 1849.

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Oxford-road, Manchester, 8th Month, 1849.

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THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. IX.

GLASGOW, 9TH MONTH, 29TH, 1849.

VOL. VII.

FRIENDS' FIRST-DAY SCHOOL ASSOCIATION.

THE Second Annual Meeting of the above Association was held at Ackworth, on the evening of the 4th of 7th Month, being the first day of the General Meeting there. The Meeting was largely attended by men and women Friends.

JOSEPH ROWNTREE having opened the proceedings, in a few remarks explanatory of the origin and objects of the Association, the names of the representatives from the various schools were called over, and the Secretary proceeded to read the Report of the Central Committee, and Treasurer's audited account; the former containing a statement of the proceedings of the Committee during the past year, and the progress and present condition of Friends' First-day Schools.

EDWARD SMITH proposed the adoption of the Report by the Meeting, and in reference to the subject of bringing children to Friends' meetings for worship, said that he thought this practice would be felt to involve some further responsibility on the part of those engaged in First-day Schools, to impart a knowledge of the views of Friends, by the circulation of their writings, and other means.

SAMUEL GURNEY thought the Report calculated to interest Friends, and proposed its extensive distribution amongst them. It contained much information which was new to him—having no idea that so much had been done in establishing First-day Schools. He considered these efforts were of a truly Christian character; and it was a source of peculiar satisfaction to him, to see so many young Friends taking an active interest in them.

THOMAS PUMPHREY said, that the notice contained in the Report of the school at Wyersdale, carried him back in an interesting manner, to the period when, in company with another Friend, he visited that place, and had an interview with the scholars. He was on that occasion much struck with the very evident advantage which they had derived from their attendance at the school, as shown in their serious and attentive demeanour.

JOHN YEARDLEY concurred in the sentiments of the previous speakers. It was a pleasure to him to find that Friends had now taken up the subject of First-day Schools on their own ground. He knew many who had been interested in the work, and desirous of assisting, but who found a difficulty in joining with others whose views did not accord with those of Friends on many points. He encouraged Teachers to persevere in their labours, not doubting but that they would be productive of much good.

Several Friends engaged in First-day Schools, alluded to their experience of the benefits derived both by the Scholars and the Teachers, illustrating their remarks by particular instances which had come to their knowledge, and evincing deep interest in the work on which they have entered.

Dr. WILLIS considered the Report a loud call to all Friends to come forward in the cause of First-day School instruction.

CHARLES CUMBER, (of Manchester), though he had taken little part in their school, had observed with pleasure the unanimity and good feeling with which the whole business had been conducted.

JOSEPH ROWNTREE alluded to the importance of the regular attendance of Teachers in their classes. It was not enough that a Teacher should be seen by his scholars once in two or three weeks; they should expect to find him at his place, if possible, every week. When this was the case, a Teacher acquired a most beneficial and effective influence over his class. The adoption of this course would no doubt involve personal sacrifice, but that was the condition attached to the attainment of almost every good thing. This self-denial would, however, be compensated even to the Teacher himself. He had watched the deepening and improving effect upon the minds of such Teachers. It also gave them a deeper insight into the actual condition and mode of life of the poor, than they could attain by almost any other means.

WILLIAM THISTLETHWAITE wished to express a word of caution to those who might intend to engage in First-day Schools. He hoped that none would do so without first counting the cost; the duties of constant teaching in First-day Schools were not light: when, however, such schools had been commenced, they should be perseveringly continued, and not lightly relinquished. He thought that nothing tended more to discourage Teachers than the giving up of schools, which had been begun without sufficient consideration.

The Report of the Central Committee having been adopted—was ordered to be printed and circulated.

The Representatives of the various First-day Schools, and any other Friends interested in the subject, were requested to meet at seven o'clock on Fifth-day evening, for the purpose of considering the subject of providing Lesson Books for the use of Friends' First-day Schools, and also to arrange for a Conference of Teachers, which subjects had been brought under the consideration of the Meeting in the report of the Central Committee.

It was decided to continue the Central Committee at Bristol for the ensuing year, and seven Friends were nominated accordingly. The next Annual Meeting was appointed to be held at Ackworth, during the time of the General Meeting, 1850.

It was evident, from the proceedings of this Meeting, and the general feeling which prevailed, that the subject of First-day Schools is one which claims the increasing interest and attention of a large number of Friends. As a work of Christian benevolence, and one especially befitting members of our Society, possessing as they do, so many advantages above their poorer neighbours, its importance was fully admitted—and the salutary effect which labours of this description produce upon the minds of the Teachers themselves, was not lost sight of.

The danger which may exist of young Friends neglecting their more personal duties, in order to attend to engagements of the kind alluded to, was mentioned,

but only to show that the danger does not really operate to any considerable extent.

The general expression of opinion which took place, left an impression that the ensuing year will witness the continued improvement and extension of Friends' First-day School education.

The Friends above referred to, met on Fifth-day evening, according to appointment. The importance of providing a Hymn Book which should be adapted to meet the wants of Friends' First-day Schools, was first considered. From the discussion which took place, it did not appear probable that any selection of hymns at present existing would in every respect answer the purpose: a sub-committee was therefore appointed, consisting of Friends connected with First-day Schools in several places, to communicate with the Central Committee of the Association, with the view to the preparation of a draft selection of hymns, to be laid before a future conference of Teachers for approval.

Some suggestions were made with regard to the use of Friends' writings, as reading books in First-day Schools, and one or two biographical works, which were considered suitable, were recommended for the purpose.

It was then concluded, that a General Conference of Friends engaged as Teachers in First-day Schools, should be held at Manchester during the ensuing winter, if the arrangements can be satisfactorily made, and a sub-committee was appointed on the subject.

MOUNT HELVELLYN AND INCIDENTS CONNECTED THEREWITH.

For THE BRITISH FRIEND.

"In the spring of 1805, Charles Gough, of Manchester, perished by losing his way over the mountain Helvellyn. His remains were not discovered until three months afterwards, when they were found guarded by a faithful terrier, his constant attendant during his solitary rambles through the wilds of Cumberland and Westmoreland."

I climbed the dark brow of the mighty Helvellyn,

Lakes and mountains beneath me gleamed misty and wide;

All was still, save by fits when the eagle was yelling,

And, starting around me the echoes replied.

On the right Striden-edge round the Red-tarn was bending,

And Catechedeam its left verge was defending;

One huge nameless rock in the front was impending,

When I marked the sad spot where the wanderer died.

Dark green was that spot, 'mid the brown mountain heather,

Where the pilgrim of nature lay stretch'd in decay,

Like the corpse of an outcast, abandon'd to weather,

Till the mountain winds wasted the tenantless clay;

Nor yet quite deserted, though lonely extended,

For faithful in death, his mate favourite attended;

The much-loved remains of his master defended,

And chased the hill-fox and the raven away.

How long did'st thou think that his silence was slumber?

When the wind waved his garment, how oft did'st thou start?

How many long days and long weeks did'st thou number?

Ere he faded before thee, the friend of thy heart?

And oh! was it meet, that,—no requiem read o'er him,

No mother to weep, and no friend to deplore him,

And thou, little guardian! alone stretch'd before him,—

Unhonoured, the pilgrim from life should depart?

When a prince to the fate of a peasant has yielded,

The tap'stry waves dark round the dim-lighted hall;

With escutcheons of silver the coffin is shielded,

And pages stand mute by the canopied pall;

Through the courts, at deep midnight, the torches are gleaming,

In the proudly-arch'd chapel the banners are beaming;

Far adown the long aisle sacred music is streaming,

Lamenting a chief of the people should fall.

But meeter for thee, gentle lover of nature!

To lay down thy head like the meek mountain lamb,

When, wildered, he drops from some cliff huge in stature,

And draws his last sob by the side of his dam:

And more stately thy couch by this desert lake lying,

Thy obsequies sung by the grey plover flying,

With but one faithful friend to witness thy dying,

In the arms of Helvellyn and Catechedeam.

Walter Scott.

On reading, in a recent periodical, the interesting but mournful recital of the death of Charles Gough, to which the above poetry so affectingly relates, and admiring the description of the sublime scenery that surrounded his remains, I could not help exclaiming—"Many times I too have 'climbed the dark brow,' and 'marked the sad spot where the wanderer died.'" The perusal brought numerous recollections vividly to mind; some of which may not be unacceptable to your readers.

There lived at the foot of this monarch of the English mountains, probably for upwards of four score years and ten, a remarkable individual, named Matthew Jopson, shepherd, guide, and landlord of the little inn at Wytheburn. He and his peculiarities were familiar to many tourists in Europe and America. He was indeed a well-known man of independent character, and no respecter of persons: all classes were alike welcome to this rural hostelry among the wilds of Cumberland, known by the sign of the Nag's Head.

Jopson was a keen wit after his own fashion—quite an original! about middle sized, and not remarkably robust, yet conscious of his own integrity, he feared the strength of no man; and wo betide the thoughtless stranger that dared exulting liberties with his person or place, venturing the random jest, especially against any thing belonging to the "beloved district" of old Matthew; for he might consider himself well off if he received not a lash of humour or reproof, the cutting effects of which would remain graven upon him for days or weeks to come!

"Mine host" would cheaply entertain his civil guests—be they rich or poor—with the very best his house and land could afford, and he would store them with well told anecdotes, relative to his native locality of rugged rock and waterfall. This, by the open-hearted and generous, was received as pleasing or interesting intelligence; but by the cynical, it was deemed the fruit of garrulous old age. No matter, Matthew went on with his story; for he had seen wonders in his long day. Once he had visited the "Great Mercantile Metropolis" itself, possibly on a mission concerning poor Gough, whose relations lived at Manchester. Here he beheld, as he thought, old Babylon in perfection! but the most attractive passages in his life were those connected with his guests, and the incidents and adventures of his own neighbourhood. Walter Scott, by a visit, patronised the Nag's Head and old Matthew Jopson, shortly after the melancholy event, or rather the finding of poor Gough's remains. The landlord guided the poet to the summit of Helvellyn, pointing out to him, and naming, with acute intelligence, the most striking objects in view, particularly "Striden Edge," "Catechedeam," "Red Tarn," and "The huge nameless Rock," all made doubly interesting by the matchless piece resulting, and which so faithfully, powerfully, and beautifully described this real scene of majestic grandeur, and of deep-toned sympathy for poor Gough.

Matthew Jopson might be the "other shepherd," mentioned in the periodical, who accompanied "George Young," of Patterdale, when, by accident, was discovered all that remained of this "Pilgrim of Nature." Matthew told me all he knew respecting this painful occurrence, and that he was assured by the gatherer up of the blanched bones. He was intimately

acquainted with "the wanderer," and had often wondered so many unclaimed letters were lying for him at the Nag's Head: he had begun to grow a little uneasy about him, but reconciled himself with the supposition, that, as Gough was a great but solitary Rambler amongst the lakes and mountains, "he would be turning up some day," as he had often previously done after the absence of many months.

There was no flesh upon the bones, and the clothes of the body were torn to rags, so that poor Gough was only identified by a document in his pocket book, which was the minute of disownment issued by Hardshaw Monthly Meeting, in consequence of his having joined "the Manchester Volunteers," whereby he forfeited his membership in the religious Society of Friends. The remains were interred in the graveyard at Terril Meeting-house, and I believe old Matthew told me he attended the funeral.

The dog had pupped, but her pups were dead. During the three months' ceaseless watching, this faithful terrier had fed, not upon her own offspring (as some imagine), but upon the wild birds which had come to feed upon her master. This was presumable from the pups appearing untouched, except by the weather, and from the quantity and variety of wings and feathers which strewed the bonnie green sward: for although the poor man had fallen from the rocks of Striden-edge, and the place around was extremely wild and rocky, yet his death-bed consisted of a beautiful dark green verdure, on soft mossy grass. The dog had protected her endeared master with savage tenacity, and it was not till the shepherds had hunted her down with other dogs, that they could secure her and gather up his bones. She was in good condition, but either from loneliness, echo, or other causes of trouble, she had grown desperately wild and furious; and on being taken and conveyed to the friends of the deceased, it was said that she refused all food, and shortly after died of grief.

Besides Scott, another sweet poet has commemorated this wonderful part of the touching event. He says—

"The dog, which still was hovering nigh,
Repeating the same timid cry,
This dog had been, through *three months' space*,
A dweller in that savage place.

Yes! proof was plain that, since the day
When this ill-fated traveller died,
The dog had watched about the spot,
Or by its master's side:

How nourished here, through such long time,
HE knows who gave that love sublime;
And gave that strength of feeling great,
Above all human estimate." Wordsworth.

Besides the poet's, old Jopson was also the philosopher's friend. He was intimately acquainted with JOHN DALTON, of Manchester, who for many years made an annual pilgrimage to Helvellyn, generally finding snow in the middle of summer. High up in the *lift* of the mountain, there issues a pure stream of water, said to be the coldest in England. This, in honour of our friend, the celebrated chemist, who often tested and analyzed the spring, is called "John Dalton's Well." A few years back, Dalton called as usual to see his friend Jopson, then confined to bed of sheer old age. It was reported that the old guide became so affected at parting, as to expire almost immediately after the interview, and before the philosopher had quitted the house. This I am inclined to doubt. However, he did not survive the last look many hours. Peace be to his *manes*! He was an honest man!—and peace be to John Dalton, who followed shortly after to that "Bourne from whence no traveller returns!"

The present landlord of the Nag's Head married the daughter of Matthew Jopson. He was my first

guide up Helvellyn, and repeated, on the summit, Scott's inimitable piece, from which I could deservy the points alluded to without the help of my guide—so true to nature does the poet describe the scene! The man was *then* a young athletic shepherd of great locomotive power, and with an eye penetrating as that of the hawk which preys in the forest; *now* alas! unable to walk, he is confined chiefly to the ingle nook. He is said to have lost the use of his limbs from having, in one day, made three ascents to the top of Helvellyn and being mired in the bogs. To the truth of this I cannot fully affirm; but certainly his limbs are paralyzed, and his speech is strangely broken into a double voice—equally true is it, that such an herculean task as he is said to have performed, could not be justified by the law of prudence. Like the hardy natives of his own locality, he continues to maintain that true dignity and independence of character and manner, so justly admired in the mountaineers of the Lake district of Lancashire, Westmoreland, and Cumberland—a district which every person of taste, possessing health, leisure, and ability, ought to visit for innocent recreation. At any rate, I think no Englishman can be excused who travels abroad in search of the picturesque, until he has first given himself the opportunity of enjoying these grand sublimities of his own land; which may emphatically be denominated, the beautiful of the beautiful earth, neither made nor marred by the ingenuity and labour of men, but left as modelled and formed by the Great Architect Himself, who said—*BE TIUS! AND THEY WERE!*

7th Month, 28th, 1849.

J. H. M.

MACKINTOSH *versus* MACAULAY.

ALTHOUGH we went at some length, in a former number, into the aspersions and accusations of Thomas Babington Macaulay, against the character of William Penn, we are induced again to revert to the subject, from having met with the following pithy and pertinent article in the columns of our American contemporary, the *Philadelphia Friend*, which we have great pleasure in presenting to our readers, assured that they will peruse it with interest and satisfaction:—

The dethronement and exile of James II. rendered the personal friends of that monarch objects of general suspicion and dislike, and exposed Penn among others to a severe scrutiny into his past conduct. On the day preceding the flight of the king, William Penn was called before the Lords of the Council, who were in the interest of the Prince of Orange, and there examined. He boldly avowed his attachment to the king, who, he said, had always been his friend, and his father's friend, and that he did ever as much as in him lay, influence him to his true interest. Although *nothing appeared against him*, he was required to give security for his appearance at the next term.

When he made his appearance on the last day of the Easter term (1689)—"after waiting a considerable time," says Clarkson, "not one person could be produced against him. Not one person could be found who would either say, that he was a Papist, or Jesuit, or who would even try to prove that he had aided in any manner the late king in an attempt either to establish Popery or arbitrary power." And he was accordingly discharged.

It is incredible if the charges made against Penn respecting his participation in the odious transaction with the young women at Taunton, had been as represented by Macaulay, that it should not have been brought against him, in this hour of triumph of the

enemies of King James, when all who had shared in the oppressive acts of that monarch, and had not turned traitors, were the objects of popular abhorrence.

The next year (1690) he was again brought before the Council on a charge of holding traitorous correspondence with James. He appealed to King William in person, and after undergoing an examination of two hours, in which he avowed his personal attachment to the exiled monarch, and in which no shadow of guilt was fastened on him, was again permitted to go at large. In the same year, during the panic of an expected invasion of the French, he was included in a proclamation for arresting numerous suspected persons, and was thrown into prison. He was tried at the Court of King's Bench, and honourably acquitted, as there was nothing proved against him.

William Fuller, a man respecting whom the House of Commons afterwards resolved, that he was "a notorious imposter, a cheat, and a false accuser," soon after brought an accusation against him upon oath; and to avoid these continued persecutions, William Penn confined himself closely to his house in London, and remained in close retirement for nearly three years, at the end of which time, through the interference of several noblemen, he had a hearing before the king, and was finally acquitted of all the charges which had been brought against him. It is, we repeat, incredible that William Penn could have passed through these severe ordeals in the manner in which he did, had the aspersions of Macaulay been founded in truth; and we do not fear to pronounce, that if it were possible now to institute as severe a scrutiny into his conduct, the result would be the same.

It requires great caution and discrimination in a historian to make a proper use of that invaluable aid to the writing of true history—contemporary evidence. Authentic papers possessing *intrinsic authority*, have corrected many an ancient error, and thrown new light on obscure passages, and on the characters of men who had long enjoyed a high reputation.

But there is a class of contemporary evidence, the private journals of the times, that are in truth but the echo of the transitory rumours of the day, entitled to no more weight than the hasty paragraphs of a newspaper reporter. The eagerness for novelty, and the desire to be original, may, in the eyes of the historian, give to the mere idle gossipings of such men as Burnet and Walpole, an authority and importance altogether undeserved. And thus it is, that when these mere dictums of prejudiced men are received as authority, and begin to pass into grave works of history for authentic evidence, there is almost always room for suspicion and a necessity for correction. Is it not evident that our author has trusted too much to sources of this kind, in forming his opinions of the historical characters whom he has passed in review?

Our historian speaks of the kindness of the family of Sir James Mackintosh, in allowing him the use of the rare and valuable manuscripts collected by Sir James for his History of England. That great man had access to the same sources of information as Macaulay, respecting the public and private character of William Penn, whom he thus describes. How full of the calm and philosophical wisdom which distinguishes all that Sir James has written, is the description! "*That strain I heard was of a higher mood.*"

"This admirable person," says he, "had employed his great abilities in support of civil, as well as of religious liberty, and had both acted and suffered for them under Charles II. Even if he had not founded the commonwealth of Pennsylvania, as an everlasting memorial of his love of freedom, his actions and his writings in England would have absolved him from the charge of intending to betray the rights of his coun-

trymen. But though the friend of Algernon Sidney, he had never ceased to intercede through his friends at court for the persecuted. An absence of two years in America, and the occupation of his mind, had probably lessened his connection with English politicians, and rendered him less acquainted with the principles of the government. On the accession of James, he was received by that prince with favour, and hopes of indulgence to his suffering brethren were early held out to him. He was soon admitted to terms of apparent intimacy, and was believed to possess such influence that two hundred suppliants were often seen at his gate imploring his intercession with the king. That it really was great, appears from his obtaining a promise of pardon for his friend Mr. Locke, which that illustrious man declined, because he thought that the acceptance would have been a confession of criminality. He appears in 1679, by his influence on James, when in Scotland, to have obtained the release of all the Scotch Quakers who were imprisoned; and he obtained the release of many hundred Quaker prisoners in England, as well as letters from Lord Sunderland to the Lord Lieutenants in England for favour to his persuasion, several months before the declaration of indulgence. It is no wonder that he should be gained over by this power of doing good. The very occupations in which he was engaged brought daily before his mind the general evils of intolerance, and the sufferings of his own unfortunate brethren. Though well stored with useful and ornamental knowledge, he was unpractised in the wiles of courts; and his education had not trained him to dread the violation of principle so much as the infliction of suffering. It cannot be doubted that he believed the king's object to be universal liberty in religion, and nothing further. His own sincere piety taught him to consider religious liberty as unspeakably the highest of human privileges; and he was too just not to be desirous of bestowing on all other men, that which he most earnestly sought for himself. He who refused to employ force in the most just defence, felt a singular abhorrence of its exertion to prevent good men from following the dictates of their conscience.

"Such seem to have been the motives which led this excellent man to lend himself to the measures of the king. Compassion, friendship, liberality, and toleration, led him to support a system of which the success would have undone his country, and afforded a remarkable proof that in the complicated combinations of political morality, a virtue misplaced may produce as much immediate mischief as a vice."—*Hist. of Revolution, page 239.*

The history of William Penn's political life, and of his influence upon the measures and conduct of James, is yet unwritten. Should the materials for writing it ever be collected and arranged, they may show that it was an example not of misplaced virtue, producing as much immediate mischief as vice, but of the gentle yet powerful influences of a wise and upright man in moderating the counsels he could not change, and in staying calamities he could not avert. The world may yet confess what we do not doubt is true, that many of the good and none of the evil actions of the bigoted and misguided James, are to be ascribed to the influence obtained over his mind by the plain-spoken and unpensioned Quaker.

If the love of God, and his Christ, rule in the heart, it will keep down pride and selfishness, and make us gentle and kind to all around us; when this is not the case, ought we not to be alarmed, and to search diligently for the cause? How great and imperative is the duty of frequently turning the mind to the Lord!—*William Allen.*

THOMAS SPENCER AND T. B. MACAULAY.

For THE BRITISH FRIEND.

THE "*Christian Times*, May 4, 1849," states, that at the annual meeting of the Anti-State Church Association, Thomas Spencer of Bath, in the course of his speech, said,—“Mr. Macaulay, in his history, says, that the tyrant James hated the Puritans because of their bold activity in preventing his bringing back tyranny; but that the Quakers were his favourites, because it was a part of their principle not to meddle with politics—because they declared, that however great might be the tyranny of a prince, the people had no right to resist.” T. Spencer had previously observed, “I do not find that Daniel, when a law was passed that he might not worship God according to his own conscience, gave way an inch, but he prayed in his usual form and place, and would not be driven away. I do not find that the three Jews got out of the way, that their refusal to bow down before the golden image might not be noticed, but they openly declined doing as the others did.”

I am rather surprised that with the personal knowledge Thomas Spencer must have of Friends, and I presume of their history also, that he should have made these remarks. I am still more surprised, that his good sense does not perceive how much more the practice of Friends is in accordance with the conduct of Daniel and his three friends, and consistent with the doctrines of the New Testament, than that of the Puritans. The Friends acted like Daniel and his friends,—they refused to comply with laws and ordinances which they believed to be contrary to the laws and commands of God,—they continued to worship in public, notwithstanding they knew they should suffer for it; and, like the apostles and their divine master, they thought it right not to “resist evil,” or to “avenge themselves,” when they “suffered wrongfully;” but they believed that it “is acceptable with God,” “when we do well and suffer for it, to take it patiently.” Whereas, the Puritans held their meetings at night, and in private places, with closed doors, telling men to watch, that they might escape at trap-doors and through secret openings. And when they possessed the power they used it to resist their enemies, or to avenge themselves. Macaulay says, “The fiercer and bolder sectaries, thus driven from the shelter of roofs, met in the open air, and determined to repel force by force. A Middlesex Justice, who had learned that a nightly prayer meeting was held in a gravel pit about two miles from London, took with him a strong body of constables, broke in upon the assembly and seized the preacher. But the congregation, which consisted of about two hundred men, soon rescued their pastor, and put the magistrate to flight.”

The Puritans not only made use of weapons of defence and waged war against their enemies, when opportunity served them; but when they were in power they became severe persecutors of those who conscientiously differed from them in sentiment, and some they even put to death for their religious opinions. The society of Friends suffered grievous persecutions from them. Had T. B. Macaulay been inclined to treat the Friends with candour and impartiality, some of the authors whom he has quoted would have enabled him to have done much more towards it than he has; and it would have been well if Thomas Spencer had examined the accuracy of Macaulay's statements before using them. The following passages, selected from Toulmin's Edition of Neal's History of the Puritans are a much more faithful representation of things:—“The Nonconformist ministers did what they could to keep themselves within the compass of the law; they preached frequently twice a day in large families, with only four strangers, and as many under the age of six-

teen as would come; and at other times, in places where people might hear in several adjoining houses.” “The behaviour of the Quakers was very extraordinary, and had something in it that looked like the spirit of martyrdom. They met at the same place and hour as in times of liberty, and when the officers came to seize them, none of them would stir; they went all together to prison; they stayed there till they were dismissed, for they would not petition to be set at liberty, nor pay the fines set upon them, nor so much as the prison fees. When they were discharged they went to their meeting-house again as before; and when the doors were shut up by order, they assembled in great numbers in the street before the doors, saying, they would not be ashamed nor afraid to disown their meeting together in a peaceable manner to worship God; but in imitation of the prophet Daniel, they would do it more publicly, because they were forbid. Some called this obstinacy, others firmness, but by it they carried their point; the government being weary of contending against so much perverseness.”

“William Penn and William Mead were tried, at the Old Bailey, for an unlawful and tumultuous assembly in the open street, wherein they preached to the people. The prisoners pleaded ‘not guilty,’ but met with some of the severest usage that has ever been known in an English court of justice.” “William Penn confessed they were so far from recanting, or declining to vindicate the assembling themselves to preach, pray, or worship God, that they declared to all the world they believed it to be their duty, and that all the powers on earth should not be able to divert them from it.” “The court would not accept a verdict the jury agreed to bring in, but after many menaces, told them they should be locked up without meat, drink, fire, or tobacco; nay, they should starve, unless they brought in a proper verdict. William Penn being at the bar, said, ‘My jury ought not to be thus threatened. We were by force of arms kept out of our meeting-house, and met as near it as the soldiers would give us leave. We are a peaceable people, and cannot offer violence to any man.’ And looking upon the jury, he said, ‘You are Englishmen, mind your privilege, give not away your right.’ To which some of them answered, ‘Nor will we ever do it.’ They were shut up all night without victuals, or fire, &c. Next morning they brought in the same verdict. They were kept without meat and drink till next morning, when they brought in the prisoners ‘not guilty,’ for which they were fined forty marks a-piece, and to be imprisoned till paid. This was a noble stand for the liberty of the subject in very dangerous times, when neither law nor equity availed anything.”

“When the king (*Charles 2d*) published his declaration of indulgence, the Quakers, who did not unite with any political party, merely to enjoy the ease and liberty to which peaceable and virtuous subjects have a right, accepted the protection it afforded.” “Their success gave them an opportunity to show the universality of their charity to other dissenters, many of whom were confined in prison, and whose solicitors, observing the happy issue of the Quakers' suit, applied to Whitehead for his advice and assistance, to have the names of their own friends inserted in the same instrument. In consequence of his advice they petitioned the king, and obtained his warrant for that purpose.”*

“The public testimony which the Quakers continued, in the severest times, to bear to the principles they received as truth, and the firmness with which they held their meetings at the appointed times and places, or,

* I have understood, that one of those, whose names were inserted in the instrument with the Quakers, and who thus obtained his liberty, was John Bunyan.

when kept out of their places of worship by force, assembled in the streets, *bafiled the scheme of establishing uniformity, countenanced and assisted by the temporizing conduct of other dissenters, and abated the heat of persecution, and blunted the edge of the sword before it reached the other sects; the more ingenious of whom, therefore, esteemed their intrepidity, regarded them with gratitude as the bulwark that kept off the force of the stroke from themselves, and prayed that they might be preserved steadfast, and enabled to break the strength of the enemy.* Some of the Baptists especially expressed a high opinion both of the people and their principles, which sustained them in undergoing sufferings that others thought of with terror.”*

Had other dissenters borne the same christian testimony as Friends, with the same consistency and perseverance, against tithes, church-rates, and other ecclesiastical impositions and dominations, there is little doubt but a separation of church and state would long since have taken place; and that that religious freedom had been enjoyed, which, from the first, Friends have contended and suffered for; but to which other dissenters have not till recently been alive. Even now, had they generally the courage, the perseverance, and the self-denial to suffer the spoil of their goods, to which Friends submit, rather than conform to anti-christian laws, no government would long deny their requests.

Should these observations meet the eye of Thomas Spencer, I hope he will consider whether he has dealt fairly by Friends in adopting T. B. Macaulay's statements; and if he had not better have used his own good sense and liberal mind in comparing the conduct of Puritans and Friends, before he decided which of them had acted most in accordance with the examples recorded for our instruction in holy writ.

W.

T. B. MACAULAY AND WILLIAM PENN.

For THE BRITISH FRIEND.

I HAVE just finished the first volume of Macaulay's History of England, and have been much entertained, I hope instructed, by some parts of it. He certainly has much merit in making history a vehicle of conveying information on more useful and interesting subjects than details of slaughter and the praises of the “chief slaughter-men.”

The admirers of William Penn have no reason to fear that Macaulay's aspersions of the character of that great man will do it any permanent injury. Had I not previously formed a high opinion of William Penn, on what I consider the best authority, the unceremonious way in which Macaulay condemns some of his own often-quoted authorities, when they appear not to answer his purpose, would make me hesitate before I admitted anything that he said against Penn. Thus, Locke's Western Rebellion, and the Panegyric on Jeffreys, Clarke's Life of James II., Burnet, and Sir Roger North, are authorities frequently referred to in the text, yet when their testimony appears not to support his views, Macaulay mentions them thus in notes: “The accounts in Locke's Western Rebellion, and in the Panegyric on Jeffreys, are full of errors.” “The account of the Scotch rebellion, in Clarke's Life of James the second, is a ridiculous romance.” “Burnet's narrative contains more mistakes than lines.” “But this is one, among many instances, of Roger's (North) inaccuracy.” And I have no doubt

but a careful and impartial examination would convince him, that his own account of William Penn is also a ridiculous romance.

If an historian depends upon the accounts given by enemies, or on flying papers published during times of great excitement, he must be subject to gross delusion and mistake. We know that with the most upright intentions, it is often impossible to obtain correct information on things that occur in our own time and close to us. Macaulay, himself, mentions several striking instances of this kind; but the very best things may be perverted, and made to appear far different from what they really are.

The sarcastically irreverent manner in which sacred things are mentioned in various parts of the book, would induce me to believe that the writer could not appreciate the motives of action in such a man as William Penn. There are few positions in which his real character does not shine, and might afford the historian an excellent example for the benefit of future generations. What a fine opportunity has Macaulay lost of exhibiting one of the most noble characters! He will hardly be able in the course of his history to introduce one in which are combined, with equal consistency, an enlightened legislator, a man of honour and integrity, a correct moralist, a Christian, and an eminent asserter of civil and religious liberty.

T. B. Macaulay may be correct in degree, in asserting that William Penn was not a good judge of character; but it is equally probable that Penn's own noble, honest, generous, unsuspicious mind, sometimes led him to give designing men credit for virtues and integrity which they did not possess, and to believe that they were as conscientious as himself. No one who has taken any pains to ascertain his real character, can believe him capable of the act imputed to him by T. B. Macaulay,—accepting a commission to procure £7000 for the queen's maids of honour, as the redemption price of some girls who were condemned to death by Jeffreys for presenting a standard to Monmouth. But, as the most effectual way of counteracting error is to disseminate the truth, and as many who read Macaulay's history may have but little correct knowledge of the character of Penn, and will feel but little interest about obtaining it, I am truly glad that Bradshaw and Blacklock, of Manchester, are preparing to publish a cheap edition of Clarkson's Life of William Penn. I hope they will receive sufficient encouragement to print a large edition, and thus afford the admirers of that great man an easy opportunity of refuting the calumnies on his character. The prominence which has been given him, may perhaps be followed by a truthful examination into his character, and the exhibition of his conduct in the world may be eminently useful. How would a general adoption of the principles upon which he took possession of Pennsylvania, and established its government, promote justice and mercy, peace and happiness on the earth! Mankind may learn from his example, that colonies can be settled without robbery and murder, or committing any injustice against the aborigines; and that governments can be conducted without fighting, and without soldiers, and the consequent expense and burden, and immorality attending the maintenance of an army.

N.

THE true Christian is neither afraid of dying nor living.

It is a blessed privilege to pour out the soul to our compassionate Saviour, to come to Him with our sorrows and our wants. He is a friend with whom the devoted heart can commune continually, and of whom we can never be deprived, unless we forsake him.—
William Allen.

* See Dr. Toulmin's Edition of Neal's History of the Puritans, for further information respecting the persecutions of Friends, and the more courageous and scriptural manner in which they conducted themselves under them, than did the generality of other dissenters.

JEWISH TEMPLE AT JERUSALEM.

AMONG the many signs of the times, which are calculated to awaken reflection in the Christian mind, not the least is the building of a grand Jewish temple at Jerusalem. Notwithstanding for a thousand years, the Jew has been a stranger at Jerusalem—notwithstanding the Mahommedan power has severely persecuted him, the Sultan of Turkey has at length given permission for the erection of a Jewish Temple on Mount Zion. Agents have gone forth into various lands soliciting funds to build the house of God; and the Jew has felt awaking within him a hope of yet seeing the land of Judea in the hands of his own race. Wealthy Israelites from various parts of Europe and Asia are gathering again to the land of their fathers, that they may rest in peace near the tombs of the prophets.

The question arises, What bearing will this movement have upon their conversion to Christianity? It may be impossible to answer this question accurately, unless we were better acquainted with the sympathies and feelings of the Jewish people. But so far as we can perceive, the first impulse will be unfavourable. The Jew has been desponding. Persecuted and separated from the nations around him, he has, with sullen Stoicism, rather than hopeful confidence, adhered to the Jewish ritual. He has hated Christianity because Christians were his enemies; yet he has perused with but little interest the volume of the Old Testament Scriptures, partly because they were equally revered by his oppressors, and partly because their curses were resting upon his head. Ages had passed away since the promised Messiah had been expected, and yet no signs of deliverance were near. Not only had their harps been hung upon the willows, but every chord had been touched by the finger of decay. Now, however, fresh hope will spring up in the heart. The ritual, which reminded them only of oppression and captivity, will become a token of joy; and, in prospect of restored nationality, they will chaunt, with more earnest utterances, their festive songs. Fancying that Jerusalem is again to become the praise of the whole earth, they will think only of ecclesiastical triumph.

Again: In the ruins of Jerusalem, in the destruction of their temple, is exhibited a wonderful fulfilment of Christian prophecy. And while they reverence their prophets, they unsuccessfully declaim against the divine mission of Jesus of Nazareth. Now they hope to triumph by the rebuilding of the temple. Their present effort, it is true, seeks not to regain the ancient site; but as a deliverance has been brought thus far, they look for its perfect accomplishment. Already have they begun to attack the truth of the prophecies of Christ, by alleging that a large portion of the old temple yet remains under the Mahommedan mosque, El' Aksa. Major Noah, of New York, long known as an active political editor, made, some months since, the following remarkable statement:—

“It is not the least curious, in the erection of this new edifice in Jerusalem, that we can direct the builders to the spot where all the materials of Herod's Temple yet lie in silent grandeur. Beneath the mosque of El' Aksa, the great chambers, the immense granite pillars, the magnificent marble columns with exquisitely carved tops and bases, the richly-ornamented gates, the reservoirs still filled with water, in which the Priests and Levites bathed, are at this day to be found, not crumbling into ruins, but erect and majestic, and have been explored, within the last two years, by one of our people, now a resident of this city, proving, beyond doubt, the error of that prediction, which declared that not one stone of that temple shall stand upon another.”

This fiction of a portion of the temple remaining undisturbed is easily refuted:—1. Contrary to the design of Titus, the Roman general, the temple was set on fire before the city was finally taken, and it was thus destroyed.

2. Josephus, in the beginning of the seventh book, says:—

“And now, when no more were left to be slain, nor any more plunder remained for the soldiers, Cæsar gave orders that they should demolish to the foundation the whole city, and the temple; leaving only the forementioned towers Phasælus, Hippicus, and Mariamne, and so much of the wall as was on the west side of the city: that was spared, in order to afford a camp for those who were to lie in garrison; but as for all the rest of the whole circumference of the city, it was so thoroughly laid even with the ground, by those who dug it up to the foundation, that there was nothing left to make those who came thither to believe it had ever been inhabited.”

In reference to this passage Dr. Lardner remarks:

“The soldiers who were left in garrison near the city must have been instruments in digging up every part of it to the foundation. For Josephus afterwards describing the journey of Titus through Palestine to Alexandria, and observing how Titus was affected at the sight of the deplorable condition of the place, has these expressions: ‘And no small part of its riches had been found in its ruins: this the Romans dug up. They found a great deal of gold and silver, and other precious things, which the owners had treasured up under ground against the uncertain fortunes of war; and they were assisted by the captives in the discovery of such things.’

“And Eleazer, in one of his speeches at Massada, to be farther taken notice of hereafter, where he persuades the people with him to consent to be put to death, has these expressions: ‘Where is now that great city, the metropolis of the whole Jewish nation? Where is that city which we believed to have God inhabiting in it? It is rooted up to the foundation, and has no other monument left but the army of those who have destroyed it, encamping upon its ruins. Who can consider these things, and not be sorry that he is still alive? I cannot but wish that we had all died before we had seen that holy city overthrown by its enemies, and the holy temple so profanely dug up to its foundation.’

“And Whitby, in his notes upon Matthew xxiv. 2, says—‘The Jewish Talmud and Maimonides add, that Turnus, [i.e. Terentius Rufus,] captain of the army of Titus, did, with a ploughshare, tear up the foundations of the temple, and thereby signally fulfil those words in Micah iii. 12. ‘Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem become as heaps, and the mountain of the house as the high places of the forest.’”

3. If the remains of the temple are now concealed under a Mahommedan mosque, where were they during the six centuries that preceded the rise of Mahommed? No writer has mentioned their existence. Celsus, Porphyry, and Julian the apostate, were acute and zealous opposers of Christianity, and would gladly have seized on such a fact to show that the prediction had not been fulfilled. Julian invited the Jews to rebuild Jerusalem and their temple, and they did commence by laying the foundation of the temple; but the work was never accomplished. Thus, by the efforts of the enemies of Christianity made at that early age, we have conclusive proof of the fulfilment of prophecy.

We have said that the immediate effect of this effort will, in our opinion, be unfavourable. But far different will be the consequences that will ensue. The Jews have been a stationary people—they will now

become progressive. The knowledge that they may rise will stimulate to exertion, and the spirit of enterprise will be apparent among them. The restrictions long imposed having been removed, they will cease to hate the people among whom they dwell. No longer bound together by the pressure of persecution, their unity will be destroyed, unless they seek some positive basis, and this they can find only in their religion. As they study the Bible to encourage themselves with prospects of restoration, they will read of Him, "of whom Moses in the law and the prophets did write." Curiosity will lead their youth to read the New Testament, even if prohibited by their priests, and there they will find the fulfilment of the Old. There they will read that Jerusalem was to be trodden under "foot of the Gentiles for forty and two months." And with no small surprise will they learn that, in the same year that the Pope fled from Rome, permission was given to the Jew to build his house of prayer in the city of his fathers. Will they not ask, Is not this the word of God?

Immediately after the resurrection of Christ, and while yet in their own land, many Jews embraced Christianity. But from the period that they became a people "scattered among all nations," how few have turned to the Saviour! Driven from Jerusalem by the strong arm of power, with death denounced against them, were they to be seen at the walls of their city, they could hear with no favour a proclamation made by their enemies. They thought of Abraham, of David, of Daniel, and of a host of others, and wished only to die in their faith. But let them return again—let them sit undisturbed by the tombs of the prophets—let them chaunt, in sweet strains, those sublime Psalms of David—let them look for a Messiah, and as they walk to Calvary, and pass by Gethsemane, they will be attracted towards the cross—they will sympathize with Him who was a "man of sorrows, and acquainted with grief," and their hearts will relent as they learn "that in all their afflictions He was afflicted."—*Western Christian Advocate*.

THE GALLOWES IS DOOMED.

CHRISTIANITY has not any moral existence, if not as the antagonist of retaliation. To the believer in the immortality and responsibility of man, I say, the more criminal a soul the more necessity there is for time for repentance. To the man whose supreme idea on the subject is the protection of society from crime, I say, an execution is a lesson in murder. It is an example of evil for evil. Crime does not fall with the drop. The spirit of murder does not die of asphyxia. But, when the drop falls, the spirit of life for life—the demon of retaliation and assassination—rushes forth, like an electric shock, from the gibbet and the mob, and is audible in their hideous yell.

Sir George Grey has no new argument to advance on behalf of the gallows. I have tried to state a new one against it. The omnipotent fact of the moral world is, that evil can be overcome only by good. All human experience, and the fitness of things, attest this truth. The gallows is therefore in hostility to the central and fundamental truths of morals.

But the gallows is doomed. True, it is put up in the sunlight, and the mob, like a sea of heads, surround it noisy and jolly, and the black flag is up to make it awful, and the great bell tolls to make it impressive, and the priest in his white surplice appears to give a religiosity to it, and the wretch shivers with horror at the sight of the beam, and journalists scribble, and clergymen cant, and ministers talk, and members vote, in approval of it all. But the demon is found out. The exemplar of murder is seen in the light of truth.

He is known. He is branded as a demoralizer. Pronounce the word, O people! and he is gone. The "sacred rage" is denomiatic. The spirit of the gallows is a devil. Let every home, every church, every village, every score of neighbours, send up petitions, and the demoralizer will soon disappear for ever. The motto of the noble negro of St. Domingo—No Retaliation—is destined to be inscribed on the Criminal Law, while every page breathes the omnipotent wisdom of the maxim, Overcome Evil with Good.—*John Pym*.

PRESERVATION OF LIFE.

THERE arose a sedition at Antioch, for that Theodosius, the emperor, exacted a new kind of tribute upon the people. In that commotion the people broke down the image of the empress Placidia, who was lately dead. The emperor, in a great rage, sent his forces against the city to sack it. When the herald declared so much to the citizens, one Macedonius, a monk, endowed with heavenly knowledge and wisdom, played a prudential part, sending unto the herald an answer to this effect: "Tell the emperor these words—that he is not only an emperor, but a man also; and, therefore, let him not look only upon his empire, but upon himself also; for he, being a man, commands those also who are men. Let him not, then, use men so barbarously, who are made in the image of God. He is angry, and that justly, that the brazen image of his wife was thus contumeliously used; and shall not the King of heaven be angry to see his glorious image cruelly handled? Oh, what a difference is there between the reasonable soul and the brazen image! We, for this image, are able to set up a hundred; but he is not able, for all his power, to set up one hair of these men if he kill them."

These words being told the emperor, he suppressed his anger, and drew off his forces. This monk, like another Moses, stood in the gap, and preserved the people. Happy had this angry age been if it had had such another. Had but the generation of men formerly sprung up, with serious consideration, laid their hands more upon their hearts, and less upon their swords, they would not have been so ready to break down the image of God in man, nor sheathe their swords in each other's bowels, as they have done.—*Weem's Portraiture*.

THE SHEPHERD BOTANIST.

For THE BRITISH FRIEND.

AT Eaux Bonnes, in the Pyrenees, resided a shepherd, named Sacaze; he spent his youthful summer days in tending his flocks among the mountains, where he pursued, without the help of books, his botanical studies.

When he heard, from a preacher in the neighbourhood, that there were books written on the study of plants, he could not rest until he became possessed of a volume of Linnæus: but the book was in Latin!

This did not discourage him; but with an old grammar and a dictionary which he borrowed, he applied himself to the book until he could read easily, not only Linnæus, but also the Roman classics, and even spoke the language with tolerable fluency and correctness. He has formed a collection of some two thousand Pyrenean plants, and is honoured as the correspondent of Jussieu; yet with all his studies, he continues faithful to his lowly vocation in his native place, where he is esteemed as the best of shepherds. J.

FRUITS are a more certain criterion to judge men by, than the correctness of their religious opinions and profession.—*Dillwyn*.

BAPTIST NOEL ON THE REVENUES OF
"THE CHURCH OF ENGLAND."

For THE BRITISH FRIEND.

"It is often argued, that the resumption of church property by the state would be spoliation; that is, property belonging to the church of England, and the sacrilegious hands that would rob her of it, might, with equal justice, confiscate the properties of the landlords, or sell the manufactories of Lancashire and Yorkshire for purposes of state." "Big words, but little in them. Who gave the church property to the clergy, and for what ends was it given? It was the Legislature which justly took it from the Roman priests because their ministry was judged to be noxious to the country, and which gave it to the Protestant clergy for the good of the whole community. As justly might they take it from the Episcopal clergy, (existing interests being respected) and give it to the Presbyterian or Independent ministers, if they judged it beneficial to the country. It was given by the nation to its pastors, for its [the nation's] own use, and the nation must still be judge how far its present applications answer that end.

"As it was justly taken from the Catholic trustees when their tenure of it was proved to be mischievous, so may it justly be taken from the Protestant trustees when their tenure is likewise found to be mischievous. Church property exists by act of Parliament for the good of the nation, and Parliament must be the supreme judge whether it is for the good of the nation that it should cease to exist. Anglicans maintain, that the interests of religion depend on its remaining in their hands: dissenters, with much more reason, contend that religion would flourish more if it were applied to other purposes. Both appeal to Parliament, and Parliament alone must judge. Who, in fact, will suffer if this property is resumed by the state? Not the people; for they will be better taught without it; not the patrons, for they ought to receive a compensation for the loss of their advowsons; not the pastors, for they ought to enjoy the income till their deaths; not their successors, for they do not exist. All classes would be benefited, and none would suffer, if church property, being resumed by the state, were employed for schools, village libraries, hospitals, or other purposes, which would serve the interests of all."

P.

"AS TRUTH OPENS THE WAY."

In perusing the Memoirs of Martha Routh, recently printed in the Friends' Library, we were struck with the strength of her faith in the internal guidance of the Holy Spirit, and with the earnestness in which she sought and followed it. She was often favoured with its restraints and with its leadings, and the more she became acquainted with the voice of the true Shepherd, the more concerned she felt to keep to the testimonies of Friends, and to preserve the children in them, who were placed under her care. In process of time a gift in the ministry was committed to her, and keeping to the openings of the Spirit of the Giver, she grew in it, and at times was favoured with remarkable Divine intimations, and with strength to preach the gospel. She was a true Quaker in principle and in practice, and laboured fervently to preserve the Society in its original character. Had she not been faithful to the will of God inwardly revealed, she could never have become a minister of the New Testament, which is a dispensation of spirit and life.

Since her visit to this country a new generation have come upon the stage of action, some of whom have either been educated in different principles, or they have very much lost those of the Friend, through the

influence of the spirit and maxims of a corrupt world, or by familiarity with the writings or the society of other professors. They have found the Quaker life and strictness, very inconvenient in their worldly associations, often at variance with the principles and practice of business-men and fashionable Christians. By "quenching the Spirit" in its manifestations to them, some have gradually come to doubt the present existence of immediate revelation, and to despise the simple habits, language and humble modes of living, which the Truth leads into. As wealth has flowed in, pride has taken root, and such have imagined themselves raised above their plain and poorer brethren, so that they cannot brook their straightforwardness in the narrow way.

When persons who have long stifled the voice of the Spirit, get an influence in religious society, it is not to be supposed they would look for Divine guidance, or the opening of the way by the Head of the church, for them to conduct its concerns. To wait for "the way to open" for their safe action, as professed by true Friends, would seem absurd to their understanding. Christian philanthropy, a cultivated intellect, the wisdom and experience of man, would be regarded as sufficient to guide them in their efforts to promote the cause of religion, and the best welfare of their fellow-men. The path which is attended with the least trouble, and exposure to the foolishness and mortifications of the cross, would be preferred. But while such persons may make a high profession of their faith in Christ, and the doctrines of the Holy Scriptures, they forget that He who is given to be head over all things to his church, is robbed of his honour and service, by their refusing to wait upon him, "to open the way," and to go before them, from whom alone wisdom and strength can be derived to do his will, and without whom they can do nothing.

If leading influential persons in different parts of our religious Society, act in its affairs without seeking Divine help and direction, and speak slightly of the necessity of it, they may raise a contempt for the doctrine in young persons, and lead them to neglect the monitions of Divine Grace in their hearts, and then to deride the scruples of steadfast experienced Friends.

Nothing would go more effectually to destroy the Society than the adoption of the sentiment, that it can exist and act, without the immediate guidance of the Holy Spirit, in its religious movements. "Christ in us the hope of glory," is the life and foundation of every living member of his church; and no man can be a member of the church of Christ, who is not led and guided by the Spirit of Christ; for if he is not led by his Spirit, he must be under the spirit of anti-christ.

All attempts to lower the standard which the Great Head of the church has given us to support, whether in doctrine or in discipline, in order to make our religious profession easier and more acceptable to old or young, will be opening a channel, for that great stream of degeneracy, to flow in upon us more effectually, which is laying waste the life and spirituality, that animated various Protestant dissenters, when they went out from their different connections, to seek heavenly bread; because they could not be satisfied with lifeless discourses, and a round of ceremonial performances. Friends were gathered out of all self-dependence, formal worship, and a man-made ministry, and brought to wait upon the Lord to know his will, and to partake of the well spring of Divine life, which he opens in the souls of his obedient children. But it is to be feared there are those under our name, who are seeking to draw away the members from the well of living water which Christ gives, and to satisfy them with words, and a literal dead faith, and a great show

of love which is not "without dissimulation;" while the earnest travail of soul to know and to obey the voice of Christ, addressed to the spiritual ear, is slighted and spoken of in doubtful terms. In this way many may be turned altogether from the work of religion, into the vortex of worldly fashions, amusements, and pursuits, or to "the beggarly elements" in the outward court.

An awful weight of responsibility will be felt one day, to rest upon every man, who is lending his strength and the influence of his example, to lead others astray from the foundation on which our early Friends were built. Not only must he suffer on account of his own destitution of the heavenly oil, but also for the blood of those whom he has been instrumental in turning from the right way. No one can fully estimate the force and extent of his influence. Men and women considered of high respectability in the world, comparatively plain in garb, but who have never had, or having had, have lost the savour of life, if they control the affairs of the meetings to which they belong, may carry away the young people from a correct view of the true principles of Friends, and by degrees entirely change them in character and practice, from that which distinguished our predecessors from the worldly professor. And are we not as a Society universally in danger of this change being made, by various causes, almost imperceptibly operating, in a day of ease and outward prosperity?

But we may in humility thank our heavenly Father, that although the eyes of many worldly members are greatly blinded, and they are turning away from the Truth, his mercy and loving-kindness are yet graciously extended to those who have made covenant with him, to serve him all their days in uprightness; and also to many young people, drawing them with the cords of his love into inward spiritual communion with himself, and at times, leading them to the heights of Zion, where he enamours them with the beauty and the holiness of his Truth, and of his redeemed church, the bride, the Lamb's wife. To these, as they entirely devote themselves to him, he will speak comfortably, and give them the wine of his kingdom, inspiring living strength and energy to run the way of his appointing; and as they grow in stature, he will qualify them to maintain the same unchangeable faith and practice, which their forefathers fearlessly held forth in their day, in the face of scoffs and cruel persecution. "Watch ye, stand fast in the faith, quit you like men, be strong."—*American Friend*.

ADDRESS TO THE QUEEN

FROM THE RELIGIOUS SOCIETY OF FRIENDS IN IRELAND, ON THE OCCASION OF HER VISIT TO THAT PART OF HER DOMINIONS.

To VICTORIA, Queen of the United Kingdom of Great Britain and Ireland, and of the dominions thereunto belonging;

MAY IT PLEASE THE QUEEN,

WE, the undersigned, representing the Religious Society of Friends in Ireland, gratefully accept the privilege granted to us of access to thy Royal presence, and in the name and on behalf of that portion of thy subjects, we do in all sincerity offer to thee, as the Sovereign of these realms, the assurance of our dutiful and loyal attachment to thy person and government. Permit us also to offer to thee, and to thy illustrious Consort, our respectful and cordial welcome to the Irish shore, and our heartfelt desires for the welfare and preservation of yourselves and of every branch of the Royal family.

Although restricted by our religious principles from uniting in some of the public demonstrations of joy

around us, yet we participate with our fellow-countrymen in the satisfaction afforded by this, the first visit of our beloved Sovereign. May it please Divine Providence to make her the harbinger of good to this afflicted land. Thy sympathy and commiseration for thy suffering people, have been evinced by repeated acts of kindness and benevolence during the season of famine and distress with which this country has been visited, and we would gladly hope that the desire of thy heart may be mercifully granted, in thy being even now permitted to witness the dawning of a brighter day on this part of thy dominions.

We are sensible of the privilege we enjoy in the protection of a government administered under thy gentle sway; and regard it as cause of reverent gratitude to the Most High, that the blessings of civil and religious liberty, withheld in great measure from our early predecessors in religious profession, are so largely enjoyed by us in common with all classes of our fellow-subjects; and especially do we feel it incumbent on us to cherish a thankful sense of these blessings, and of their kindred benefits of domestic peace and social order, when we behold in neighbouring nations commotions and bloodshed, the bitter fruits of an imperfect recognition, both by rulers and people, of the true principles of civil and religious liberty, which are none other than those developed in the gospel of our Lord and Saviour Jesus Christ. It is our earnest desire and prayer that it may please Him who ruleth in the kingdoms of men, yet more to honour thee in making thy government an example and an arbiter of peace to other nations—that His wisdom may dignify thee and thy counsellors, and be the stability of thy throne—and that being preserved through his grace from taking up thy rest in the unsatisfying enjoyments of this fading world, He may, at the termination of thy earthly course, be thy portion for ever.

Signed, by authority and on behalf of the Society of Friends in Ireland, at a meeting held in Dublin the 4th of Eighth month, 1849,

Thomas Bewley,	Henry O'Neil,
Henry Russell,	Samuel Bewley,
Francis Davis, jun.,	Jonathan Pim,
William Malone,	Thomas Pim,
Robert Chapman,	Nathaniel Williams,
William Pillar,	James Christie,
Joshua Harvey,	Thomas Harvey,
Joseph Bewley,	William Doyle,
Thomas White Jacob,	John Abell,
Thomas Thacker Pim,	Joshua Wm. Strangman.

The foregoing Address was presented to the Queen on the throne, at Dublin Castle, on the 8th of Eighth month, 1849, by a deputation of twelve Friends, viz., Joseph Bewley, Thomas Harvey, James Christy, Joshua Wm. Strangman, Thomas T. Pim, Joshua Harvey, M.D., Thomas W. Jacob, Jonathan Pim, John Abell, Henry Russell, Thomas Bewley, and Francis Davis, jun.

THE QUEEN'S REPLY.

The assurance of the dutiful and loyal attachment of the Society of Friends in Ireland to my person and government is very gratifying to me, and I sincerely thank you for your warm and affectionate desires for the welfare and happiness of myself and of every branch of my family.

I heartily join in your prayer for the removal of those severe sufferings, in the mitigation of which the Society of Friends has, with characteristic benevolence, taken so active a part: and I trust that your anticipation of the commencement of a brighter day for this portion of my dominions may, by God's blessing, be fully realized.

Juvenile Department.

The following sketch is from the pen of one who, during her brief sojourn upon earth, delighted to encourage kind and generous feelings. It is offered to the young reader, in sympathy with that purpose:—

MY LITTLE SISTER LIZZY.—I love the name of Lizzy, and I always did. There is something so fresh and buoyant about it; it reminds one of spring odours, but more of spring zephyrs, which are as gentle as they are sportive. It is strange that so happy a name should have any connection with one so full of cold reserve as Elizabeth. That always takes me back to the court of England's Queen, and there, amid the stately dames and knights, I forget that nature and I have ever held communion.

But this name has never endowed my little sister Lizzy with any of its stately dignity, for when I first gazed into her blue eyes, I determined that she should be Lizzy; and I know not whether it may be traced to the influence of the name, but the fair flower is gradually unfolding in as much natural beauty as ever I could wish her. I have other sisters, and fine open-hearted brothers; I know not how, but Lizzy has managed to get nearest my heart. Perhaps it is because her smiles are all sunshine, and she is so full of love towards everything in distress; perhaps it may be because, in the long twilight of summer evenings, she "takes her seat beside me, lays her gentle hand in mine," and we together watch the sun sink down, see his glorious pathway fade, and mark star after star appear, as the o'erarching sky darkens and deepens above us; and child though she is, she feels with me, perhaps deeper, for her mind is all innocence, and nature must be more in unison with it.

Then, too, she is my teacher; I have learned many a pure and gentle lesson from her. With what a trusting confidence she leans upon her Heavenly Father; and seems to feel she has but lately left his presence, and that it is her lot to cheer humanity with the love she brought from Him. I have seen her kiss our grandmother and smooth the gray hair from off her brow, and chat, and laugh with her, till the days of her childhood seem to come over her again; and then Lizzy's hand can lead her where it listeth, out into the sunshiny fields, or into the flower garden, where we are sure to hear dear grandmother's laughing out almost as gaily as Lizzy's.

Did ever child love to make people happy better than she? It was but yesterday, a miserable specimen of humanity stopped to ask our charity; squalid and filthy, with sunken eyes, dejected air, and rags and tatters waving in the wind. His trembling limbs seemed to bespeak the drunkard, and one would almost doubt from his appearance whether a thought or wish higher than belongs to the beasts of the field, had ever found a resting place with him. I heard the gruff voice of our cook bid him "begone, she wanted no drunkards here"—so the poor fellow, with no apparent feeling, turned away. Dear little Lizzy had seen all this, and with deeper penetration than I. She darted into the cellar, and soon re-appeared with a huge slice of bread and some meat. Sally could not stop her; out she went, bounded through the open gate, and was soon by the poor man's side. I could not hear what Lizzy said, but it was something kind, for the old man brushed his coat sleeve over his eyes several times; he took the bread and meat, and as she turned to leave him, he raised his sunken eyes and withered hands to Heaven, and I know he was asking a blessing for her. After that, his head was raised, his step was lighter,

and I thought, perhaps my little sister had sent him on the road to heaven. When Lizzy re-appeared her eyes were filled, but a smile almost divine played about her lips; I asked no questions, for I wished not to break the communion of her soul with its Maker.

Perhaps, gentle readers, you may wonder that I tell you nothing about Lizzy's beauty—you think her appearance must be something more than often greets a mortal's eye; but I am much mistaken if, after a description of her, you will not be sadly disappointed. The world would pass her by, and I have seen many more faultless beauties. She has a sweet, a very sweet mouth—a fair white brow, and that is all; her eyes are neither large nor dark, but to me her whole face is glowing with happiness, almost bliss. She has no frowns; sometimes a momentary sadness rests upon her, like the overshadowing of a cloud, but that passes away, and Heaven's sunshine is on her brow again.

Dear little Lizzy, I often think what her future life will be; whether she will lie down to her last rest amid the simple flowers of her childhood, or whether she will be led over rock and dreary solitude, to die amid loneliness and desolation, with winter winds howling around. But the veil is drawn over futurity, and I wish not to remove it. Her destiny is in the hands of One most merciful; and whether she bids us adieu while all is bright and beautiful around, or, after trials have saddened her buoyant heart, leaves the world with no kind friend to close her weary eyes, my only prayer for her will be, that He, in whom she now reposes her trusting confidence, may be with her, and that his extended hand may lead her home.

IDLENESS; OR HUNTING SQUIRRELS.—Peter Alsop was almost fifteen years old when his father, who had just moved into a new settlement, was clearing the land. One day the father and a neighbour were engaged in building a log fence, which was made of the trunks of the trees that were cleared off the lands. First, they laid the fence one log high, with the ends of each length passing a little way by each other. Notches were cut in the ends, and a block was laid crosswise, where the ends lapped, and then another tier was laid on the cross pieces, till the fence was high enough. To roll up the top logs, they would lay long poles, called skids, one end on the top of the logs, and the other on the ground, and roll up the logs on these. But, as the logs were very heavy, they were obliged to stop several times to rest, or to get a new hold; and it was Peter's business, when they stopped, to put a block on the under side of the log, above the skids, to keep it from rolling back. Having given a hard lift, and tugging with all his might, the father called out, "There, Peter, put under your block quick." Peter started nimbly, and snatched up his block, when suddenly the loud chirp of a squirrel struck his ear. Instantly, down went his block, and away he ran after the squirrel, leaving both his father and the other man to hold the log till he came back.

This anecdote gives you Peter's character. He was too fickle to follow any one object or pursuit long enough to accomplish anything. Thirty years after this, a gentleman who had known him in his youthful days, inquired about him of one of his neighbours, who related this anecdote, and added, "*he has been running after squirrels ever since.*" He never was steady and persevering in the pursuit of anything. When he was a young man, he could never make up his mind decidedly what employment to follow. He would try one and get tired of it, and take another; but followed no business long enough to get well acquainted with it. When he had a family, and found it necessary to make exertion, he was busy early and late, but to little purpose. He moved from one place to another; and "a rolling stone gathers no moss." He very often

changed his employment, and by that means lost all the advantage of past experience. Now he was a farmer, then a trader, then a post-rider, then a deputy sheriff, then a mechanic, without having learned his trade. By the time he had got fairly started in a new business he would hear or think of something else, and before any body thought of it he would change his business. In this way he wasted his money, and kept his family poor, and neglected his children's education. He was always *hunting the squirrel*.

Now, boys, don't hunt the squirrel. Whatever you begin, stick to it till it is finished—done, and well done. If you always follow this rule faithfully, you cannot fail of being somebody and doing something. But, if you go through life hunting the squirrel, when you die no body can tell what you have done, and the world will neither be the wiser nor better for your having lived in it.—*Anecdotes for Boys*.

THE ANTI-SLAVERY ALPHABET.—It has been our intention to recommend the "Anti-Slavery Alphabet" to parents and teachers, and finding, in a recent number of the *Pennsylvania Freeman*, the following notice of the little work, with just remarks upon the importance of enlisting the feelings of children, in very early periods of life, to sympathise with the oppressed, we cannot do better than give them to our readers. We have taken some pains to circulate the "Alphabet" in this country and in England, and it was gratifying to hear, not long since, that an edition was about to be issued in Belfast, Ireland.

"The depth and endurance of early impressions, and the importance of enlisting the hearts of children in every good work—both for themselves and the cause—is too generally acknowledged to need new proof or assertion. The experience of ages has tested the wisdom of the counsel, 'In the morning sow thy seed;' and this maxim now shapes the policy of the advocates of almost every enterprise, religious, political, or moral. There is probably no more effective engine, either for good or evil to man, than the books for children in popular circulation. This remark applies to all civilized nations, but peculiarly to a republic where the power of the government, and all the institutions of society spring directly from the people. The sagacity of the religious sects of our country long since discovered this, and suggested most extensive and active measures to secure its advantages. They have scattered their child's book, cards, papers, primers and toy-symbols, through almost every community in the land, making every play-house and nursery into a school of moral sentiment or theological theories, and abundantly have they reaped the fruit of this labour. We cannot too fully appreciate, or heartily adopt this wise policy in the spread of anti-slavery truth. We have long regretted the paucity of anti-slavery works for children, and wished that more of our writers would employ their talents and genius in supplying the deficiency. No publication has done more to gratify this wish, than the little work before us. It has already had a wide circulation, and our readers are, many of them, familiar with it; but the repeated testimonies to its excellence, which we hear from persons of intelligence and sound judgment, and our own appreciation of its merits, prompt us to allude to it again.

"It is admirably adapted to enlist the sympathies, and elevate the moral nature of children, while serving to amuse and instruct them. The author has done a service to her little readers, and to parents and teachers, for which she deserves their gratitude. The 'seed' she has sown will spring up and bear good fruit in a thousand fields which she thinks not of, and the gladness of many young hearts all over our land will be a free thank-offering to her. We cannot compare this 'Alphabet' with the nonsensical trash of the rhyming

alphabet generally put into the hands of children without wondering that the old doggerel has not long before been displaced by something more decent and refined. We extract, as specimens of the sentiment and style of this little book, the opening address and a few verses of the Alphabet."

TO OUR LITTLE READERS.

Listen, little children all,
Listen to our earnest call:
You are very young, 'tis true,
But there's much that you can do.
Even you can plead with men
That they buy not slaves again,
And that those they have may be
Quickly set at liberty.
They may hearken what you say,
Though from us they turn away.
Sometimes, when from school you walk,
You can with your playmates talk,
Tell them of the slave child's fate,
Motherless and desolate.
And you can refuse to take
Candy, sweetmeat, pie, or cake,
Saying "no"—unless 'tis free—
"The slave shall not work for me."
Thus, dear little children, each
May some useful lesson teach;
Thus each one may help to free
This fair land from slavery.

A is an Abolitionist—
A man who wants to free
The wretched slave—and give to all
An equal liberty.

I is the Infant, from the arms
Of its fond mother torn,
And, at a public auction, sold
With horse, cows and corn.

M is the Merchant of the North,
Who buys what slaves produce—
So they are stolen, whipped and worked
For him and for our use.

Z is a Zealous man, sincere,
Faithful and just and true;
An earnest pleader for the slave—
Will you not be so too?—*Non-Slaveholder*.

SHEPHERD LIFE IN THE EAST.

I SAW at this place a great many scenes of that shepherd life which is so often alluded to in Scripture, and which is so beautifully and constantly presented to a traveller in the East. They are well known to all; yet I cannot pass illustrations so striking entirely in silence. It was evening at Zib, and the bleating of the flocks attracted my attention. As I looked up the roadway, a cloud of dust announced the coming multitude. They were sheep and goats unseparated, and were preceded by their shepherd carrying a lamb in his arms, who often turned round and called the leaders by their names, and they hearing and knowing his voice, quickened their pace at his words. He led them into the rude circular fold, made of thorns, almost in front of our tents; which they entered by means of the one only door, at which the shepherd stood counting them as they went in. Without was the dog keeping guard, and at the door of the fold lay the shepherd himself; none could enter into the door but by him. In the morning they were gone early, even before we rose, which was about five o'clock; and on inquiry of our muleteers, who had been talking with the shepherd, they told me (through my dragoman), that he kept his flock at night in this sheepfold for fear of robbers and jackals, for they were his own sheep, and he was gone out to find pasture with them by the side of a still stream, about an hour's distance. Now, although I had met with all these most interesting traits of Eastern shepherd life before, yet here they were all so wonderfully united, that I prefer to present them entire as I now actually received them, rather than mar their effect by disuniting them.—*Woodcock's Scripture Lands*.

CHURCH RATES.

To the EDITORS of the BRITISH FRIEND.

As the inclosed will be read with interest by many of your readers, I offer it for insertion in *The British Friend*.

Your friend, GEO. RICHARDSON.

NEWCASTLE, 8th Month, 28th, 1849.

JOHN RICHARDSON PROCTOR was charged by the church-wardens of the parish of Tynemouth with having refused to pay church-rates. Mr. J. T. B. Tinley appeared for the church-wardens, and said that this was a case against Mr. Proctor, who, by his religious principles, was known as a Quaker, and in consequence of which he refused conscientiously to pay church-rates. As to the prudence of that course neither the Bench nor he (Mr. T.) had any thing to do, but he was perfectly satisfied that, from everything he knew at all connected with Mr. Proctor, that his resistance proceeded from conscientious motives alone, and not with the slightest intention of violating the law. He was now in arrear for six years, to the amount of £8 1s. 9½d. It was only fair to the church-wardens to state that parties professing to be Quakers had always refused to pay, and the officers had never distressed them, the rate being so small, until the last moment, when the six years' had nearly expired. Had the six years' expired, then the statute of limitations would be brought to bear against the church-wardens, and the arrears could not be recovered. It was therefore the disagreeable alternative of the churchwardens to bring the case before the magistrates. Having referred to the act of parliament, he read an opinion given by the eminent barrister, Mr. J. Addams, on the subject, who thought that the churchwardens might enforce the payment of the church rates in arrear, other than those of the current year; at the same time, he thought there was great inconvenience in the plan to be adopted by the churchwardens whose predecessors ought not to have left six years in arrear by the Quakers, as it left it to their successors to summon for six church rates at once. Mr. Tinley then proved the making and publication of the rate. Mr. Kewney, who appeared for Mr. Proctor, said that the legislature had made laws expressly for the Quakers—special acts of parliament to be applied to Friends; as, for instance, the persons of Friends could not be taken in execution. The legislature, in an act of parliament, absolutely recited and enacted that their goods only were to be touched, while their bodies were to be left scatheless. His clients conscientiously objected to the payment of the rate, because they believed it was not right in a religious point of view, although they were willing to submit to their goods being taken if the bench should make an order. He then proceeded to make several objections to the order being made, and first objected that the summons did not say where the church was situated, and secondly, there was no parish mentioned. It was a great hardship not to sue for the rate at the end of the year, because the Quakers had been lulled into security, thinking that they were not to be called upon to pay the rate. It was not proper or equitable to claim for six years, and therefore he hoped the bench would only make an order for one. It was so laid down in Burn's Justice. The Quakers were excluded from going to the Ecclesiastical Courts, and therefore they had a right to have the case tried before the bench upon its merits. If the churchwardens insisted upon going for six years, he had a right to inquire into each rate to see whether it were bad or good. If he were not permitted to do that here, where could he go to

prove it, seeing that he was excluded from the Ecclesiastical Courts. Upon the merits then he denied that the bench had sufficient evidence before them to make the order, the magistrates being the sole tribunal before which such case should be tried. Mr. Kewney then proceeded to quote the various clauses in the act of parliament excluding Quakers from being sued in the Ecclesiastical Courts. Mr. Tinley said in reply, that Mr. Proctor had been rated to the poor rate for years and years, and had not appealed against it. He had thus rendered himself amenable to the church rate, which was entirely founded upon data given by the poor's rate. The bench having retired to consult, came to the conclusion that they could only go upon the evidence produced before them; and as that only reached to one year, they made an order for 48s., being for one year's rate. There were eighteen other cases of a similar nature against Friends, the whole sum claimed by the churchwardens amounting to about £38 for the six years' arrears. In the whole of the cases an order was made for one year's arrears.—*From the Newcastle Chronicle of 8th Month, 24th, 1849, North Shields Police Report.*

The foregoing was crowded out last month, which we now regret the less, as we are enabled to correct a little inaccuracy in the statement.

The reporter of these proceedings has omitted an important point of law, which was urged by G. Kewney, under the advice of James Richardson, of Leeds, and which is believed to have been the principal ground of the magistrates' decision, viz.: "That if the churchwardens have deferred to collect their rates until they are out of office, they are deprived of all legal authority to do it, and that their successors cannot proceed for the recovery of the same, unless the churchwardens who ought to have collected the rate, presented the persons in arrear for non-payment, at the Easter Visitation when they went out of office." This we believe is rarely done and had been omitted in this case.

The claim originally made, was for nine years' rates, and would probably have been levied, had Friends proved as passive as the churchwardens expected.

It may be well to observe, in conclusion, that if Friends could be induced more generally to appear before the magistrates in person, and to take advantage of any illegality in the proceedings of the churchwardens, to prevent seizures, we believe it would tend very much to open the eyes of the public to the injustice of the present system, and at the same time make the views of Friends more extensively known.

It was for some time thought, that further proceedings in this case would be allowed to drop altogether; but we learn that on the 24th inst. our friend, John R. Proctor, received the magistrates' order preparatory to distraint.

If God should make us an offer thus large, "Search all the generations of men, since the fall of our first father Adam; find one man that has done one action which hath passed from him pure, without one stain or blemish at all; and, for that one man's only action, neither man nor angel shall feel the torments prepared for both." Do you think that this ransom, to deliver men and angels, could be found to be among the sons of men?—*Hooker.*

THE BRITISH FRIEND.

GLASGOW, 9TH MONTH, 29TH, 1849.

NOTICES OF MINISTERS TRAVELLING.—In our number for 6th Month last, we noticed the liberation of our friend, ISAAC SHARP, of Darlington, for religious service in the Orkney Islands, &c.; and intimated that he was to be accompanied by BARNARD DICKINSON, of Coalbrookdale. Having been favoured to accomplish their visit, they have now returned home in good health to their families and friends; and hence we are enabled to present a brief account of their travels and service. The narrative, we apprehend, will be additionally interesting, if we prefix the following particulars respecting

THE ORKNEY ISLANDS.

These Islands are situated to the north of the north-eastern extremity of Scotland, between $2^{\circ} 22'$ and $3^{\circ} 25'$ West longitude. They are divided from the main land of Great Britain by the Pentland Frith, which is five and a half miles wide at its eastern entrance, between Duncansby Head and Borough Point, in the island of South Ronaldsha. The flux and reflux of the water, during the run of the tides through this strait, is broken by the Pentland Skerries, which lie a little more than four miles to the north-east of Duncansby Head, and two and a half miles south of the island of South Ronaldsha; and farther westward, by the islands of Swona and Stroma, the latter of which lies within one and a half miles of the shore of Caithness. A strong current is thus produced, running at the rate of from three to nine miles an hour, in various parts of the Frith at one and the same time; a circumstance which causes so much sea in gales of wind, as to render the strait very dangerous to deep laden vessels. There are two lighthouses erected on the Great Pentland Skerry, and another on Dunnet Head, on the south side of the west entry to the Frith; with the assistance of which, the strait may be navigated with comparative safety in moderate weather.

The group consists of sixty-seven islands and islets, twenty-seven of which are inhabited; the remainder, called Holmes, are only visited during the summer, for the preparation of kelp, or as pasture grounds. The largest of these islands, called Pomona, or Mainland, extends from south-east to north-west, about eighteen miles, and divides the group into two portions.

Some of the islands have rocky shores, presenting abrupt precipices towards the west, and rise in low rounded hills covered with heath, and with a considerable depth of peat mould; others are low and flat, with sandy shores. There are no trees on any of the islands, with the exception of a few of small size, in the neighbourhood of the town of Kirkwall; although at some remote period, they would appear to have been covered with wood, from the numerous remains found imbedded in the peat mosses.

The inhabitants are of Scotch, and partly of Norwegian descent. While the islands belonged to Norway and Denmark, many Norwegians settled on them, and their language was exclusively in use. But since the islands have been annexed to Scotland, a great change has taken place, and the Norse language has been long extinct. A few relics of the Udal tenure, the universal tenure of land among the free nations of the North, may still be found; and there are instances of families who occupy small patches of ground, which have descended from father to son, from time immemorial: the present proprietors having no other title than that which simple possession gives them.

It appears that the Orkneys were early taken possession of by the Normans, and they remained subject to the kings of Norway and Denmark till the year 1468; but had their own kings or earls, who governed them as independent sovereigns. The Orkneys were the general rendezvous of the piratical fleets which so often devastated the coasts of England and France. Rollo, the conqueror of Normandy, and ancestor of William the Conqueror, was an earl of Orkney. In 1468, the islands were pawned to Scotland for 500,000 florins, and the pledge has never been redeemed. From the year 1471, the earls of the islands became dependent on Scotland; and from that time were considered like other chieftains of the Scottish clans.

The population of the Orkneys borders on 30,000, and there are at present twenty-seven inhabited islands, the principal of which is Pomona, or Mainland; on a bay on the north coast of which stands Kirkwall, the capital of the group, consisting chiefly of one narrow street, containing several good houses and shops. The Cathedral is regarded as one of the most remarkable specimens of middle-age architecture in Scotland; within the stately walls of which, somewhat more than half a century ago, about 1,500 persons assembled with John Pemberton, then on a religious visit from America; whose name and memory are cherished by some who still survive, with an endearing remembrance of his labour of love.

The principal island is divided into sixteen parishes, in each of which a meeting was held by our Friends, and in some more than one; nor could they feel free to pass by a single islet having a resident upon it.

Agreeable mention was made of our friend, SARAH SQUIRE, who was in Orkney, on a religious visit, in 1835; but twenty years or more appear to have elapsed since a general visit was paid to these islands; during which period, many have been removed by death, and others, who were then children, now tread their footsteps, to whom the doctrines and practices of the Society of Friends appeared new and strange.

To the value of silent waiting upon the Lord, they were, for the most part, entire strangers; and at many of the meetings there was, at the commencement, considerable restlessness; strikingly contrasted with the marked attention observed, for the most part, during the utterance of words; and the fear at times arose, lest outward observances should be allowed to take the

place of an inward and reverent sense of that which may be known of God in the secret of the soul. Outward forms of a religious character—a strict regard for the First-day of the week, and the general attendance of public worship—arrest the attention, in passing up and down amongst these interesting islanders, for whom the desire again and again was felt to arise, that they may be found increasingly among the worshippers in the “inner court.”

Their liberal and willing hospitality was freely exercised, and many were the marks of kindness extended to the travellers, while pursuing their apprehended path of religious duty; especially in those parts where no inns, or houses of public entertainment, were to be found. At times, our friends partook of the comforts and luxuries of life; but were much more frequently reminded, that the real wants of man are soon satisfied.

Although so far north, and enjoying too little sunshine to allow of the cultivation of wheat, their oat, and bigg or barley crops are abundantly productive; so that they have usually, for the purpose of export, as much grain as would be equal to the demand of their thirty thousand inhabitants for three months; while the poor Shetlanders are compelled to purchase annually a three months' supply.

Cases of extreme distress are to be found in Orkney, but they are rare. In Shetland they abound. In both, the poor help the poor; verifying the adage, “To the poor man, poverty greater than his own never appeals in vain.” Alas! in Shetland, in many instances, they have it not to give. Hence the pressure on the Shetland poor, in the failure of their potato crops.*

In the course of the journey, a liberal supply of Tracts was distributed, which had been kindly forwarded by the Tract Association of Friends in London. They were, on all occasions, received with avidity. In some instances, there was quite a pressure around the distributor; and so many were the eager hands extended from place to place, that a threefold number would have met a ready demand.

A grant of Books, from the Meeting for Sufferings, was peculiarly valuable. An interesting volume was agreeably received in some places, where our friends were glad, by a token, however small, to evince their sense of kindness received; and at the same time, to embrace the opportunity of a suitable disposal of the works entrusted to their care.

Fifty-two meetings were held in the Orkney Islands; two on those which lie nearest the Scottish shore, and four in the northern portion of Caithness,—together, fifty-eight. About seven weeks were occupied in this engagement, our friends having reached Edinburgh, on their way homeward, on the 13th current. They attended the usual meeting there, on the day following, where they met with Thomas Arnett, and were all three engaged in religious service. Barnard Dic-

kinson left for home the same evening; and Isaac Sharp the day following.

SARAH KNOTT, of Exeter, having received a certificate from her Monthly Meeting, to visit the meetings of Friends in Cornwall, and for such other service in that county, as Truth might open the way to, has, we understand, accomplished her religious labours there; having visited all the meetings and most of the families of Friends. She attended the Quarterly Meeting at Austle, on the 12th; and has held two public meetings with those not in profession with Friends.

RUSSELL JEFFREY, of Peckham, has been liberated by his Monthly Meeting, to accompany THOMAS ARNETT during his religious visit in Lancashire, Cumberland and Northumberland, Durham, Westmoreland, and Yorkshire. He was at the Quarterly Meeting, at Liverpool, on the 20th current.

SARAH SQUIRE is now engaged in religious service, within the compass of Berks and Oxon Quarterly Meeting.

JOHN PEASE has been engaged, since the date of our last publication, in visiting the meetings of Friends and holding public meetings, mostly in Lancashire. On Second-day, the 27th ult., he had a meeting at Yealand, and a public meeting at Wray, the same evening; the day following, a meeting at Wyresdale; Fourth-day, the 29th, was at the week-day meeting at Calder Bridge, and had a public meeting at Calder Vale, in the evening, which was held in a large room of the mill belonging to John Jackson. Fifth-day, the 30th, attended the meeting at Lancaster, and left for Preston same evening; 31st, had a meeting with Friends at Thornton Marsh, in the forenoon; and was at Fleetwood in the afternoon. Labouring farther in the vicinity, we find him again at Lancaster, on First-day, the 16th instant, where he had also a public meeting in the evening. Our last advice left him holding meetings in and about the neighbourhood of Penrith.

SOPHIA PEASE, of Darlington, accompanied by her father-in-law, Edward Pease, is now engaged in visiting the families of Friends in Manchester. She was at Liverpool Quarterly Meeting, on the 20th.

The American Friends, JAMES JONES and THOMAS ARNETT, have been occupied in the prosecution of their religious engagements since our last, as follows: The former, after visiting the meetings of Friends in several of the Northern Counties, where he also held some public meetings, was at the Quarterly Meeting at Liverpool, on the 20th; and, on the 24th, proceeded to visit Ireland. Our last account left him at Dublin, after having attended the week-day meeting there, on the 25th current.

THOMAS ARNETT had a Public Meeting at Paisley, on the 3d current; at Kilmarnock, on the 4th; Bannockburn, on the 5th; Coatbridge, a mineral district about ten miles east from Glasgow, on the 6th; and at New Lanark, on the 7th. He was at Edinburgh meeting, on First-day morning, the 9th; and had a Public

* Those desiring to see a more particular description of the Orkneys, are referred to the Penny Cyclopædia.

Meeting in the United Presbyterian Meeting House (Dr. French's), South College-street, in the evening; which, it is believed, was attended by between 1700 and 1800 persons. He had a meeting at Leith, on the 10th; at Dunfermline, on the 11th; and was at the week-day meeting at Edinburgh, already mentioned, on the 13th, along with I. Sharp and B. Dickinson. He left for Liverpool, on the 15th, was at meeting on First-day there; attended Hardshaw West Monthly Meeting, on 4th day, the 19th; Lancashire Quarterly Meeting, on 5th day, the 20th; and in company with RUSSELL JEFFREY, of Peckham, whose liberation for this service is mentioned above, was to leave Liverpool on the 22d, on his way to attend the Quarterly Meeting for Cumberland and Northumberland, to be held at Cockermouth, on 5th day, the 27th. In these Counties, and those of Lancashire, Durham, Westmoreland, and Yorkshire, he is likely now to be engaged for a considerable time.

OBITUARY NOTICES.—One or two readers having cavilled at one of our notices last month, we take occasion to remark, that the notice in question was not inserted without undergoing the usual scrutiny and consideration. In consequence, however, of the objections brought against it, we were induced to write the Friend who kindly furnished the account; and perhaps we cannot do better than set the point at rest, by giving the correspondence:—

"DEAR FRIEND,—No doubt thou hast seen by our last number, that we inserted the notice *entire*, as thou sent it, of ———.

"Some of our readers have written us in terms of regret, that we should have given insertion to such a remark as that at the close, viz.—'His friends who knew him best have comfort in believing, that his exemplary life, and his richly stored and well-regulated mind, would not find him unprepared for the awful change.' Now, we considered, that in sending us the notice, thou wouldst doubtless be well aware of the character and walk of the deceased; and regarding, as we do, an exemplary life as the fruit only of genuine religious principle; and also conceiving, that a richly stored and well-regulated mind would, in thy view, not be without reference to its being imbued with pure Gospel Truth, we felt no hesitation in giving insertion to the account, as we received it. However, as we may have to notice in some way, those who have found fault with the sentiments above quoted, thou wilt oblige by letting us have, at thy early convenience, a few particulars as to ———'s religious character; and whether, in reality, as we suppose, the language thou made use of was dictated by the undoubted conviction, that the *tenor of his life* gave evidence of the *genuineness of his faith*; even that faith of which Christ Jesus is 'the author and finisher,' and which 'worketh by love, to the purifying of the heart.'

"Meanwhile, we remain with love, thy friends,

"WM. AND ROBT. SMEAL.

"Glasgow, 12th of 9th Month, 1849."

"ESTEEMED FRIENDS,—You rightly interpret my view in assuming that a 'richly stored and well-regulated mind,' would have reference to its being imbued with pure Gospel Truth; and that an 'exemplary life' would show the fruit only of genuine religious princi-

ple: I deem the one and the other altogether essential. I may also say, that ———'s daily walk in life was such as fully to give evidence of the genuineness of his faith.

"All these premises I fully considered in sending the account I did; and am only sorry that my meaning, which to me seemed obvious, should have been doubted or misconstrued.

"I remain, your friend,

"Birkenhead, 9th Mon h, 18th, 1849."

It may not be out of place here to observe, in reference to the drawing up of these notices, that while we are anxious to avoid everything approaching to a dependence on good works, as a ground of acceptance in the Divine sight, we are no less solicitous, on the other hand, that Friends may not, by the adoption of the phraseology common among other professors, slide into the belief, that a verbal acknowledgment of faith in the outward sacrifice of the Redeemer will avail any, unless they come livingly to experience the "washing of regeneration and renewing of the Holy Ghost." In speaking of Christian redemption, faith in the one offering without the gates of Jerusalem, must ever be united with the inward work of sanctification. From this source good works will naturally proceed; and these are not only the genuine fruits and evidence of true faith, but are the indispensable duty of the Christian believer; for—"Of thorns," said the Holy Redeemer, "men do not gather figs, nor of a bramble-bush gather they grapes." "Wherefore, by their fruits ye shall know them."

YORK MONTHLY MEETING.—In consequence of the alteration in the time of holding York Quarterly Meeting, the above Monthly Meeting is intended to be held at Thirsk, on the 17th, instead of the 10th of 10th Month.

IMPORTANCE OF EARLY PRINCIPLES.—If men's actions are an effect of their principles, that is, of their notions, their belief, their persuasions, it must be admitted that principles *early* sown in the mind are the seeds which produce fruit and harvest in the ripe state of manhood. How lightly soever some men may speak of notions, yet so long as the soul governs the body, men's notions *must* influence their actions more or less, as they are stronger or weaker; and to good or evil, as they are better or worse.—Bishop Berkeley.

PRIDE AND INGRATITUDE.—You may rest upon this as an unflinching truth, that there neither is, nor ever was, any person remarkably ungrateful, who was not also insufferably proud; nor any one proud who was not equally ungrateful. Ingratitude overlooks all kindness; and this is because pride makes it carry its head so high. Ingratitude is too base to return a kindness, and too proud to regard it; much like the tops of mountains, barren indeed, but yet lofty; they produce nothing, they feed nothing, they feed nobody, they clothe nobody, yet are high and stately, and look down upon the world about them. Friendship consists properly in mutual offices, and a generous strife in alternate acts of kindness. But he who does a kindness to an ungrateful person sets his seal to a flint, and sows his seed upon the sand; upon the former he makes no impression, and from the latter finds no production.—Dr. South.

LUIS PONCE DE LEON.

For THE BRITISH FRIEND.

FRAY LUIS DE LEON was born at Granada in 1527, of one of the most illustrious families of Spain, and is classed with the sweetest and most graceful of the Spanish poets. He lived during the reigns of Charles V. and Philip II., a period when the literature of that country had commenced a new epoch; but not being permitted freely to expand, shortly afterwards showed symptoms of decline. He was fond of retirement, and religiously inclined in youth; applying himself with enthusiasm to study, he became accomplished in the dialects of the Peninsula, in Latin, Greek, and Hebrew. In competition with seven opposing candidates, his acquirements gained him a professor's chair in the University of Salamanca, where his admirable talents for teaching others were soon displayed, and quickly advanced him to the head professorship of Scripture exposition.

But not his piety, learning, and assiduity; neither his amiable disposition, conciliating manners, and retiring nature, could shield him from the enmity of some, and the envy of many, his inferiors. He had translated the Song of Solomon into Latin, and afterwards into Spanish, adding to it brief explanatory comments, for the use of one of his friends; this little work got into print, and was read with delight throughout the country. But the Inquisition had decreed that no part of the Holy Scriptures should be given to the people in their own language, without its express sanction; which injunction was tantamount to a prohibition, and hence the enemies of Fray Luis de Leon found a ready occasion to denounce him to the tribunal of the so-called Holy Office, as one suspected of Lutheranism. Its officers arrested him in its name, and cast him into prison; where hope seldom came, and where he passed five long years under protracted examinations, and many severe restraints. He was not, however, during part of the time, denied the use of pen and ink, which he employed to soften the dreary hours of his captivity in the composition of several of his best pieces; versifying some of the Psalms, particularly the Twenty-seventh, so appropriate to his present circumstances, and in ardent longings after the freedom and retirement of country life. The following lines were written at this period in prison:—

Here falsehood and malignity
In darkness have imprisoned me,—
O, happy is the humble state
Of him, the wise, who from the great
And vicious world can rusticate.

If lowly be his household shed,
And meanly his spare table spread,
His joyful life alone he passes
Among the fields, the flowers, the grasses,
Unenvying and unenvied found,
With God's sole presence compassed round,—
Led on that higher life to see
By solitude and liberty.*

One of the religious works which he wrote in these lonely years of forced abstraction from his public labours, and from society, is entitled "Los Nombres de Christo," or the titles given to Christ. In the dedication, he speaks of his imprisonment, and describes, in a most Christian spirit, the state of his mind at that time:—"Although I look on myself as one of the least of those who are called to serve the church, I have ever desired to be ready to do it, with my best powers; but my want of health, and many occupations, have hitherto absorbed them fully. Hence, as I have been prevented, during my past busy and laborious days, executing this my conviction and desire; now, when injustice and the malevolence of certain individuals

have favoured me with a state of compulsory leisure, I feel that I ought not to let slip the present opportunity. And although many are the troubles from them which now surround me, yet the large and heavenly favour which God, the truest father of the afflicted, without any merit of mine, here sheds upon me, and the testimony of an approving conscience in the midst of all my troubles, have calmed my mind with such heartfelt peace, as not only correct my conduct, but give me now to see in the practice and knowledge of the truth, what I could not before perceive. The Lord has changed afflictions into salvation and light. By those hands which endeavoured my hurt, He has wrought my benefit. I should indeed be ungrateful for these most especial mercies, if now, when I have the leisure, I failed to employ my talents, in such mode as I may, in proportion to my strength and understanding, and not careful about the degree of these, to execute what, in my opinion, may be useful to His faithful and devoted children."

His day of liberation at length came, and restored him to his former dignity and professorship. His countrymen remarked that he took up the continuation of his lectures at the very point where he left them when interrupted by his arrest, without making the least allusion to the long interval of time between, somewhat in this manner:—"Senores, as you have heard me expound the subject of my lectures to the close of the third proposition, our present proceeds with the fourth," &c.—so profound were the dread and secrecy induced by the authority of the Inquisition.

He was the author of various devotional works. As a poet, for tenderness and delicacy of sentiment, melody of diction and correctness, with greater simplicity, Fray Luis de Leon ranks second to Garcilaso de la Vega. He transfused the charms of the best Roman poets into the Castilian language, as Garcilaso had done recently before those of the Italian; one imitated, rather than copied the pastorals of Virgil and the odes of Horace, the other the sonnetti and canzoni of Petrarch. The following free translation of a poem on retirement, is an example of the general tendency of his thoughts and sentiments. He died at Madrid in 1591, at the age of sixty-four.

"QUE DESCANSADA VIDA," ETC.

How calm a life is theirs who leave
The road where millions toil and grieve,
And follow, unobserved to view,
The path of those, the wise, the few,
Who early from the world withdrew.

Their breasts, untroubled by the state,
And honours of the rich and great,
Ask no gay palace for a home,
No jasper shafts, no arching dome,
With gold and arabesques inlaid,
By the wise Moorish artist made.

They had no care that noisy Fame
Should chant with fickle voice their name,
Or poet's pen should deck and dress
What Truth herself could not confess.

If Fame's vain finger points the sign,
What profit to this peace of mine,
If praises written upon air
I seeking, find, and finding, share
Unlying fear and mortal care?

Hill, rivers, woods, ye glorious sights!
O secret and secure delights!
I seek, from tempests long and rude,
Heart-aching, strengthless, and subdued,
Your soul-reviving solitude.

O for one dream, one life-long day,
To pass the rest of life away!
In other's breasts I will not pry,
Vainly severe to judge and try,
Who rank and money glorify.

* The two last lines are not in the original.

The birds shall wake me up to thought
By anthems tasteful though untaught,
Nor ever wading fears instil
Which bow the spirit to fulfil
The slavery of another's will.

Free from all love; from hatred free,
Hopes, wishes, zeal, and jealousy,
Self in myself, O let me live
To taste the good that Heaven can give
To peace, for mortal angel fit,
And but myself to witness it.

Where slopes from yon green hill, the land,
An orchard with my own glad hand
There will I plant, which yearly Spring
With infant blossoms covering,
Shall into swelling beauty shape
The promised citron, fig, and grape.

Beyond, as eager to behold
The fruitage grow in green and gold,
On high, an airy fount shall spring
And to the spot haste warbling,—

Till lulled, encircling tree and tree,
Each fed with lymph in its degree,
Where level spreads the land, to make
The circle of a silver lake,
With blossomed turf shall overspread
The margin of its lilled bed,—

Refresh the airs to cool the flowers,
New scents creating at all hours,
With murmuring wings to fan the trees,
Till wealth and power shall cease to please
Lost in deliciousness of ease.

Let them ask treasure who confide
Their mercies to the wind and tide,
I shall not know the sighing yoke
Of fear they feel when storms provoke
The north to bluster in their cloak.

Their vessel leaks, in blackest night
Daylight declines, the skies affright
With voices wild, and the vexed seas
Resounding clamour join with these.

Me, the meanwhile, of viands spare
Enough will scrapp Peace prepare,
The gold-chased goblets his may be
Who leans upon the fickle sea.

Whilst he is miserably burning
With thirst of riches unreturning,
My length along the green turf laid,
I chaunt these verses in the shade.

Beneath the leaves my brow I bind
With laurel, by green ivy twined,
And pen and tongue attune the accords
Of harmony to prompting words,
Till vesper stars look down and find
The poet and the lyre combined,
And saints from twilight's clouds incline,
To mix melodious hymns with mine.

W—
W—

CHRISTIAN HEROISM.—Contrasted with the moral triumphs of an Oberlin, how contemptible are the boasted deeds of warriors, who find a fertile region, and lay it waste with fire and slaughter, and then talk of their labours and boast of their bravery. Oberlin had the real glory of transforming the barren rock and stony valley into fertile fields, and making a rude, ignorant, indolent, and miserable peasantry, courteous, intelligent, industrious, pious, and happy. The most thoughtless reader of the lives of men who have glorified God and benefited mankind, even in the furnace of physical affliction, must admit that such are truly heroes, before whose noble fortitude, self-denial, and strong determination, the boasted intrepidity and mere physical bravery of warriors sink into insignificance; and compared with such men, warlike conquerors appear what they really are—scourges, but not heroes.

Correspondence.

CORROBORATIVE TESTIMONY.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—While I may acknowledge that next to the Holy Scriptures, I find most profit and enjoyment in perusing the writings of members of our own Society, yet there are authors that occasionally come in my way, in whose sentiments I can often pretty fully unite. Such are the enclosed extracts; and if you approve, it will afford me pleasure to see them in your valuable and interesting journal. M. Preston seems to be, or to have been, a clergyman of the "Church of England;" and amidst all the corruptions both in doctrine and discipline by which that body is encompassed it is comforting to find some verdure, some green spots refreshing to the eye; and I would say, in reference to our author, happy the people who are privileged to have such doctrine proclaimed among them in these degenerate days!—Yours very truly, S.W.

9th Month 4, 1849.

CHRIST THE BELIEVER'S ADVOCATE WITH THE FATHER.—Holiness of heart and life is the state to which it is the object of the gospel to bring men on earth, in order that they may be fitted for admission to the blessedness of the just made perfect in heaven. This was the object of the aged apostle John in writing to those whom he affectionately calls his "little children;" and it ought to be the object of all our ministrations, in accordance with and in furtherance of the purpose for which our Lord Jesus Christ gave himself—viz., "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." To this end there are doctrines and precepts provided in the Holy Scriptures, suitable to every stage of the Christian's course, from the first step which he takes out of the broad way which leadeth to destruction, to the last step in that narrow way which leadeth unto life. But there is one doctrine especially which can scarcely be said to be more suited to the first than to the last, and to every intermediate step of his course. It is that which is the peculiar and characteristic doctrine of the gospel of our Lord Jesus Christ—viz., that there is one mediator between God and man, who, having made by his own death a full, perfect, and sufficient sacrifice for the sins of the whole world, ever lives as their advocate before the throne of God in heaven. Without this view of Christ, as having died, and now living to intercede for him, how could a man, first awakened to a just sense of his numberless offences against God, venture to direct his eyes to heaven, or to say with any hope of acceptance, "God be merciful to me a sinner?" This view alone of Christ, as having offered himself for his sins, and as now presenting the blood of the offering before the mercy-seat of God in heaven, brings peace to the conscience of such a one, and causes him who trembled for fear to rejoice in hope of the glory of God. But it is not to the case of such a one that I propose to apply the doctrine of the text; but rather to the case of those persons for whose benefit in particular it is here introduced by the apostle—viz., those who, having fled for refuge to the hope set before them in the gospel, are endeavouring to walk worthy of it, to "purify themselves," and to grow in meetness for the inheritance in heaven, to which they are permitted to look forward. Such persons, however sincerely they may endeavour, and that with prayer,

or the assistance of the Holy Spirit of God, to abstain from all sin, and to make progress in holiness; yet, being encompassed with flesh and blood, will fall short of perfect holiness, and will sometimes commit actual sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." And this is true, not only of those who have never repented and believed the gospel, but of all, however deep has been their repentance towards God, and howsoever lively and influential their faith in the Lord Jesus Christ. Such is the actual condition of fallen man on earth, that though those who repent, and believe in the Lord Jesus Christ re, according to the terms of the gospel covenant, delivered, not only from the guilt of past sin, but also from the dominion of sin; so that they are not, as they were in their natural state, its willing servants. Still, to the last hour of their continuance here, they bear about with them the remains of a nature inclined to evil. "This infection of nature," saith our ninth article, "doth remain, yea, in them that are regenerated." However repressed and subdued, it is not extinct. It is a wakeful and treacherous enemy lurking within, ever ready to favour and abet the wiles of Satan and the temptations of the world. Sometimes it betrays the true Christian into actual transgression, and it logs and impedes him in the pursuit of holiness. Such being the actual state even of true Christians, they need a provision in the gospel suited to their case. Not only must they have rules given to them to regulate their tempers and conduct, and a pattern to which they must endeavour to conform themselves, but they need also a provision for the continually recurring guilt of many sins, negligences, and ignorances, which they will see reason to confess and lament. If, from the time of their repenting and believing the gospel, they were made perfectly holy, and were secure from falling into any sin, they would cease to need a provision suited to persons liable to sin. This, however, is not their case. They are changed in heart, but imperfectly, and are not secure from falling into sin; and, therefore, they need a provision suited to the circumstances of persons prone to sin and error. Such a provision is made in that gospel of the grace of God, which has been revealed to us. To this provision, St. John, in the text, directs his little children. He is exhorting them, as professed Christians, to aspire after holiness: "These things I write unto you, that ye sin not." This is the negative part of holiness, and implies aspiration after positive holiness. But, knowing that they who aspire after holiness will yet often fall short of their object, and will, in fact, see reason to confess that they have sinned, he adds—"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." "But," it may be said, "has not the apostle undone, by this statement, what might have been effected by the preceding exhortation? He might have persuaded men to refrain from sin; but in telling them that if they do fall into sin there is a provision made for the pardon of it, he has destroyed the effect of his exhortation." The apostle, however, judged differently; and, whatever some persons may think, he judged much more correctly than those who, while they inculcate abstinence from sin, or the pursuit of holiness, are afraid of bringing forward thus prominently the view of Jesus Christ as our advocate and propitiatory sacrifice—a sacrifice at all times available to procure the pardon of sin. But does any one still think that the representation of Jesus Christ, as continually interceding for his people, does away the necessity of their continually following after holiness? It is possible that some persons may really feel this to be an objection to the statement of the text; and therefore it is right to endeavour to remove any supposed difficulty attending it? The

fact, then, is, that so far is the sanctification of a true follower of Christ from being retarded by the view of his Saviour, as having died once for his sins, and ever living to intercede for him, that it is more effectually promoted by this than by any thing else. Did the first believing view of Christ crucified make him resolve that the sin for which his Saviour died should not live, or at least should not have dominion over him? Similar is the effect of every subsequent view of the same Saviour still pleading for him the efficacy of his blood-shedding. It constrains him to resolve anew, that henceforth he will not live to himself, but to Him who died for him and rose again—it nerves his arm with fresh vigour for the conflict to which his Prince has called him—it assures him that he shall not ultimately fail in the contest with those powers of darkness whom Jesus, the Son of God, shed his own blood, and now employs all his interest with his Father, to vanquish for him. "Who," says he, "is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for me. Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things I am more than conqueror, through him that loved me."—*M. Preston.*

VINDICATION OF BARCLAY'S APOLOGY.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—The weakness of the arguments adduced, in order to prevent the further circulation of Barclay's Apology, must be so manifest to those who have perused that excellent work, that it would seem but a loss of time to dwell much upon them. That opposition to such a work should arise from a member and minister of the Society, whose doctrines it so clearly explains and deduces from the "Scriptures and right reason," is indeed strange; more especially when it is evident, that no other work has been so repeatedly sanctioned by the Society both in England and America; and consequently, that none can be entitled to higher authority, as an exposition of our peculiar tenets.

Being printed in Latin, in 1675, it was subsequently translated and reprinted in English, French, German, Dutch, Danish, and parts of it in Arabic. In 1705, it had reached the 5th edition, and up to the present time it has passed through more than twelve editions in our own tongue. The Society has been at considerable pains and expense in distributing it in various parts of the world, and since the period of its first publication it has always been held to be of the highest authority, both among ancient and modern Friends, as a standard doctrinal treatise.

William Penn's esteem for the "Apology" is fully set forth in his preface to Barclay's collected works; and its excellence has also been maintained by many of the early writers of the Society, amongst whom may be included George Whitehead, Patrick Livingston, Alexander Seaton, Benjamin Antrobus, Francis Stamper, John Vaughton, and John Field. In his testimony to the worthy memory of Robert Barclay, William Penn says, in speaking of his works:—"They are standing books of sound judgment, and good service to the Truth and church of God." George Fox and Andrew Jaffray have also expressed the same opinion respecting Barclay's works.

That the "Apology" was originally received and largely circulated by the Society, as containing a correct exposition of their doctrines, is therefore undoubted. That such remains to be the case, is equally evident from the continued distribution of it down to

the present day by the Society at large, which is at this very moment engaged, (through the medium of the Meeting for Sufferings,) in issuing a considerable edition for general circulation. So late as the year 1846, too, the same meeting gave its sanction to the reprinting of 1000 copies in the Danish language, engaging to bear three-fourths of the expense. The distribution of the work by individual members on their own responsibility, especially those travelling on the Continent and elsewhere, on religious service, is so well known that it hardly requires notice.

After perusing various theological treatises, and modern disquisitions of religious doctrine, I feel bound to confess, that I cannot find amongst them any which surpass the work in question, as a clear and lucid declaration of pure Christian principles, which it will not be easy to refute. Indeed, such a work can scarcely fail to bring conviction to the candid mind, seriously seeking the truth. Many instances are recorded, of individuals who date their attention being first turned to the plain and simple truths of the gospel as set forth in the New Testament, from their having perused the Apology; and there is not a doubt that among those who have joined our Society, not a few have been led to do so from the perusal of this book, "which," as George Richardson observes, (in his Introduction to the Rise and Progress of Friends in Norway, recently published) "has, under the Divine blessing, opened the understandings of many, and carried conviction to their hearts." It appears from the work I have just quoted, that a copy of Barclay's Apology was accessory to the conviction of the Friends in Norway, who met with a copy in the Danish language, on board a vessel, supposed to be placed there by that faithful and diligent labourer in the Lord's service, John Abbot, then of Plymouth.

The great work of Barclay has often been commended by writers of various denominations, for its excellence as a clear, argumentative and convincing work. Many testimonies from such individuals might be adduced, as those of John Norris, M.A., of Oxford, a minister and esteemed writer of the "Church of England;" Sir James Mackintosh; the Secretary to the French Admiral, Count D'Estaing; and many others. One of this description I have met with very recently, in a new edition of Watson's Annals of Philadelphia, with which I shall conclude this brief vindication. Anthony Benezet, the famous American philanthropist, hearing of a Parson Peters, who was known to be unfriendly to Friends' doctrines, presented him with a copy of Barclay's Apology for perusal. It broke down some of his aversions, and in a subsequent letter of acknowledgment to Anthony Benezet, he writes thus:—

"Long had I censured with contemptuous rage,
And scorned your tenets with the foolish age,
Thought nothing could appear in your defence
Till Barclay shone with all the rays of sense.
His works at least shall make me moderate prove,
To those who practise what he teaches—love.
With the censorious world no more I'll sin,
In scouting those who own the light within;
If they can see with Barclay's piercing eyes,
The world may think them fools, but I shall think them wise."

Yours, very sincerely,

WILSON ARMISTEAD.

Leeds, 9th Month, 19, 1849.

EMIGRATION.

To the EDITORS of THE BRITISH FRIEND.

RESPECTED FRIENDS,—It has appeared to me somewhat strange, that there has been no response to a letter which appeared in your paper three months ago, under the above head; and particularly so, when I

remember your remark thereon. Several Friends with whom I have conversed on the subject, are fully persuaded that it is a matter of much interest, if not of great importance, at the present time.

With your kind permission I will offer a few remarks and in so doing, particularly request the consideration of the "Friends of Peace."

It appears to me very plain, that no plan could possibly be devised which would better attract attention, than the formation of a Peace Colony, which of necessity would be the case, were it under the superintendence of Friends; and I have also a strong impression, that no unsurmountable difficulty would be thrown in the way by the Government, any more than in the days of Penn. I am rather of opinion they would be glad to have an experiment tried which would illustrate the twofold problem—a peaceful and cheap government; and surely the Society of Friends would no more flinch from the trial, than they did upwards of one hundred and fifty years ago.

Presuming, then, that the course is clear thus far let us inquire what are the capabilities of the Society for furthering such an enterprise. No one will doubt that a few thousand pounds could be raised, beyond the capital of intending emigrants. This would be well laid out in such an undertaking. Land bought and secured to trustees, (as is at present the case with property belonging to the Society at large) might be sold or leased to Friends emigrating; and proprietors having the privilege according to the amount of their contributions, might nominate suitable candidates for gratuitous embarkation, who were deserving and necessitous. A secretary should be entrusted with power to sell for the proprietary, and have the general oversight of the concern. The Executive, chosen from the most intelligent, should give their services gratuitously. The head to be chosen from the colonists, and to be accepted by the proprietors.

Now it is an easy thing to draw out a plan, and to suppose this, that, or the other; but there can be no doubt, that if some of those Friends who are making themselves prominent in the advocacy of the peace question, would come forward and take the matter in hand, it would prosper and re-bound to the honour of the cause.

In conclusion, I beg to request you to place my name on the list of subscribers for £20 on the first appearance of "An Association to assist deserving Friends to Emigrate."—I am, respectfully,

Manchester, 9th Month 24th, 1849.

C. T.

EMIGRATION OF FRIENDS.

To the EDITORS of the BRITISH FRIEND.

Salem, Henry County, State of Iowa, North America,
8th Month, 20th, 1849.

RESPECTED FRIENDS,—I notice an article in *The British Friend* of 6th Month last, concerning the Emigration of Friends, which is in near unison with my feelings; and feeling an interest in the welfare of the members of our Society, I thought should such an organization take place for the purpose of promoting that object, Friends in Europe would perhaps a little consider the many facilities afforded within the verge of Salem Quarterly Meeting, in Iowa.

Should any desire information in regard to the State of Iowa, as respects climate, healthiness, soil, productions, &c., their inquiries will be promptly attended to, and their interrogatories answered, if sent to my address as above. I shall also be glad to afford any information that may be wanted in respect to the number of Friends' meetings, and their location, &c. —Respectfully yours,
SAMUEL MADDOCK.

SAMUEL GURNEY'S LETTER TO THE PEACE CONGRESS.

To the EDITORS of THE BRITISH FRIEND.

THAT portion of the valuable letter which Samuel Gurney addressed through me, to the Peace Congress at Paris, relating to the pecuniary consequences which must result to the different nations of Europe, if they uphold their present military and naval establishments, has attracted considerable public attention; and even *The Times*, in a leading article, admits the justice of his statements. But the very important reference in his letter to the Christian view of the subject, has been comparatively unnoticed. Those who believe that war, in all cases, is condemned by Christianity, must have united in the desire that the Congress would take this ground as the basis of its proceedings. Most of the Continental and some of the English and American delegates were, however, unprepared to go so far; and if we had a right to ask was, that the resolutions should be so framed, as to make no compromise of this great principle. I think it will be found that this important point has been secured. Indeed, all the members of the Bureau on whom it devolved to prepare the business for the Congress, concurred in the propriety of this course. One of them who exercised no inconsiderable influence over the proceedings, in writing to me before the Congress was held, says:—"You are equally right in not allowing your principle to be compromised. There is no vitality in the movement, excepting that which springs from your religious body, and the mainspring will be broken the moment your impulse is wanting."

It is an interesting and important question, how far it is the duty of Christians to unite on such occasions as the one which has occurred in Paris, with those who oppose war on lower grounds? My own conviction is, that they are called upon to do so, by the precepts and example of their Divine Master, whenever it does not involve them in a compromise of principle. Who amongst those who doubt the correctness of this course, are deterred by any difference of opinion, or even by defects in moral conduct, from intercourse with others for pecuniary gain in commerce and trade? and how can these hesitate to join any in their endeavours to arrest the wholesale slaughter of the human race?

While expressing these views, and rejoicing in the bright indications of the approach of that day, "when nation shall not lift up sword against nation," I wish strongly to impress upon those who believe all war to be anti-Christian, that there never was a time when it was more imperatively their duty to support their principles with uncompromising firmness.

Very respectfully, JOSEPH STURGE.

*Birmingham, 9th Month, 13th, 1849.**London, 8th Month, 23rd, 1849.*

My dear Friend,—I incline through thee to express my warm interest in the Convention now being held in Paris, to promote peace and good-will upon the

earth, and the prevention of war and its consequences, bloodshed, cruelty, misery, and sin. I trust the Convention will adopt the principle, that *all* war is inconsistent with the benign doctrines of Christianity—that man slaying his fellow-man, cannot be consistent with "doing to others as we would be done unto,"—with "blessing those who curse us,"—with "doing good to those who despitefully use us,"—or with "loving our enemies." These great but clear principles certainly do not lead to the destroying of men; but rather to suffer, if such be the will of God, than to be guilty of so great iniquity.

May we not also look a little at the prophecy, "They shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not rise against nation, neither shall they learn war any more." No one will deny that this blessed state of peace predicted in the scriptures, will be bestowed upon the world through the medium of Christianity carried out into practice in its perfectness—in fact, that it is a picture of true, genuine, unadulterated Christianity. If so, can any step, however small, towards so great an end, be based otherwise than in wisdom and sound policy?

It is my deliberate judgment, that over any nation that would thus throw itself on Christian principle, and learn war no more, He who ruleth in the hearts of men, would, in his gracious providence, extend his arm of protection; that the very windows of heaven would be opened, and that prosperity and happiness would be showered down upon it, quite beyond all experience in the previous history of the world.

Permit me to call thy attention to the standing armies and navies of the nations of Europe: I trust the Congress will come to some strong resolution on the subject. The argument that one nation must pursue the practice because another does, is fallacious; mutual agreement to the contrary destroys the argument, if there be any force in it. I venture to throw before thee, however, some considerations on the subject, on grounds undoubtedly political, but certainly consistent with Christian propriety. In round numbers, I presume that not far short of two millions of the inhabitants of Europe, in the prime and strength of their lives, have been abstracted from useful and productive labour, and are made only consumers of the good gifts of the Almighty and of national wealth. The cost of the maintenance of these armies and navies, cannot be very much less than two hundred millions of pounds sterling, per annum, taking into consideration the subject in all its collateral bearings. Does not this view of the subject in a large degree expose the cause of such masses of poverty, distress, and sin, which at present pervade many of the districts of Europe? Is not such the legitimate result of so vast a waste of labour, food, and wealth?

Moreover, I venture to give it as my decided judgment, a judgment formed upon some knowledge of monetary matters, that unless the nations of Europe adopt an opposite system in this respect, many of them will inevitably become bankrupt; and will have to bear the disgrace and evils of such a catastrophe. I could particularize the financial state of many of these nations, but will confine myself to those of France and England. Of the former I speak with great delicacy, seeing the generous reception she has given to the Congress; but deeply interested as I am in her welfare, I should rejoice to see her take possession of the benefits and prosperity that must arise to her, in a financial point of view, as well as in other respects, by adopting an opposite course from that she has hitherto done in respect of military establishments. I acknowledge I tremble for her if she persist in the plan she has hitherto pursued.

In reference to my own country, I more boldly assert that it is my judgment, that unless she also wholly alter her course in these respects, bankruptcy will ultimately be the result. We have spent from fifteen to twenty millions sterling per annum for warlike purposes, since the peace of 1815. Had that money been appropriated to the discharge of our national debt, it would, by this time, have been nearly annihilated; but if our military expenditure be persisted in, and no reduction take place of our national debt at a period of our history certainly characterized by very fair prosperity and general political calm, how is it to be expected that the amount of our revenue will be maintained in such times of adversity as we must from time to time anticipate, in our future history? Should such adversity come upon us with severity and continuance, I venture to predict that our revenue will not be maintained, nor will our dividends be paid, unless more efficient steps are taken to prevent such a catastrophe, in these days of our prosperity and peace.

Excuse my thus entering at large upon the great principles of love, good-will, and peace. With a good hope that the Convention will promote their advancement, I subscribe myself, very sincerely,

Thy friend,
To Joseph Sturge. SAMUEL GURNEY.

ANTI-CHOLERA MEDICINE.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—I am a constant reader of *The British Friend*, and as the under-mentioned medicine has for many years been found of great utility in all kinds of fluxes (even in our own family), and has been greatly serviceable in cases of cholera, I am desirous of making it public; and if you think it worthy of a place in your columns, it may, in these critical times, prove a great favour to many more, who have not the means of employing a doctor or getting expensive medicines.

Calcined, or prepared chalk, should be resorted to at the commencement of the attack; and generally, the first dose affords some relief. A second dose may be given pretty soon after the first, as occasion requires. The third dose should consist of magnesia and rhubarb, so as to relieve the bowels. Then continue the first dose at intervals, so long as the case may require.

The quantity taken for a grown person should be one large teaspoonful of the prepared chalk, in half a cup cold water, ten drops laudanum, and three drops oil of peppermint; for an adult, half this quantity; and for an infant, one third.

Mode of preparation:—Take a piece of common chalk, break it into small pieces, cover it close in a jar, bake well three or four hours, then pound it as fine as possible, sift through a cullendar (it soon clogs a hair sieve), and close up well again. In a dry place, it may be kept for years.

Excuse brevity from an invalid, and believe me your very respectful friend,

R. B.
Allonby, Cumberland, 3th Month, 26th, 1849.

IDLENESS.—Nine-tenths of the miseries and vices of manhood proceed from idleness; with men of quick minds, to whom it is especially pernicious, this habit is commonly the fruit of many disappointments and schemes oft baffled; and men fail in their schemes, not so much for want of strength as for the ill-direction of it. The weakest living creature, by concentrating his powers on a single object, can accomplish anything. The drop, by continued falling, bores its passage through the hardest rock; the hasty torrent rushes over it with hideous uproar, and leaves no trace behind.
—Thomas Carlyle.

THE PEACE CONGRESS.

On the evening of the 19th current, a large and interesting meeting was held at the Baptist Chapel, Boro Road, Southwark, to hear a report of the proceedings of the Peace Congress, recently held in Paris, from some of the delegates who attended that important meeting. The chair was taken by John Stevenson, the minister, and the speakers were Edmund Fry, Plymouth, Amasa Walker, J. W. Pennington, and W. W. Brown of America,—the two last named being persons of colour.

The chairman called upon Edmund Fry, who, in an excellent speech of about an hour's duration, gave an interesting account of the proceedings. He stated some of the difficulties which had been in the path of the Committee, in reference to the Congress at Brussels, in 1848; and the attempts of some portion of the press of this country to cast ridicule on the proceeding—but the Committee persevered through all, and their efforts had been crowned with an abundant success. They felt the importance of the mission, and though Paris had been twice revolutionised, and was even at the time of the Congress in a state of siege, the friends of Peace were not discouraged, but held out the hand of fraternal greeting to their brethren across the channel.

The speaker described the enthusiasm that pervaded the Congress, when allusion was made by one of the members to the long, and, at one time, deeply cherished feeling, that the French and English were *natural enemies*, a sentiment which has been gradually weakening, and now almost gone. He also described the great and marked attention which was shown to the Delegates, and mentioned the names of many persons of high standing and character, who rendered important services to the Congress, and concluded by shewing the inutility and utter inefficiency of the sword to settle the differences of nations; holding up the principle of arbitration as the best means of securing this important end. At the conclusion, he took his seat amid the approbation of the audience.

Amasa Walker, of America, made an effective speech of considerable length, and in a peculiar vein of humour showed, by an illustrative example, the absurdity of the sentiment—"that preparation for war is the best means of preserving peace." He also showed the evil effects of warlike armaments, socially, morally, politically, and religiously. The peculiar style of his address was particularly pleasing; and that he had well read the events and history of England as well as America, was evident, by the pointed allusions to some points of weakness peculiar to both countries. He was frequently applauded during the delivery of his address.

J. W. Pennington, and W. W. Brown, (men of colour, and the latter a self-liberated Slave) both advocated peace on the high and christian ground. They also strongly urged the claims of their down-trodden and deeply injured race, and appealed forcibly in behalf of the claims of the Slaves held in unrighteous bondage. J. W. Pennington uttered some very fine and noble sentiments, touching the influences of the Almighty on his creature man, proving that these are not at our command, and ought to be gratefully received and carefully occupied with.

The proceedings terminated about ten o'clock; nearly 1000 persons, it is believed, were present at the meeting. A large Public Meeting, we understand, is intended to be held in London in the latter part of the 10th Month, when some of the foreign delegates, it is expected, will be present. Invitations will be sent, and if they can attend, they may have the pleasure of witnessing the deep interest taken by the people on this, to them, very important subject, that of international peace and security between nations.

Reviews.

A GUIDE TO TRUE PEACE; OR A METHOD OF ATTAINING TO INWARD AND SPIRITUAL PRAYER. Compiled chiefly from the Writings of Fenelon, Lady Guion, and Michael de Molinos. London: C. GILPIN, Bishopsgate Without. 1849.

WE hail the appearance of another edition of this little manual, as an evidence of the continued appreciation of its valuable contents. The work is much improved in its uppetting, and we trust the publisher will be rewarded for his praiseworthy energy, by an extensive sale.

A MEMOIR OF EDWARD ALEXANDER, WITH A TESTIMONY FROM THE MONTHLY MEETING OF LIMERICK, AND EXTRACTS FROM HIS DIARY. Foolscap 8vo., pp. 95. London, C. GILPIN; Dublin, J. B. GILPIN. 1849.

WE have perused this valuable and interesting memoir with much satisfaction; and as the remembrance of this dear Friend is precious to very many members of our Society, we doubt not it will meet with an extensive demand, and be read by all with deep interest.

Edward Alexander was removed at little more than middle age. His career as a minister was but short, but being called into service in the Lord's vineyard, at a period of deep trial to the faithful amongst us, he was, as we believe, made instrumental in confirming the souls of many disciples, by his uncompromising testimony to the Truth of God, in its ancient simplicity, and purity, and power.

Small as is the volume, there is yet much in it that we could desire to transfer to our pages; but we must be satisfied for the present, by giving the following piece, which was found detached amongst his papers, and appears to have been written with a view to circulation. We commend it to the attentive perusal of our readers:—

"After a night of apostasy, it pleased the Lord to raise up our Society, in order that the light, the life of men, might again shine forth. Our pious predecessors, feeling the power and efficacy of the light of Christ in their souls, quickening them from their former state of death in trespasses and sins, and leading them from the form of godliness into its power, reached Christ, the light and life; but the world rejected their testimony; nevertheless, their bow abode in strength, and the arms of their hands were made strong by the mighty God of Jacob;—'in all their affliction He was afflicted,' and the angel of His presence saved them, even from the midst of their persecutions and deep sufferings; so they were experimental witnesses that God gave them victory, through Christ their light and life. The light or spirit of Christ was always the enemy's point of attack, because it is that by which his kingdom is to be destroyed; therefore his power has been exerted, from age to age, to invert the mind of man therefrom, and turn it to anything rather than to live with, and walk in, the spirit; hence it is we have so many covered with the form of godliness without the power. Deep sorrow and exercise cover my mind, on account of this state among us. I ought not the Scripture declaration to be deeply engraven on each of our hearts—'One is your Master, even Christ, and all ye are brethren.'

"It has appeared to me that the enemy of the Church of Christ is endeavouring to scatter the sheep, and to overthrow the faith once delivered to the saints, in three ways, viz.—to lessen our estimation of the doctrine of the light of Christ; to set the Scriptures

above the Spirit by which they were given forth, and to lower the standard of perfection.

"Now it is matter of heartfelt sorrow that any, who were once enlightened, had tasted of the heavenly gift, and were made partakers of the Holy Ghost, should fall away. An awful pause covers the mind, whilst the query arises, what is the cause? I believe it to be this:—the eye was not kept where the wise man's ought to be, in the head, Christ; it looked out, and so in such as these it became darkness. Notwithstanding this grievous departure from the light, there is abundant consolation for the humble, self-denying follower of our holy Redeemer, to 'trust in the name of the Lord, and stay upon his God.' Whilst these endeavour to abide under the cross, they will be made livingly sensible that, 'In Him (Christ Jesus) was life, and the life was the light of men.' This is 'the true light, which lighteth every man that cometh into the world,' in which men must believe, and unto which they must be obedient, because it is their spiritual life; and those who reverence its appearance, and are willing to be led by it, the life that they live in the flesh, they live by faith in the 'Son of God, who loved them and gave Himself for them.' And thus believing in His inward spiritual appearance does not, in the least, lessen or depreciate the value of the redeeming act of universal love, the propitiatory sacrifice of the dear Son of God, without the gates of Jerusalem, and His there bearing our sins, in His own body, on the tree. On the contrary it greatly enhances the value thereof; and so the children of the light cannot but render unto God, the Father, the tribute of adoration and praise, that He hath been pleased thus to open the way for our reconciliation, through our Lord and Saviour Jesus Christ. Now, where Christ dwells in the heart by faith, there is a more ample confession hereof, than any outward or literal confession can be; and truly, this is the way in which He is to be confessed, 'That the life also of Jesus might be made manifest in our mortal flesh.' 'If any man have not the Spirit of Christ, he is none of His; thus He manifests Himself by His Holy Spirit. This is the point to which all who believe to the saving of the soul must be directed; for let us believe ever so fully of the outward coming, suffering, and death of our Saviour on the cross, without the gates of Jerusalem, and also in the wonderful work done by Him, while in that prepared body, yet if we believe not in Him, as Immanuel, working in us, by His Holy Spirit, to will and to do of His own good pleasure, we do not believe to the saving of the soul.

"As a religious body did God call us out of darkness, out of gross and superstitious worship, into His marvellous light; and now it is at our very life that Satan is striking, the inward revelation of the Lord Jesus, the true light, borne testimony to by many faithful martyrs, and preached again with power by our enlightened predecessors, and it is from among ourselves that the [enemy] is trying to take and make instruments, to suit his purpose.

"The rock upon which the Church is built, is Christ; and the revelation of Him to the soul is indispensable to every member of His body: 'now ye are the body of Christ and members in particular.' If this revelation be not made to the soul, there can be no saving knowledge of God and of Christ; and this revelation can never come through any outward medium: flesh and blood do not reveal Christ unto the soul. The revelation of the Son of the living God made to Peter, was not made through the blessed record which God hath been pleased, outwardly, to give us in the Holy Scriptures. The Father revealed the Son, without any intermediate agent, thus establishing that Scripture, 'No man knoweth who the Son is, but the

Father, and who the Father is but the Son, and he to whom the Son will reveal Him.'

"There is a path which no fowl knoweth, which the vulture's eye hath not seen,' the King's highway to holiness; it is so contrary to flesh and blood, to the highly cultivated natural understanding, and to that which is on the wing, exploring the depth of science, that few there be that find it. In it, through much tribulation and suffering, did our predecessors pursue their holy course, and [now] when so many things present, in the garb of religion, to divert from it, we should be cautious of being drawn aside from the simplicity of the truth as it is in Jesus.

"In the endeavour to set the Scriptures above the Spirit, by which they were given forth, the query put by our blessed Lord seems pertinent, 'Whether is greater, the gold, or the temple that sanctifieth the gold?' That which sanctifies our bodies, and enables us to glorify God in them, is greater than our bodies; and that which sanctifieth the Holy Scriptures unto us, is greater than the Scriptures; that which opens them to the understanding is greater than they are.

"The Word which was in the beginning with God, and was God, gives life, and gives it abundantly. This Word was before the Holy Scriptures were, and shall be, when the volume of the book shall be no more, in which was foretold the power and coming of the Word made flesh.

"The Holy Scriptures are a blessed testimony bearing witness to the Word, which was in the beginning with God, and was God; so they direct to the fountain from which they emanate. And this is the testimony of Him whose name is called 'The Word of God,' concerning the Holy Scriptures, 'They are they which testify of me.'

"However we may find ourselves encompassed with infirmity and manifold temptations, we must not dare to lower the standard of perfection, that mark for the prize of the high calling of God; that standard set up by our Saviour—'Be ye perfect.' 'Grace and truth came by Jesus Christ.' He was and is manifest to keep us from temptation, to deliver us from evil, and to 'destroy the works of the devil.'

"The law made nothing perfect; but we are saved by hope of that which we see not, under the power and influence of the spirit of life in Him, by whom grace and truth comes; who, by the law of the spirit of life in himself, sets free from the law of sin and death. 'Ye are complete in Him.' There is no imperfection in Him.

"After the fall of man, the world took possession of his heart. His affections became alienated from God, and the things of this world entered in, and took up their abode there; thus he lost the dominion which God had given him over the earth, and also the power by which he should have been able to subdue it; and so those things, which God commanded him to have dominion over, came to have the ascendancy, and to bear rule over him.

"Thus we died in Adam, and this is the state in which every unregenerate man is at this day; and he or she who is not sensible that this is, or has been, their state, have not yet right thoughts respecting themselves; never knew that they died in Adam! This is a woful state! In order to redeem us therefrom, Christ, the Son and sent of the Father, came.

"According as we submit to the power of Christ, He leads on to perfection, and, during the course of His operations, He says, 'Be ye perfect.' So, through His power, we advance toward it, and, when completely under subjection, [are] made perfect.

"The carnal mind is enmity against God, for it is not subject to the law of God, neither, indeed, can be.' Here is a lively description of the distinction

between the carnal mind, which neither is, nor can be, subject to the law of God, and the spiritual, which can be, and is, subject thereto. 'To be carnally minded is death, but to be spiritually minded is life and peace.'

"Christ is the author of eternal salvation unto all them that obey Him; and this obedience must be through the power of His Holy Spirit. Great is the mystery of godliness. The eye of the unregenerate hath not seen, his ear heard, nor can his heart conceive, these things. Some who have got high in the notion of them must come down, even to the foot of the Cross, if ever they become experimental witnesses of them.

"Although there does, at this time, prevail a spirit in many, which, being exalted above the truth, looks with a supercilious eye upon such a declaration, as that our Society was raised up after a night of apostasy, yet I am not only not at all afraid, but I believe it to be my duty to declare, that it did please Him, who causeth the day-spring to know his place, and who turneth the shadow of death into the morning, the Lord of Hosts is His name, to raise us up as a people; and if, notwithstanding this glorious purpose concerning us, there be many among us who have 'left their first love,' are 'neither cold nor hot,' have only a 'name to live and are dead,' it alters not the foundation, it touches not those who stand upon it, for it has still this seal, 'The Lord knoweth them that are His.' In all their affliction 'He was afflicted, and the angel of His presence saved them.' His promise being immutable, 'Lo, I am with you alway,' they are witnesses that it is even so, and that this revelation of the spiritual appearance of the Lord Jesus Christ is the very truth of God the Father, who hath sealed him! Thus, from generation to generation, the poor, the babes, can recognise the spiritual manifestation of Christ, the Child born, and the Son given,—they can glory in having the government on His shoulders, and are, at times, favoured to give witness of his resurrection, and to praise and adore His great and glorious name."

Poetry.

ON READING A PAPER BY JOSEPH STURGE ON THE AGGRAVATED HORRORS OF THE SLAVE TRADE.

HARK! to the cry from yonder shore
The mingled sound of strife and battle—
The prisoners come;
Behold their doom—
A wretched drove of human cattle!

Sold for a draught of liquid fire!
Batter'd for toys! That hapless band—
Oh! who can know
The depth of woe
That fills each heart along the strand.

Now packed like bales of senseless ware,
Within the vessel's murky hold,
Close, closer still,
They cram, they fill—
Oh, guilt enormous! crimes untold!

Hark! to the sound that comes from far!
Borne o'er the waves in utterance low:
Deep stifled moans!
And dying groans!
That living freight of human woe.

Now the full vessel courts the wind—
O'er swelling seas they swiftly go;
And fever burns,
And pity spurns
The palpitating mass below.

But death in mercy thins the ranks !
Pulse after pulse forgets to beat—
They gasp and die
In agony,
And slow consuming living heat !

Hark ! to the plaint from yonder shore,
A voice of woe and helpless wailing ;
They land—they land,
On foreign strand—
Gaunt, trembling forms, in weakness failing.

And now a transient dream of rest—
Ere to the human shambles driven,
They feed them well
To make them sell !
Oh ! mockery of mercy given !

Soon as returning health appears
To raise the feeble, nerve the strong,
Away, away,
In sad array,
With whip and menace urged along.

Hark ! to the wail from yonder mart !
The tale of grief and anguish spoken—
Heart torn from heart !
Friends sold apart !
And every human tie is broken ;—

Husbands and wives to meet no more—
Children from parents forced to sever ;
For paltry gold
To bondage sold,
Beyond the reach of hope for ever !

Oh, piteous sight ! Oh, hapless throng !
Is there no power strong to save ?
Must thousands die
In slavery ?
Their only freedom in the grave ?

Hark ! to the cry from yon fair land,
Where all the sweets of Nature grow ;
Who tills the soil
With grief and toil ?
The wretched slave—the child of woe !

His tyrant-master goads him on—
He knows no sweets—he feels no rest ;
But whips and chains,
And festering pains,
Repeat the anguish of his breast.

For whom this labour, grief and sin ?
Daughters of England ! can it be
That in your Isle
You sit and smile,
Yet clad in fruits of slavery ?

Oh, “ touch not, taste not, handle not,”
The produce raised on Freedom’s grave,
Else while you sigh
O’er slavery,
You press the links upon the slave.

For you, that strife on Afric’s shore—
For you, that vessel fraught with death—
The blood, the toil,
That feed the soil—
The scourged limbs—the wasting breath !

Women of England ! haste ! arise !
The Bond of Brotherhood proclaim :
Christ died to save
The negro slave—
Freedom for all, in Jesus’ name.

Spirit of liberty ! descend,
And make our hearts with joy forego
Each tempting good,
In clothes or food,
If purchased with a brother’s woe.

Let every nation, hand in hand,
In love, and peace, and strength combined,
United be
One family—

The Brotherhood of all mankind.
Burritt’s Christian Citizen.

Births.

EIGHTH MONTH, 1849.

- 11th. At Dublin, ELIZABETH, wife of William Malone, a daughter ; who was named Ellen.
19th. At Ipswich, ELLEN, wife of Abraham Wallis, of that place, a son ; who was named Ransome.

NINTH MONTH, 1849.

- 10th. At Rochester, REBECCA, wife of John Moor, a son ; who was named Joshua Clarke.
16th. ALICE, wife of Joseph Sparkes, of Darlington, a son ; who was named Edward.

Marriages.

EIGHTH MONTH, 1849.

- 1st. At Brigg, Lincolnshire, ALFRED BENNETT CRANSTONE, of Birkenhead, to HANNAH, daughter of William Nainby, Cadney, near Brigg.
2d. At Layer Breton, THOMAS KNIGHT, of Colchester, to LUCY, daughter of Joseph and Mary Nevitt, of Maryborough, Queen’s County, Ireland.

NINTH MONTH, 1849.

- 5th. At Lawrence Weston, near Bristol, FREDERICK JOHN, only son of JOHN WALKER, of Ebor House, near Bristol, to LYDIA, youngest daughter of the late Samuel Harwood, of Barton Hill, near Bristol.
13th. At Leicester, WILLIAM NEILD, of Warrington, to CAROLINE, daughter of the late JOHN BURGESS, of Wigston Grange, near Leicester.

Deaths.

FIFTH MONTH.

- 26th. JOSIAH FAYLE, of Enniscorthy, aged 50.

SEVENTH MONTH, 1849.

- 9th. At Congresbury, Somersetshire, after a long and trying illness, in a humble but firm trust in her Redeemer, ELIZA, wife of Robert Willmott, aged 31.

EIGHTH MONTH, 1849.

- 3d. At Bradford, Yorkshire, aged about 50, ELEANOR BINNS, widow of the late David Binns.
4th. At Chelmsford, aged 11, MARTHA, only daughter of James Marriage.
7th. At Newbury, Berks, aged 57, SARAH ROWBOTHAM.
... ANN PRESTON, widow, of Rastrick, Yorkshire, aged 71.
11th. At Burncoose, near Redruth, JOHN WILLIAMS, aged 71. This dear and valued Friend was an elder, whose example, in conduct and conversation, was strikingly consistent. He may truly be said to have been one of the burden-bearers, and an upright pillar in the church.

From a Cornish paper we extract the following additional particulars respecting him :—

“ DEATH OF JOHN WILLIAMS, ESQ.—We deeply regret to announce the decease of a gentleman, who, on account of the important position which he held in connection with our commercial interests, and still more for the personal virtues which shone throughout his life, will be long and sincerely lamented, JOHN WILLIAMS, of Burncoose, Esq., who died on Saturday last, in the 72d year of his age. As the head of the Cornish house of ‘ John Williams, jun., and Brothers, and of the Swansea Smelting Company, ‘ Williams Foster, & Co.,’ we need not say to any one familiar with these names how high and honourable a position he held in the circle of commerce. In this relation, however, it is rare that any man is so eminent but that others are found to re-place him. But the qualities which are characteristic of the man—the warm, expansive charity—the looks and tones of kindness—the ready offices of friendship—the spirit of forbearance with wrongs—and enlarged philanthropy—these, once lost, are lost for ever ; and by many a sorrowing friend of the deceased it is felt that the blank thus created can never be filled. The crowning grace of Mr. Williams’ character was one which has been beautifully styled ‘ the magnanimity of meekness.’ We doubt if any one who reads this memorial ever witnessed in him, even under those sudden provocations from which, in the business of life, no one can be exempt, a temper at variance with a disciplined mind or a christian spirit. We have only to add, that in early life Mr. Williams was led by a strong religious impression to attach himself to the Society of Friends, in communion with whom he remained to the period of his death.”

- 16th. At Edenderry, aged 62, ELIZABETH HOOME.
19th. At Bradford, Yorkshire, aged 33, JOHN MILDRED HUSTLER, only son of the late John Hustler.
28th. ROBERT BRUNTON, of Lancaster, aged 42.

NINTH MONTH, 1849.

1st. Of cholera, WILLIAM CALWELL, of Manchester, and MARY, his wife; he aged 35, and she 42 years.

These Friends moved in an humble sphere of life, but it is believed they were of the Lord's poor. The husband went to his employ in a cotton mill, leaving his wife in the morning somewhat indisposed; he had not been absent much more than two hours before he also was seized with this mysterious complaint. He left the factory and called at the house of his mother, where the rapid progress of the disease soon prevented his proceeding home. His wife, unknown to him, expired a little before, and he a little after sunset, on the same day. Before the sun had set again, they were consigned to one silent tomb, in the presence of three or four mourning relatives and a number of Friends. How awfully uncertain is life! The children of men "are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."

4th. At Staindrop, MARY, daughter of Ralph Dixon, aged 20.
5th. JANE SPARROW, of Wexford, aged 75.

... After a very short illness, at Hastings, where he was staying with his family, WILLIAM CASH, of Peckham Rye, Surrey, and 39, Wood-street, London, in his 58th year.

7th. After a short illness, ELIZABETH DEDLEY, of Peckham; a minister.

8th. At Camberwell, THOMAS FRY, aged about 71.

... At Hawkshead, HANNAH BRAGG, an elder; and widow of the late John Bragg, in her 96th year.

This dear Friend, well known and much beloved by an extensive circle of friends, was for many years so far deprived of sight as to be disabled from reading or any active employment; she was, notwithstanding, preserved in cheerful resignation to the Divine will. Love was peculiarly and instructively her characteristic; and often did she feelingly express her sense of thankfulness, for "the many mercies which had followed her all the days of her long life."

Truly, hers was a green old age, her mental faculties being preserved to the last; and the tenor of her life and conversation evincing that her "affections were fixed on things above," her trust being confidently placed on the mercy of God in Christ Jesus.

The following is extracted from the Obituary of the *Kendal Mercury and Northern Advertiser*, of the 15th inst.:

"Died, on the 8th inst., at her residence, Hawkshead, in the 96th year of her age, HANNAH, relict of John Bragg, a member of the Society of Friends, whom she survived about 5 years. Endued with a kind and amiable disposition, she pursued through her long life the even tenor of her way, winning the respect and esteem of those among whom she resided, and all to whom she was known. In the religious society to which she belonged, she was an useful and valued member, and though to its principles conscientiously attached, hers was no sectarian feeling, but with a heart regulated by Christian principle, and a mind clothed with the mantle of love, she was interested in every thing calculated to promote the comfort and happiness of the whole human family. The promotion of 'peace on earth,' was an object near to her heart, and much did she delight to hear of any attempt being made towards the abolition of Slavery.

"Her mental faculties remaining unimpaired, her conversation was cheerful and instructive. Speaking of her final change, she remarked that she was waiting the appointed time. From the calm and serene manner in which she alluded to the event, she evinced that death was no terror to her. She quietly passed away, and, like a shock of corn fully ripe, is, doubtless, gathered into the garner of eternal rest."

The subject of the above notice was a niece of that eminent minister, Isaac Wilson, of Kendal, of whom there is a considerable account in one of the parts of "Piety Promoted." Her mother, Hannah Wilson, of High Wray, near Windermere, was also an esteemed minister for 48 years, and of whom a notice appears in the same work.

... At the Mumbles, near Swansea, after a lengthened illness, aged about 66, ALICE STANBEEK, of Giant's Grave, near Beeth, formerly of Milford.

10th. At Brailles, near Shipston-on-Stour, WILLIAM GILLETT, in his 82d year.

... At Kingstown, after a short illness, ELIZABETH, wife of Samuel Jellico, of Caher, aged about 50.

12th. At the house of Samuel Sturge, Brixton, ELIZABETH, wife of Henry J. Sturge, of Newington Butts.

15th. Of apoplexy, ESTHER, wife of James Wilmott, of Montpelier, near Bristol, aged 50.

15th. SAMUEL LIDBETTER, of Shoreham, near Brighton, aged 67.

16th. At West-Houghton, aged 69, ANN, wife of Isaac Hurst.

This dear Friend was one of the little company that as down together to hold Meetings for Worship in West-Houghton, after the manner of Friends, in the year 1800. Though their number was small, and none of them members of the Society of Friends at the time, yet they gradually increased; and the meeting was eventually acknowledged by the Monthly Meeting of Hardshaw, and thus became established as West-Houghton Meeting.

17th. At Darlington, THOMAS PHASE.

18th. At Darnall Hall, near Sheffield, the residence of his niece, ELIZABETH SHIPP, aged 77 years. True Christianity was exemplified throughout the life of this most estimable Friend.

19th. At Ipswich, aged 82, ANN ALEXANDER, of that place widow of William Alexander, late of York.

The name of this dear Friend will be familiar to many of our readers, in the remembrance of her acceptable services as a minister; in which capacity she travelled extensively in Great Britain, Ireland, and North America. Her removal was very sudden, but her friends console themselves that she has been gathered as a shock of corn full ripe.

20th. Near Woburn, Beds, suddenly, of apoplexy, MARY WIFFEN, daughter of the late Elizabeth Wiffen, and eldest sister of Jeremiah Holmes Wiffen, in her 59th year.

21st. At the house of her uncle, Bromhill, Glamorganshire, aged about 17, MARY, daughter of Joseph and Mary Hawwarl, of St. Paneras, London.

Having remembered her "Creator in the days of her youth," she was favoured to bear a lingering illness with christian patience. Her sorrowing relatives have thankfully to believe, that through a Redeemer's love, their loss has been her eternal gain.

22d. JOHN COOK, of Lindfield.

24th. Of fever, after a few days' illness, ANNE, youngest daughter of Samuel H. Lucas, of Cornham, Croydon, aged 20.

At Spalding, WILLIAM FOUNTAIN SIMMONDS.

TO CORRESPONDENTS.

COMMUNICATIONS from the following have been received: A.W.; J.S.; W.R.; T.H.; C.B.; T.W., Jr.; J.W.H.; H.J.I. J.L.L.; W.M.; W.N.; H.R.; A.K.; T.B.; B.B.W.; S.B.; J.J. J.E.; H.P.; J.K.; H.C.; and W.G.

Also, Report of Second Annual Meeting of Friends' First Day School Association; M. on Ocean Penny Postage Herald of Peace, for 9th Month; Substance of Sermon Sarah Grubb, 5th Month 22d, 1829; The Trinidadian, of 4 ult.; A Guide to True Peace; The Carlow Sentinel, of 8 ult.; and Wesleyan Times, of 24th.

J.H.—We regret we cannot supply his friend with the whole series.

R.B., Jr.—His account of M.H. was anticipated by the one which appears in the Obituary.

W.B.—Thanks for his communication and accompanying letters. These last shall receive due consideration.

H.W.C.—His memorandum was too late. The different items in his letter have claimed our attention.

T.H.—We are obliged by his kind attention. Several copies of the Address had previously reached us.

TO CONTRIBUTORS.—No Communication of any kind ever inserted in this paper, unless accompanied, confidentially, with the name and address of the author.

TO AGENTS.—Our friends who kindly serve us in this capacity, are particularly requested to observe, that Notices of Births, Marriages, Deaths, Advertisements, and Movements of Ministering Friends, require, in order to insure insertion, to be in our hands two days before the end of each month.

Advertisements.

YORK SCHOOL.—TEACHER WANTED.

AT the close of the present half-year, viz., on the 1st of the 1st Month, 1850, a TEACHER will be WANTED in the Boys' School, under the care of the Quarterly Meeting of York.

Apply to JOHN FORD, 20, Bootham, York.
York, 9th Month 25th, 1849.

WANTED, a SITUATION as HOUSEKEEPER, by a Friend who has lately been engaged in that capacity; or as COMPANION to a Friend. She would willingly assist in the active employments in the House. Address, JONATHAN THORP, Hull.

WANTED, by a young Man Friend, a Situation as ASSISTANT in either a Linen and Woollen Drapery, or Tailoring and Outfitting Establishment. Satisfactory references given. Address, EDWARD THORP, 3, Junction-street, Hull.

SILVANUS STEPHENS, Linen and Woollen Draper, Bridport, is in want of an Active Youth as an APPRENTICE.

APPRENTICE.

WANTED immediately, by a Member of the Pharmaceutical Society, a respectable and well-educated youth as an APPRENTICE. He would be treated liberally, and have a comfortable home. Apply to EDWARD N. BARKER, Chemist, Bury, Suffolk.

WANTED, a steady, active, and industrious young man, of business-like habits, as BOOK-KEEPER and ASSISTANT in the CORN TRADE. Apply to STEPHEN BROWS, Sudbury, Suffolk, stating terms, and reference as to character and capability.

WANTED, a SITUATION as HOUSEKEEPER, or COMPANION, by a Friend who would be glad to make herself useful in domestic matters. Address H. L. M., Post Office, Henbury, near Bristol.

A Middle-aged MAN OF CAPITAL wants an EQUAL to join him in Farming his own Lands, and a gainful Concern where there is the least possible risk. A pious Friend, of honest pretensions, may find this a desideratum. Prepay letters to the Editors, expressly for S. S. W. I.

A SITUATION is WANTED in a Pastrycook and Confectioner's shop, for a Young Person who has just completed an Apprenticeship of three years, and can be well recommended. Address, GEORGE THOMAS, Brislington, near Bristol.

A YOUNG MAN FRIEND, thoroughly acquainted with the Woollen Drapery, Tailoring, and Outfitting Business, is desirous of Joining a Friend of Business Habits in an Established Concern, situated in a large town where additional Capital and Assistance would be the means of extending a connection; or he would not object to take a small Concern, capable of improvement. Apply to JAMES BROWS & SOX, Woodbridge, Suffolk.

WANTED, a steady unmarried Friend, capable of Keeping the Books of a Retail and Family Grocery Concern; and of Conducting the Business, if the Proprietor should be absent. He would be required to live in the family. Apply to WILLIAM MALONE, 177, Great Britain-street, Dublin.

WANTED, by a Member of the Society, who has had experience, a Situation as HOUSEKEEPER, in Ireland. Apply to W. GATCHELL, Cullenswood Avenue, Dublin.

BOSTON ANNUAL ANTI-SLAVERY BAZAAR.

The Committee of the Edinburgh Ladies' Emancipation Society are preparing their usual Box of useful and fancy work, for the 16th Annual Anti-Slavery Bazaar, to be held at Boston, U.S., during the last week of the year.

All who wish to show their sympathy with the Three Millions of American Slaves, and with those who are labouring for their deliverance, are earnestly invited to send their Contributions before the First of the Eleventh Month, to No. 5, South Gray-street, Edinburgh.

Those who may prefer to send their Contributions to the Philadelphia Bazaar, can have them enclosed and forwarded.

ELIZA WIGHAM, Secretary.

Autographs and Literary Curiosities sell well. Freight on carriage of parcels will be cheerfully paid for.

WANTED, by a young woman Friend, a SITUATION in a Confectioner's Shop. Apply to GEORGE F. LINNEY, Aekworth, near Wakefield.

WANTED, a YOUNG PERSON capable of instructing in a good English Education, and in French and Drawing. Applications addressed to Box T, 31, Liverpool, will have due attention.

Patronized by the Nobility,

Officers of the



Royal Family,

and the Army and Navy.

RYAN'S MEDICATED MARROW OIL, prepared from pure beef-marrow. By a chemical process, the whole of the chalk, salt, and other deleterious substances are deposited, thereby producing a pure Animal Oil, carefully, but delightfully, perfumed in collapsible tubes; 2 ozs. 1s., 4 ozs. 2s., 8 oz. 3s. 6d.; or collapsible tubes of 1 lb. 6s. Prepared and Sold by the Proprietor, JOHN RYAN, Hair Anatomist and Perfumer to the Royal Family, 88, Gray's Inn-lane, Holborn.

Thinking it a duty that I owe to the Public, and wishing to guard them against numerous advertising Impostors, who profess to produce Hair upon Bald places, Whiskers, &c., at a month's notice; and having studied the anatomy and diseases of the human hair for many years, I find that the two great causes of Baldness are, *first*, great accumulation of soda in the capillary vessels, which stops the natural supply of oily globules to the Hair, produced by the intense perspiration of the head, which is incurable in an advanced stage; *secondly*, from a diseased or unhealthy skin, which strangles the Hair at the mouth of the bulb or secretion. Curable by the use of *Ryan's Solution of Glycerine*, and the *Medicated Marrow Oil*, applied alternately night and morning.

On account of the very extensive patronage *Ryan's Medicated Marrow Oil* has received from the Public generally, many unprincipled Persons have been induced to Manufacture a spurious article, under the title of Marrow Oil. Observe the name,

RYAN'S MEDICATED MARROW OIL.

TOOTH-ACHE PERMANENTLY CURED.

Price 1s. per Packet.

BRANDE'S ENAMEL for FILLING DECAYING TEETH, and RENDERING THEM SOUND and PAINLESS, has, from its unquestionable excellence, obtained great popularity at home and abroad. Its curative agency is based upon a TRUE THEORY of the cause of Tooth-Ache, and hence its great success. By most other remedies it is sought to *kill the nerve*, and so stop the pain. But to destroy the nerve is itself a very painful operation, and often leads to very sad consequences, for the tooth then becomes a dead substance in a living jaw, and produces the same amount of inflammation and pain as would result from any other foreign body embedded in a living organ. **BRANDE'S ENAMEL** does not *destroy the nerve*, but by **RESTORING THE SHELL OF THE TOOTH**, completely protects the nerve from cold, heat, or chemical or other agency by which pain is caused. By following the directions **INSTANT EASE** is obtained, and a **LASTING CURE** follows. Full instructions accompany every packet.

Testimonial from a Member of the Society of Friends.

Bloomfield Retreat, Dublin,
12th Month, 11th, 1848.

RESPECTED FRIEND,—As a duty I owe to myself and the suffering, allow me to bear this *unsolicited* testimony to the truthfulness of the advertisement of the astonishing efficacy of *Brande's Enamel*. I have tried it with entire success, ease, and comfort,—and can fully recommend it to the notice of the public. Thy friend,

To J. Willis.

JOHN MOSS, Superintendent.

London: Manufactured only by JOHN WILLIS, 21, East Temple Chambers, Whitefriars, Fleet-street, removed from 4, Bell's Buildings, Salisbury-square. Wholesale by all the large Medicine Houses.

Should there be any difficulty in obtaining it, enclose thirteen stamps to JOHN WILLIS, (as above) and you will ensure the GENUINE ARTICLE by RETURN of post. Twenty authentic Testimonials, with full directions for use, accompany each packet, which contains enough Enamel to fill several Teeth. Observe that the name of "John Willis" is on every packet.—AGENTS WANTED.

ACKWORTH SCHOOL.—WANTED, after the ensuing Vacation, a well-qualified Female TEACHER. The situation of GOVERNESS is also still vacant. Apply to THOMAS PUMPHREY, Ackworth School, near Wakefield.—9th Month, 27th, 1849.

**TIC-DOLOREUX CURABLE.
TOOTHACHE.**

JAMES' CELEBRATED ASTILIAN TINCTURE FOR THE TIC-DOLOREUX, will prove an invaluable medicine to those suffering from this most excruciating and hitherto considered incurable complaint. A knowledge of its surprising efficacy has induced the Proprietors to bring it more extensively before the Public than has hitherto been done, and thus confer a blessing upon thousands now labouring under that distressing malady; the first application not only easing the patient of all pain, but effecting, in almost every case, a lasting cure.

As a remedy for Toothache, the Proprietors can confidently recommend it as one that cannot be surpassed.

This medicine is also a certain specific for Spasms, however violent, especially in the stomach or bowels, and from its perfect freedom from anything of a deleterious character, may be administered under any circumstances with entire safety.

Liverpool, Dec. 13th, 1848.

To Messrs. Carson and Co.

It is with much pleasure I communicate the great efficacy of your "Astilian Tincture" for the Tic-Doloreux and Toothache, it having cured my wife of the former in a few minutes after the application. She suffered dreadfully for some time, and could get no relief till your tincture was applied; more than four weeks have elapsed and she has not been troubled with it since. It would be an act of ingratitude on my part were I to withhold giving you the information, and you are at liberty to make it public in any way you think proper.

Signed, THOMAS GUY.

14, Rathbone Street, Tottenham Park.

Liverpool, Dec. 14th, 1848.

To Messrs. Carson and Co.

It is with feelings of gratitude that I inform you of the wonderful cure effected by the use of "James' Celebrated Astilian Tincture" for the Tic-Doloreux and Toothache, prepared by you.

My wife had been suffering the most excruciating agony for three weeks, night and day; she tried everything that we thought would be of any service, but all in vain; she was then recommended to try your Tincture, which she did, and in four minutes after the application she was quite cured. It is now five weeks since, and I am happy to say there is no appearance of its return.

Signed, WILLIAM REID.

54, Oliver Street, Windsor.

P.S.—If you are disposed you can publish this for the benefit of those who may be suffering from the same complaint.

Gentlemen, *Liverpool, Dec. 23, 1848.*

After six months' experience in its sale I have found your "Astilian Tincture" to be all but uniformly successful in the cure of Tic-Doloreux and Toothache; indeed only one case of failure do I know of in that time. Although generally averse to such things, yet you may, if you choose, make public use of this.

I remain, yours, faithfully,

THOMAS LOWE,

Dispensing Chemist, 38, Islington, and 40, Norton-st.

P.S.—You may send me another three dozen of the smaller size.

To Messrs. Carson and Co.

Prepared by CARSON and CO., 55, St. Anne Street, Liverpool, sole Proprietors, and sold, wholesale, for them by BARCLAY and SONS, EDWARDS, SUTTON and CO., BUTLER and HARDING, I. SANGER, DIETRICHSEN and HANNAY, London; SOUTHALL BROTHERS, Birmingham; J. and R. RAIMES and CO., Edinburgh; BOLTON, BLANCHARD and CO., York; CLAY and HARVEY, and E. S. ROGERS, Liverpool; and retail by any respectable Patent Medicine Vender throughout the kingdom.

Price, 2s. 9d., 4s. 6d., and in Family Bottles, 11s. each.

N. B.—Should Friends or others find any difficulty in obtaining the Tincture in their several localities, the proprietors will forward one of the largest sized bottles to any part of the United Kingdom, carriage free, on receipt of postage stamps or post-office order for the amount.

Liverpool, 1st Month, 3rd, 1849.

WILLIAM HUGHES,
LONDON COMMERCIAL AND FAMILY
BOARDING-HOUSE, AND PRIVATE HOTEL,
7, SCOTT'S YARD, CANNON STREET, CITY.

WILLIAM HUGHES very gratefully acknowledges the continued kind support which his friends give to his Establishment, and respectfully assures them, he is thereby stimulated, by every means in his power, still further to study and anticipate their comforts and wishes.

W. H. thinks it due to his numerous visitors, to express occasionally his estimation of their valued patronage, otherwise it might seem almost unnecessary to advertise; it being W. H.'s experience, that his friends do the advertising department for him much better than he can do it himself; to which he attributes the large connection he has of individuals and Families from all parts of the United Kingdom, the Principal Cities of America, and the Continent of Europe.

Cards of Terms, with a map of the City of London, may be had on application, Post Free.

Private Rooms if required.

London, 9th Month, 1849.

TO be LET, and entered upon 25th of 3d Month next, a FARM, consisting of about 108 acres, principally pasture land, with unusually convenient Dwelling House and Premises, situated in the Parishes of STREET and GLASTONBURY, in the county of Somerset. The House is in the Village of Street, in which is an old-established Friends' Meeting. The Estate belongs to the Trustees of the Charities of the Society of Friends.

Apply to J. H. COTTERELL, Land Agent and Surveyor, Bath.

DESIRABLE INVESTMENT.—A Partner in a well-established Engineering Business, in the south of Ireland, wishing to retire, the remaining Partner is desirous of being joined by a Party who can command a capital of £3000, or upwards.

The concern—which consists of a Foundry, Fitting and Erecting Shops, Forge, &c., found with the best tools—is most eligibly situated near to water and railway carriage, is at full work, doing a profitable business, has the best connections, and is capable of extension within safe limits.

As suitable references can be given, the same will be required.

Letters, addressed "Engineer," to be sent to W. & R. SMEAL, Glasgow, by whom they will be forwarded.

PATENT ECONOMICAL KITCHEN RANGE.

—This Apparatus provides the greatest accommodation for every variety of Cooking, with a considerable saving of Time, and a great reduction in the consumption of fuel. It is a certain cure for a Smoky Chimney, and when not required for Cooking, may be used as an open fire.

Prospectuses, &c., of the above articles forwarded by Post, free, on application to BROWN & GREEN, Luton, Beds, Ironfounders, General Ironmongers, and Manufacturers of all kinds of Kitchen Ranges, Stoves, Grates, Wrought and Cast Iron Work, Iron Hurdles, Gates and Fencing. Buildings heated by Hot Water, Steam, and Warm Air.

The Summer House, Bath, 30th of 6th Month, 1849.

Respected Friends,

I have much pleasure in saying that your Grate is by far the most useful and economical I have ever used or seen; and the longer we use it, the better we like it; mine warms a small conservatory by means of hot water pipes, in addition to its other work. We have had it in constant use above two years.

Yours respectfully,

H. F. COTTERELL.

To Brown & Green, Ironmongers, &c.,
Luton, Beds.

Wallingford, 9th Month 11th, 1849.

Respected Friends,

I have much pleasure in bearing my testimony to the convenience and simplicity of your patent Ranges. I have had two of them in use for some years, and should not like to be without them. Several of my friends have been induced to try them, and I believe they are perfectly satisfied.

Yours truly,

ALFRED PEARMAN.

To Brown & Green, Ironmongers, &c.,
Luton, Beds.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.—JER. vi. 16.

No. IX.

GLASGOW, 9TH MONTH, 29TH, 1849.

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E. D. HAYWARD,
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HAVING a good knowledge of London and its vicinity, has opportunities for the transaction of business by Commission for parties residing either in town or country.

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LONDON, informs his friends that he has made arrangements for executing every description of Printing on the most moderate terms, and respectfully solicits their favours.
Specimens of Type, &c., forwarded (free) upon application.

CLARA FORSTER, ARTIST in HAIR, 6,
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C. F. begs respectfully to return her sincere thanks to her numerous friends for the extensive support she has received, and begs to state that she continues to manufacture, from ladies' own hair, in all their varieties, *Bracelets, Watch-Guards, Rings, Pins, Brooches, Lockets, &c.* And by careful and prompt attention, she hopes to merit a continuance of favours.

BAYNES and SON, DYERS, &c., are assured, by the support they receive from all parts of the country, that they give general satisfaction by the quality of their work. In particular, they clean, dye, and finish, in the best possible manner,

DAMASK, MOREEN, AND CHINTZ FURNITURES,
CHINTZ AND HOLLAND CASES AND DRUGGETS,
TABLE COVERS, RUGS, QUILTS, AND CARPETS,
SHAWLS, HANDKERCHIEFS, AND DRESSES.

Parcels sent for and delivered to any part of London.
Directions enclosed, (or by letter,) will meet due attention.
Address,

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DYERS, SCOURERS, AND SHAWL CLEANERS,
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LONDON.

9th Month, 1849.

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Printer,

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Returns his sincere thanks to his friends for their past favours, and respectfully solicits a continuance of them.

Estimates for large or small works, with specimens of type, paper and binding, will be forwarded, *free of expense*, upon application.

THE BEST TEETH.—EDWARD MILES,
Surgeon Dentist, supplies SETS of TEETH of the Best possible quality and construction, WITHOUT PAIN Springs, Ligatures, or REMOVAL of ROOTS. A Single Mineral Tooth which never can discolour or decay, from 4s. A whole Set of Teeth, upper and lower, from £3; stopping with pure gold, 5s. Fixing loose Teeth, 2s. 6d. See "Miles on the Teeth," GILPIN & Co., 1s. Hours, 9 till 4, excepting "Third days." 15, LIVERPOOL STREET, Bishopsgate Steeple, London.

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WOOLLEN DRAPER, TAILOR, AND HABIT MAKER,
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LISTS of PRICES, with newly arranged and very simple directions for self-measurement, forwarded free on application.

Carriage of Goods prepaid to the nearest Railway Station or Seaport.

DENT'S IMPROVED WATCHES and CLOCKS.

—E. J. DENT, Watch and Clock Maker by distinct appointments to the Queen, Prince Albert, and the Emperor of Russia, most respectfully solicits from the public an inspection of his extensive Stock of WATCHES and CLOCKS, embracing all the late modern improvements, at the most economical charges. Ladies' Gold Watches, with gold dials, jewelled in four holes, 8 gs.; Gentlemen's, with enamelled dials, 10 gs.; Youths' Silver Watches, 4 gs. Warranted accurate going lever Watches, jewelled in four holes, 6 gs.

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BELGROVE HOUSE, ACKWORTH, BOARDING SCHOOL for the DAUGHTERS of FRIENDS, conducted by SARAH ANN STORRS.

TERMS.

English Education,	30	Guineas per ann.
Pupils under Twelve Years of Age,	25	"
French and German, each,	2	"
Latin,	3	"
Further particulars on application.		

EDUCATION.

THE BOARDING SCHOOL for the daughters of Friends, established by the late SARAH (ROBERT) GRUBB at SUIR ISLAND, CLONMEL, in the year 1788, and which was endowed by her husband, having been for some time suspended, the Trustees of the endowment are desirous of appointing a qualified Friend to conduct a Boarding School, consistently with the views of Sarah R. Grubb, as expressed in the 6th chapter of her Journal.

Further information can be had on application to Jane Jacob, Bagwell-street, Clonmel, or to Benjamin Grubb, Gordon-street, Clonmel.

AT EDGBASTON, near Birmingham, WILLIAM LEAN Boards a limited number of Boys, and instructs them in the following branches of a liberal Education:—Reading, Writing, Arithmetic, English Grammar and Composition, History, Geography, with the use of the Globes, the Delineation of Maps, Geometry and Algebra, Mensuration and Plane Trigonometry, Latin, Greek, French, and German.

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Do. At the Government School of Design,	1	Pound "
Washing,	2	Guineas "
A Vacation of Six Weeks at Midsummer, and one of Three Weeks in the Winter. A Quarter's notice is required before the removal of a Pupil.		

JANE, BARBARA, and ELIZABETH PROCTER'S BOARDING SCHOOL, DARLINGTON, for the DAUGHTERS of FRIENDS.

TERMS:—Fifty Guineas per annum.

Forty Guineas for those under twelve years of age.

This includes the usual English Education, the French and German Languages, Drawing, the use of Books, Drawing Materials, Stationery, and Washing.

Latin, Greek, and Italian, Four Guineas each per annum.

Efficient masters will be engaged. French taught conversationally and grammatically by a resident in the family, who has lived several years in Paris.

Vacations—Six weeks in summer, and three weeks in winter. Three months' notice required previous to the removal of a Pupil.

NO EXTRAS.

Darlington, 9th Month, 17th, 1849.

UNIVERSITY COLLEGE.—JOHN WIGHT POPE, A.M., (late Second Master of the Protestant Dissenters' Grammar School, Mill-hill, Hendon, and formerly Classical Tutor of the Western Independent College, Exeter,) receives into his family six Boarders, whose education he either conducts himself with the assistance of efficient Tutors, or superintends the preparation of their studies for University College or other Public Schools.

The house is in an open and healthy situation, within a few minutes' walk of the College; the Boarders enjoy liberal treatment and a watchful oversight.

There are now three vacancies.

Terms and further particulars forwarded on application.

J. W. P. is permitted to refer to Friends both in the Metropolis and the West of England.

10, South Crescent, Bedford-square.

MINUTE of BRIGHOUSE MONTHLY MEETING, held at Bradford, the 21st of 9th Month, 1849.

The propriety of deferring the holding of the ensuing Quarterly Meeting, in consequence of the prevalence of serious epidemic disease at Leeds, having been submitted to the consideration of several Friends in each Meeting constituting the Quarterly Meeting, and their opinion having been very generally expressed in favour of such alteration, it is concluded to postpone the Quarterly Meeting, from the 26th instant to the 10th of the 10th Month, and that it be then held at York, instead of at Leeds, if nothing occur to prevent.

The Clerk is directed to forward a copy of this Minute to one or more Friends in each Meeting within the compass of the Quarterly Meeting, with a request that the alteration may be published at the close of the Meetings for Worship next first day, or in such other way as may serve to give early and general information to Friends.

(Signed) JOSEPH THORPE, Clerk.

To LET, with Immediate Possession,

TWO very Comfortable **SMALL RESIDENCES** and **APPURTENANCES**, together with Gardens well stocked with fruit trees, and commanding one of the most extensive views in the Midland counties.

The above have been chiefly occupied by Friends for a number of years, one being adjoining to, and the other within a minute's walk of the Meeting House.

Rent and Taxes very Moderate.—For farther information apply, post paid, to EDWARD HYATT, Castle Donington, near Derby.



GUTTA PERCHA TUBING being unaffected by moisture, acids, alkalies, grease, &c., is useful for the conveyance of Water, Oil, Chemicals, Liquid Manure, &c. It is peculiarly valuable for Drain and Soil Pipes.—In case of any stoppage, an incision can be made in the Tubing with a sharp knife, and readily closed again by means of a warm iron. Its strength is extraordinary; the small half-inch diameter tubing having resisted a pressure of 250 lbs. on the square inch without bursting.

Gutta Percha is totally impervious to wet, and may be steeped in water or buried in damp or marshy ground for years. From its peculiar property as a non-conductor, it is not affected so soon by frost as metal.

The smaller sizes of the Tubing may be had in lengths of 100 feet, and the larger sizes of 50 feet each.

The extraordinary power possessed by Gutta Percha Tubing as a Conductor of Sound, renders it invaluable for conveying messages from one room or building to another. The saving of time and labour which these Speaking Tubes will effect, commends them to the notice of the proprietors of Mines, Mills, Warehouses, Hotels, &c., as well as to householders generally. It is this peculiar property of conducting sound, that renders the Gutta Percha Ear Trumpets and Stethoscopes so valuable.

TO EMIGRANTS, CAPTAINS, SHIPPERS, &c.

No one should leave England without a Stock of Gutta Percha Soles and Solution. The ease with which these soles can be applied in countries where no shoemaker can be found—their power of keeping the feet perfectly dry, thus preserving the body from coughs, colds, &c., in lands where medical advice cannot be had—and their great durability and cheapness, render them invaluable to all who propose sailing to distant countries. Gutta Percha Wash Basins, Chamber Bowls, Bottles, Flasks, &c., are suited for ship-board, as they can so readily be converted into life buoys in the event of a shipwreck.

Manufactured by the **GUTTA PERCHA COMPANY, Patentees, Wharf-road, City-road, London;** and sold by their wholesale dealers in town and country.

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1839.

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HOOKS AND EYES, &c.ONE HUNDRED NEEDLES SENT POSTAGE FREE FOR
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Warwickshire.

N.B.—Parcels sent Carriage Free to Birmingham, London,
and Manchester. Post Office Orders made Payable at Red-
ditch.

UPWARDS OF 150 FRIENDS

HAVE TESTIFIED to the EFFICACY of my
POWDERS, for the Cure of

TIC DOLOREUX;

and many have assured me, that they have found them to be
equally efficacious in ordinary

TOOTHACHE.

There is nothing contained in the Powders of an injurious
nature, but on the contrary, they are in every respect
conducive to health; the ingredients are of the most innocent,
and at the same time, invigorating character, going alone to
the cause of the complaint; consequently, they are well
adapted to remove Indigestion, and other disorders of the
Stomach, from which Tic Doloieux and all Neuralgic affec-
tions most frequently arise, and owing to their peculiar tonic
properties, the use of a few packets persevered in tends
greatly to strengthen weak constitutions.I am glad to be able to state, that the Medicine has ob-
tained the most unqualified approbation of many highly
esteemed and honoured members of our religious Society;
it has also received the patronage of several Families of
high title and distinction, some of the Dignitaries of the
"Established Church," and Ministers of other Denominations.
Many of these have, to a considerable extent, in
the most benevolent and generous spirit, gratuitously pre-
sented large quantities to the suffering poor, being persuaded
that no medicine extant is more calculated to relieve the
unfortunate sufferer from the agonies of this excruciating
affection. Charity cases at very reduced prices are provided
for this purpose.The Powders quickly remove every symptom: may be
taken by either sex, under any circumstances, and occasion
no inconvenience in travelling or any other way.They are sent through the Post (paid) to all parts of the
Kingdom, on receipt of Letter Stamps, or Post Office Order,
by the sole proprietor only,**SAMUEL BARLOW, CHEMIST, DARLINGTON,**
In Packets at 2s. 9d. each.

Testimonials will be sent by Post on application.

Sold Wholesale by the proprietor, **SAMUEL BARLOW, Darling-**
ton; and in London, by **BARCLAY and SONS, Faringdon-street.****DENTAL SURGERY! BEAUTIFUL TEETH!!****EDWARD GAVIN, SURGEON DENTIST, 33,****SOUTHAMPTON-STREET, Strand,** where he continues to
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those successful principles and moderate charges which have
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scientific method, he perfectly and painlessly fixes artificial
teeth in the mouth.The extraction of roots, or any painful operation whatever,
rendered perfectly unnecessary. A single beautiful
natural tooth, which no time nor wear can affect, from 5s.
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to his successful method for regulating all deformities of the
teeth in children and youth, thereby ensuring a beautiful
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newly-invented instruments, causing the least possible degree
of pain.Cleaning and beautifying the teeth, so as to preserve the
enamel unimpaired, 5s.Stopping carious teeth with a valuable mineral cement,
which does not discolour, and effectually arrests further
decay, rendering the tooth firm and useful as ever, 2s. 6d.

TO LINEN DRAPERS.

TO BE LET, and entered upon on the 1st of 11th
Month, a Large and Commodious SHOP, HOUSE, and
PREMISES situate in the principal street of Leeds, where
an excellent business was established by the late Wilson
Horstall, a member of the Society of Friends. A member of
Society would be preferred as Tenant; the occupiers of the
two adjoining Shops, the houses of which communicate with
the same Court-yard, being also Friends.Apply to the owner, **JOHN CUDWORTH, Burley Villa, near**
Leeds.**DOVER SELECT BOARDING HOUSE,**
Nos. 5 and 6, EAST CLIFF TERRACE, opposite
the Sea.**W. HORSNAILL** having added Eight Rooms to the Esta-
blishment, will be pleased to receive visitors, either as
Boarders or in Private Apartments. No. 5 may be had in
the whole, or in part distinctly, if required.

Dover, 25th of 9th Month, 1849.

EDEN'S FAMILY



MEDICINES.

EDEN'S HOOPING COUGH MIXTURE has
attained universal celebrity as a sure and efficacious
remedy for Coughs, Colds, Asthmas, Influenza, Pulmonary
Consumption, and all affections of the throat, chest, and
lungs. A positive cure for Hooping Cough, and all diseases
to which children are subject.Eden's Pills are acknowledged by all to be the safest and
best medicine in the world, for the cure of bilious and nervous
complaints, Gout, Rheumatism, Bowel Complaints, Con-
sumption, and general debility.Eden's Ointment, as a cure for Scrofula, and all cutaneous
eruptions of the skin, stands unrivalled.Eden's Family Medicines are prepared only, and sold
Wholesale by**EDEN AND COMPANY,**

2, JEWIN CRESCENT,

LONDON;

and Retail by most respectable Chemists and Patent Medi-
cine Venders in the United Kingdom, in bottles, boxes, and
pots, at 1s. 1½d., 2s. 9d., and 4s. 6d. each.**LONDON ASSURANCE CORPORATION,**
Established by Royal Charter in the reign of King
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Prospectuses free on personal or written application.

JOHN LAURENCE, Secretary.**HARRISON PENNEY, BOOKSELLER, STATIONER**
and PRINTER, Darlington, respectfully informs Friends
and others in the North of England, that he has entered upon
the business for many years carried on by John Readman,
and hopes, by prompt attention to any orders he may receive,
to give satisfaction to those who may be disposed to become
his customers.**H. P.** has in stock a considerable assortment of Friends'
Books, Religious, Peace, and Temperance Tracts. New Pub-
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sign, and in all respects adapted to the execution of Book or
Job Work with neatness and despatch; to which department
of the business the particular attention of the proprietor will
be constantly directed.Depository for the Publications of the Religious Tract
Society.

Darlington, 9th Month, 1849.



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THE

BRITISH FRIEND

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Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.—JER. vi. 16.

No. X.

GLASGOW, 10TH MONTH, 31ST, 1849.

VOL. VII.

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No. X.

GLASGOW, 10TH MONTH, 31st, 1849.

VOL. VII.

FRIENDS:

THEIR ORIGIN, DISTINGUISHING PRINCIPLES, AND PRACTICES.

No. XXV.—MORAL EDUCATION—AMUSEMENTS, &c.

(Continued from page 160.)

THE THEATRE.—Friends are of opinion, that dramatic exhibitions not only tend of themselves to make home less agreeable, but that they excite a craving for stimulants; and, above all, teach a dependence upon external objects for amusement. Hence the attention of people is taken off again to new objects of pleasure, which lie out of their own families and out of the circle of their friends.

It will not occupy much time to show that Friends have not been mistaken on this point.

It is not unusual in fashionable circles, where the theatre is regularly brought into the rounds of pleasure, for the father and the mother of a family to go to play once, or occasionally twice a-week. But it seldom happens that they either go to the same theatre, or that they sit together. Their children are at this time left at home under what is considered to be proper care; but they are probably never seen again by them till the next noon, and perhaps once afterwards in the same day, when it is more than an even chance that they must be left again for the gratification of some new pleasure. Now this separation of fathers from mothers, and of parents from children, does not augur well of domestic enjoyments or of a love of home.

But we will trace the conduct of the parents still further. We will get into their company at their own houses; and here we shall very soon discover how wearisome they consider every hour that is spent in the bosom of their families, when deprived of their accustomed amusements; and with what anxiety they count the time till they are restored to their favourite rounds of pleasure.

We shall find no difficulty in judging also, from their conversation, the measure of their thought or their solicitude about their children. A new play is sure to claim the earliest attention or discussion. The capital style in which an actor performed his part on a certain night, furnishes conversation for an hour. Observations on a new actress perhaps follow. Such subjects appear more interesting to such persons than the innocent conversation or the playful pranks of their children. If the latter are noisy, they are often sent out of the room as troublesome, though the same parents can bear the stunning plaudits or the discordant groans and hissings of the audience at the theatre.

In the meantime, their children grow up, and, in their turn, are introduced by their parents to these amusements, as to places proper for the dissipation of vacant hours; till by frequent attendance they themselves lose an affection for home and the domestic duties, and have in time as little regard for their parents as their parents appear to have had for them. Marrying at length, not for the enjoyment of domestic society, they and their children perpetuate the same

rounds of pleasure, and the same sentiments and notions.

To these instances many indeed might be added, by looking into the family histories of those who are in the habit of frequenting theatres in search of pleasure, by which it would appear that such amusements are not friendly to the cherishing of the domestic duties and affections; but that, on the other hand, in proportion as they are followed, they tend to sap the enjoyments of domestic life. And here it may be observed that, of all the amusements which go to the making up of the round of pleasures, the theatre has the greatest share in diverting from the pleasures of home: for it particularly attracts and fascinates, both from the nature and the diversity of the amusements which it contains. It is also always open, in the season, for resort. So that if private invitations to pleasure should not come in sufficiently numerous, or should be broken off by the indisposition of the parties who give them, the theatre is always ready to supply any vacancy that may be occasioned in the round.

Friends conceive, as a Christian Society, that they ought to have nothing to do with any amusements but such as Christians could have invented themselves, or such as Christians could have sanctioned by becoming partakers of them. But they believe that dramatic exhibitions are of such a nature, as men of a Christian spirit could never have invented or encouraged; and that, if the world were to begin again, and were to be peopled by pure Christians, these exhibitions could never be called into existence there.

This inference they judge to be deducible from the nature of a Christian mind. A man, who is in the habit in his leisure hours of looking into the vast and stupendous works of creation, of contemplating the wisdom, goodness, and power of the Creator, of trying to fathom the great and magnificent plans of his providence; who is in the habit of surveying all mankind with the philosophy of revealed religion, of tracing through the same unerring channel the uses and objects of their existence, the design of their different ranks and situations, the nature of their relative duties, and the like, could never, in the opinion of Friends, have either any enjoyment, or be concerned in the invention, of dramatic exhibitions. To a mind, in the habit of taking such an elevated flight, it is supposed that everything on the stage must look little and childish, and out of place. How could a person of such a mind be delighted with the musical notes of a fiddler, the attitude of a dancer, the impassioned grimace of an actor? How could the intrigue, or the love-sick tale, of the composition please him? Or how could he have imagined that these could be the component parts of a Christian's joys?

But this inference is considered by the Society to be confirmed by the practice of the early Christians. These generally had been pagans. They had, of course, pagan dispositions. They followed pagan amusements; and, among these, the exhibitions of the stage. But soon after their conversion—that is, when they had received new minds, and when they had ex-

exercised these on new and sublime subjects, or on subjects similar to those described; or, in other words, when they had received the regenerated spirit of Christians—they left the amusements of the stage, notwithstanding that, by this act of singularity in a sensual age, they were likely to bring upon themselves the odium and the reproaches of the world.

But when the early Christians abandoned the theatre, they abandoned it, as Friends contend, not because, leaving paganism, they were to relinquish all customs that were pagan, but because they saw in their new religion, or because they saw in this newness of their minds, reasons which held out such amusements to be inadmissible while they considered themselves in the light of Christians. These reasons are sufficiently displayed by the writers of the second, third, and fourth centuries; and as they are alluded to by Friends, though never quoted, I shall give them to the reader. He will judge by these how far the ancient coincide with the modern Christians upon this subject: and how far these arguments of antiquity are applicable to modern times.

The early Christians, according to Tertullian, Minucius Felix, Cyprian, Lactantius, and others, believed that the motives for going to these amusements were not of the purest sort. People went to them without any view of the improvement of their minds. "The motive was either to see or to be seen."

They considered the manner of the drama as objectionable. They believed "that He, who was the author of truth, could never approve of that which was false, and that he who condemned hypocrisy could never approve of him who personated the characters of others; and that they, therefore, who pretended to be in love, or to be angry, or to grieve, when none of those passions existed in their minds, were guilty of a kind of adultery in the eyes of the supreme Being."

They considered their contents to be noxious. They looked upon them "as consistories of immorality. They affirmed that things were spoken there which it did not become Christians to hear; and that things were shown there which it did not become Christians to see; and that, while these things polluted those from whom they came, they polluted those, in time, in whose sight and hearing they were either shown or spoken."

They believed also that these things "not only polluted the spectators, but that the representations of certain characters upon the stage pointed out to them the various roads to vice, and inclined them to become the persons whom they had seen represented, or to be actors in reality of what they had seen feigned upon the stage."

They believed, again, that dramatic exhibitions "produced a frame of mind contrary to that which should exist in a Christian breast: that there was nothing to be seen upon the stage that could lead or encourage him to devotion; but, on the other hand, that the noise and fury of the play-house, and the representations there, produced a state of excitement that disturbed the internal man. Whereas the spirit of a Christian ought to be calm, and quiet, and composed, to fit it for the duties of religion."

They believed also, that "such promiscuous assemblages of men and women were unfavourable to virtue, for that the sparks of the passions were there blown into flames."

Tertullian, from whom some of the above opinions are taken, gives an invitation to those who were fond of public spectacles, in nearly the following terms:—

"Are you fond," says he, "of the scenic doctrine, or of theatrical sights and compositions? We have plenty of books for you to read. We can give you works in prose and in verse. We can give you apophthegms and hymns. We cannot, to be sure,

give you fictitious plots or fables, but we can give you truths. We cannot give you strophes or the winding dances of the chorus, but we can give you simplicities, or plain and straight-forward paths. Are you fond of seeing contests for victory? You shall see these also, and such as are not trivial, but important. You may see, in our Christian example, chastity overcoming immodesty. You may see faithfulness giving a death-wound to perfidy. You may see mercy getting the better of enmity. You may see modesty and delicacy of sentiment overcoming impurity and impudence. These are the contests, in which it becomes us Christians to be concerned, and where we ought to endeavour to receive the prize."

DANCING.—As Friends have thought it right to prohibit music and stage entertainments to the Society, so they have thought it proper to prohibit dancing; none of their children being allowed any instruction in the latter art.

It is remarkable that two of the most civilized nations, as well as two of the wisest men of antiquity, should have differed in their opinions with respect to dancing. The Greeks considered it as an useful and an honourable employment; and most of the nations, therefore, under that appellation, inserted it into their system of education. The name of dancer was so honourable as to be given to some of their gods. Statues are recorded to have been erected to good dancers. Socrates is said to have admired dancing so much, as to have learned it in his old age. Dancing, on the other hand, was but little regarded at Rome. It was not admitted even within the pale of accomplishments. It was considered at best but as a sorry and trivial employment. Cicero says—"Nemo verè saltat sobrius, nisi fortè insanit, neque in solitudine, neque in convivio honesto."—"No man dances, in private, or at any respectable entertainment, except he be drunk or mad."

We collect, at least, from the above statement, that people of old, who were celebrated for their wisdom, came to very different conclusions with respect to the propriety of encouraging this art.

Those nations among the ancients which encouraged dancing, did it upon the principle that it led to an agility of body, and a quickness of motion, that would be useful in military evolutions and exploits. Hence "swift of foot" was considered to be an epithet as honourable as any that could be given to a warrior.

The moderns, on the other hand, encourage dancing, or at least defend it, upon rather different principles. They consider it as producing a handsome carriage of the body, as leading to a graceful and harmonious use of the limbs, and as begetting an erectness of position not more favourable to the look of a person than to his health.

That dancing produces dispositions of this sort cannot be denied, though certainly not to the extent which many have imagined. Painters, who study nature the most, and are the best judges of the appearance of the human frame, are of opinion that modern dancing does not produce natural figures, or at least such as they would choose for their respective compositions. The military exercise has quite as great a share as dancing, in the production of these dispositions. And there are certainly men who were never taught either the military exercise or dancing, whose deportment is harmonious and graceful.

Friends think it unnecessary to teach their children dancing, as an accomplishment, because they can walk and carry their persons with sufficient ease and propriety without it.

They think it unnecessary also, because how consistent soever the practice of it may be with the sprightliness of youth, they could never sanction it in

maturer age. They expect of the members of their Society that they should abandon amusements and substitute useful and dignified pursuits, when they become men. But they cannot consider dancing otherwise than as an employment that is useless, and below the dignity of the Christian character, in persons who have come to years of discretion. To initiate, therefore, a youth of twelve or thirteen years of age into dancing, when he must relinquish it at twenty, would, in their opinion, be a culpable waste of his time.

Friends cannot view dancing abstractedly, for no person teaches or practices it abstractedly; but they are obliged to view it in connection with other things. If they view it with its usual accompaniment of music, it would be inconsistent, they think, to encourage it, when they have banished music from their Society. If they view it as connected with an assemblage of persons, they must, they conceive, equally condemn it. And here it is, in fact, that they principally level their arguments against it. They prohibit all members of their Society from being present at balls and assemblies; and they think that if their youth are brought up in ignorance of the art of dancing, this ignorance will operate as one preventive at least against their attending amusements of this nature.

Friends are as strict in their inquiry with respect to the attendance of any of their members at balls, as at theatrical amusements. They consider balls and assemblies among the vain amusements of the world. They use arguments against these, nearly similar to those which have been enumerated on the preceding subjects. They consider them, in the first place, as productive of a kind of frivolous levity, and of thoughtlessness with respect to the important duties of life. They consider them, in the second place, as giving birth to vanity and pride. They consider them, again, as powerful in the excitement of some of the malevolent passions. Hence they believe them to be injurious to the religious interests of man. For, by depriving him of complacency of mind, and by increasing the growth of his bad feelings, they become impediments in the way of his improvement as a moral being.

I purpose to look into these arguments of the Society, and to see how far they can be supported. I will suppose, therefore, a few cases to be made up, and to be handed, one by one, to some moral philosopher for his decision. I will suppose this philosopher (that all prejudice of education may be excluded) to have been previously ignorant of the nature of dancing, but to have been made acquainted with it in order that he might be enabled to decide on the point in question.

Suppose, then, it was reported to this philosopher, that on a certain day a number of young persons of both sexes, who had casually met at a friend's house, instead of confining themselves to the room on a summer's afternoon, had walked out upon the green; that a person present had invited them suddenly to dance; that they had danced to the sound of musical vibrations for an hour; and that, after this, they had returned to the room, or that they had returned home. Would the philosopher be able to say, in this case, that there was anything in it, that incurred any of the culpable imputations fixed by Friends upon dancing?

He could hardly, I think, make it out that there could have been, in any part of the business, any opening for the charges in question. There appear to have been no previous preparations of extravagant dressing; no premeditated design of setting off the person; no previous methods of procuring admiration; no circumstance, in short, by which he could reasonably suppose that either pride or vanity could have been called into existence. The time also would appear to him to have been too short, and the circumstances too limited, to have given birth to improper feelings. He

would certainly see that a sort of levity would have unavoidably arisen on the occasion, but his impartiality and justice would oblige him to make a distinction between the levity that only exhilarates, and the levity that corrupts the heart. Nor could he conceive that the dancing for an hour only, and this totally unlooked for, could stand much in the way of serious reflection for the future. If he were desired to class this sudden dancing for an hour upon the green with any of the known pleasures of life, he would probably class it with an hour's exercise in the fields, or with an hour's game at play, or with an hour's employment in some innocent recreation.

But suppose, now, that a new case were opened to the philosopher. Suppose it were told him, that the same party had been so delighted with their dance upon the green, that they had resolved to meet once a month for the purpose of dancing, and, that they might not be prevented by unfavourable weather, to meet in a public room; that they had met according to their resolution; that they had danced at their first meeting but for a short time; but that at their meetings afterwards they had got into the habit of dancing from eight or nine at night till twelve or one in the morning; that many of them now began to be unduly heated in the course of this long exercise; that some of them, in consequence of the heat in this crowded room, were now occasionally ready to faint; that it was now usual for some of them to complain the next morning of colds, others of head-aches, others of relaxed nerves, and almost all of them of a general lassitude or weariness:—What would the philosopher say in the present case?

The philosopher would now probably think that they acted unreasonably as human beings; that they turned night into day; and that, as if the evils of life were not sufficient in number, they converted hours, which might have been spent calmly and comfortably at home, into hours of indisposition and of unpleasant feeling to themselves. But this is not to the point. Would he or would he not say that the arguments of Friends applied in the present case? It certainly does not appear, from anything that has yet transpired on this subject, that he could, with any shadow of reason, accuse the persons meeting on this occasion of vanity or pride, or that he could see from any of the occurrences that have been mentioned how these evils could be produced. Neither has anything yet come out, from which he could even imagine the sources of any improper passions. He might think, perhaps, that they might be vexed for having brought fatigue and lassitude upon themselves; but he could see no opening for serious anger to others, or for any of the feelings of malevolence. Neither could he tell what occurrence to fix upon for the production of a frivolous levity. He would almost question, judging only from what has appeared in the last case, whether there might not be, upon the whole, more pain than pleasure from these meetings; and whether they, who on the day subsequent to these meetings felt themselves indisposed and their whole nervous system unbraided, were not so near the door of repentance, that serious thoughts would be more natural to them than those of a lighter kind.

But let us suppose one other case to be opened to the philosopher. Let us suppose it to be now stated to him, that those who frequented these monthly meetings, but particularly the females, had become habituated to talk for a day or two beforehand of nothing but how they should dress themselves, or of what they should wear on the occasion: that some time had been spent in examining and canvassing the fashions; that the milliner had been called in for this purpose; that the imagination had been racked in the study of

the decoration of the person; that both on the morning and the afternoon of the evening, on which they had publicly met to dance, they had been solely employed in preparations for decking themselves out; that they had been nearly two hours under one dresser only, namely, the hairdresser; that frequently at intervals they had looked at their own persons in the glass; that they had walked up and down parading before it in admiration of their own appearance, and in the critical detection of any little fold in their dress which might appear to be out of place, and in the adjustment of the same:—What would the philosopher say in this new case?

He certainly could not view the case with the same complacent countenance as before. He would feel some symptoms of alarm. He would begin to think that the truth of the arguments employed by Friends was unfolding itself, and that what appeared to him to be an innocent amusement at the first, might possibly be capable of being carried out of the bounds of innocence by such and similar accompaniments. He could not conceive, if he had any accurate knowledge of the human heart, that such an extraordinary attention to dress and to the decoration of the person, or such a critical examination of these with a view of procuring admiration, could produce any other fruits than conceit and affectation, or vanity and pride. Nor could he conceive that all these preparations, all this previous talk, all this previous consultation about the fashions, added to the employment itself of the decoration of the person, could tend to anything else than to degrade the mind and to render it light and frivolous. He would be obliged to acknowledge also, that minds accustomed to take so deep an interest in the fashions and vanities of the world, would not only loathe, but be disqualified for, serious reflection. But if he were to acknowledge that these preparations and accompaniments had, on any one occasion, a natural tendency to produce these effects, he could not but consider these preparations, if made once a month, as likely to become in time systematic nurseries for frivolous and affected characters.

Having traced the subject up to a point, where it appears that some of the arguments of Friends begin to bear, let us take leave of our philosopher; and as we have advanced nearly to the ball-room door, let us enter the room itself, and see if any circumstances occur there, which shall enable us to form a better judgment upon it.

(To be continued.)

MEMOIR OF WILLIAM RICKMAN.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS, — Our late valued friend, William Rickman, of Rochester, who died in the year 1839, in the 94th year of his age, left behind him a brief memoir of the earlier part of his life, also accounts of his most considerable journeys in the work of the ministry, and copies of some letters of a religious character. Having lately been engaged in examining these MSS., I have thought some selections from them might prove acceptable to your readers.

With this view, and with the consent of our said Friend's surviving near relatives, they are now offered for insertion in your periodical. Although the accounts of his religious visits may not be found to contain many incidents or remarks of a very striking character, yet they can scarcely fail to prove instructive, as evidence of his humble dedication to the service of his Divine

Master, and of his zeal in supporting the pure standard of truth and righteousness.—Your friend, respectfully,

THOMAS CHALK.

Kingston, 10th Month, 4th, 1849.

Having at different times reviewed the steps of my past life, even from my youthful days, and the many preservations and deliverances, both spiritual and temporal, which I have been favoured to experience, I feel inclined to leave some little account thereof behind me, as a grateful acknowledgment of the manifold favours and blessings conferred on me, one of the most unworthy, by an all-merciful Creator.

I was born in the latter part of the year 1745, in or near a small village called Hellingly, in Sussex. My father, Benjamin Rickman, died when I was quite young; so that I have been little, if any, remembrance of him. He appears to have been respected by his friends, and had a gift in the ministry. My mother was left with seven children, two sons and two daughters older than myself, and two daughters younger. As she was left in low circumstances, we, the children, were placed out in different situations by our relatives and friends. When about seven years of age, I was taken to London and placed in Friends' School and Workhouse (so called) at Clerkenwell, where I continued till I was nearly fourteen years of age. During my stay here, I was sensible at times of a secret something in my own mind, which reproved me for evil to which I was prone at that early age. These secret reproofs I did not duly attend to, and was consequently subjected to chastisement from the master of the school. From this situation I was removed, in order to be apprenticed to Hervey Haydock and George Bowne, two Friends, merchants in New York; the former was from England, and one of a family who had removed to America several years before, descendants of a worthy Friend and minister of the gospel, Roger Haydock, of Penketh, near Warrington, in Lancashire. With these Friends I served seven years, and was enabled, I believe, on the whole, to give them satisfaction; although I was far from conducting myself with propriety in the Divine sight, or living in the pure fear of the Almighty. When out of the sight of my employers, I gave way to my own corrupt inclinations and evil propensities, for which I experienced inward reproof and condemnation; yet was mercifully kept from what the world deems criminal. I continued in the service of my said masters some few months after my apprenticeship expired, and then, with their consent and kind assistance, went into partnership with a young man, a relative of theirs, in the same line of business. About this time, I had to endure judgments, which were mixed with merey; and attending to the principle of Truth in my own mind, I was, through Divine assistance, enabled to overcome, in some good degree, my evil propensities, and for a time to lead a more circumspect life; so that I was esteemed by my friends a useful and respectable member of society.

After having been in business a few years, great difficulties prevailed in the commercial world, occasioned by the disagreement in political affairs between England and America, which terminated in their disunion, after a long and sanguinary contest. I retired from my mercantile engagements, leaving them to my partner, who surmounted the difficulties, and was successful. Afterwards I was engaged, for a short time, with another young man, a Friend, whom I esteemed, in biscuit-baking for exportation. This business afforded little or no profit, and was consequently soon given up. I then opened a school for Friends' children,—and was, I believe, in this undertaking, enabled to give pretty good satisfaction, having

a considerable number of scholars. But this lasted not long; my school was broken up in consequence of Friends, with very few exceptions, leaving the city, (as did nearly all the other inhabitants,) in a state of alarm, apprehending the city would be bombarded, as the war had commenced, and a large English fleet of ships of war, &c., which had been for sometime collecting, was lying a few miles below the city, and was daily expected to come up for that purpose. But this did not take place; the men were landed above the city, and the American army having left it and retired into the country, the English took quiet possession. I, with five or six other Friends, remained in the city.

[The subjoined narrative was penned by one of W. R.'s daughters, who had often heard him relate it,—the last time, not long before his decease, to a young man, who had been in the army, and joined the Society of Friends:—

At the commencement of the war between England and America, in the year 1775, nearly all the inhabitants of New York, and its vicinity, (including most of the members of the Society of Friends,) left their dwellings, under the apprehension that the British would obtain possession of the city, and that they should be exposed to much difficulty and danger. A few Friends were not easy to leave their homes, but remained in the city; trusting solely to that Divine Protector, against whom fleets and armies were never known to prevail. This little band were preserved and supported in a very remarkable manner. One of their meeting-houses was used as an hospital; and the sick and wounded became the objects of their humane and benevolent exertions; they were enabled to administer comfort both to the minds and bodies of their suffering fellow-creatures, and thus the blessing of many who were ready to perish came upon these humble followers of a crucified Saviour.

The Monthly Meeting of New York, mindful of its scattered members, believed it right to appoint a committee to visit them. Such an undertaking involved much difficulty and danger; however, an appointment was made, and General Washington was solicited to grant a pass for the Friends who had been appointed. This he refused to do, saying no one must attempt to come up the country, alleging as his reasons for refusing a pass, that the present was a very important crisis, that he was daily expecting an engagement. The Friends were not, however, deterred by this from doing what they believed was devolving on them as a Christian duty; still relying on that Power, which they believed to be sufficient for all their need. They accomplished their visits without interruption, to mutual comfort and satisfaction; and set forward on their journey home. They had not proceeded far, before they came to a fortification, where they were stopped by a Colonel Clinton, who sternly demanded their pass. On being told they had none, he charged them with having come up the country without the Governor's permission,—said they were traitors to their country, that he would send them back to the Governor to be tried for their lives; that if they were found guilty, he would not hesitate to shoot them himself. He then remanded them for a while, without listening to what they wished to say in their own defence. He had been on terms of intimacy with one of them, viz.—William Rickman, and he very soon summoned him again. After uttering many false accusations, as that the Friends had gone to meet the British on their landing, &c. &c., he told W. R., if it were in his power to inflict punishment, he should fare the worst of the company. In vain was it to represent to the haughty Colonel the real object of the Friends' journey, or to remind him of what he well knew, that their community were a peaceable people, and perfectly neuter

with regard to all hostilities. He would listen to no arguments, however reasonable; but persisted in sending the Friends back to the Governor. Accordingly, they were taken back, under military escort; the Colonel having first threatened to take their horses from them, but this threat was not executed. On arriving at the Governor's house, he was at some distance from home. His wife expressed much concern at seeing the Friends in such a predicament; she had herself once been a member of the Society. He sent for her husband, and treated the Friends with much kindness till he arrived. They underwent another examination before the Governor, and were sentenced to close confinement. However, as he felt assured their word might be fully depended on, he allowed them to disperse to the houses of their Friends about the country, even to the distance of twenty miles, on condition of immediate attendance at his summons. The Friends thankfully accepted the offered terms, and again repaired to the houses of their Friends, where everything needful was kindly provided for them. They were, however, separated from their families, at a time when it was scarcely possible to keep up any communication with them. After some time, one of the company, John Willis,* informed his companions that he believed it would be right for him to try to obtain another interview with the Governor, and represent just how they were circumstanced, and inconvenienced by being thus detained from their families and lawful occupations. Some fear and hesitation, as to taking this step, for a time prevailed; but at length it was thought best to allow John Willis to go to the Governor, and that he should be accompanied by one other Friend; but the impression on his own mind was, that he had better go alone, in simple faith. To this his Friends consented, and he set forward unarmed and unprotected, except by that shield and buckler which no man can provide for his fellow-man. On arriving at the Governor's, John Willis was soon introduced to him. His reception was at first by no means encouraging: still John Willis continued to urge his plea with firmness, and in that mild and gentle manner by which his character was marked,—assisted, no doubt, by that Divine Power, on which he had so stedfastly relied. The Governor could resist no longer, but granted the pass; at the same time desiring, that no attempt might again be made by Friends to come up the country without his permission. With feelings of thankfulness, John Willis returned to his Friends, and early the following morning, the little united band set forward on their journey home. On arriving at the station of the haughty Colonel, they were again stopped, and he accosted them in the same imperious tone as before; but on seeing the pass, and the Governor's writing, he appeared confused, and retired as one ashamed of his conduct.

The Friends had now to pass through a part of the country which was infested by a lawless banditti, who were in the practice of plundering and killing all they met with; these were sought and pursued by the soldiers, who had orders to shoot them wherever they found them. Soon after the travellers had taken up their abode for the night, at the house of a Friend, where their horses and baggage were also received and deposited as safely as circumstances would admit, and after all had gone to rest, they were alarmed by the entrance of a party of the robbers, who explored every part of the house, calling out for food. The mistress of the house, who was a valuable Friend, with much

* A minister, who died in the year 1788, and of whom there is an interesting account in "Memorials concerning Ministers and others." New York, printed 1814. London, reprinted 1816.

calmness and composure, accompanied these ferocious men through the house; afterwards set food before them, and even ventured calmly and firmly to remonstrate with them on the sad course of life they were leading, and pointed out its dreadful consequences if persisted in. This they appeared to attend to. One of them, who had at first appeared the most undaunted, trembled as an aspen leaf. After satisfying their hunger, they left the house, without injuring any one, or taking anything away with them. Very soon after they were gone, a company of soldiers, who were in search of them, entered, and demanded to have them given up. They were not satisfied by being told they had left the house, but insisted upon searching every part of it. They went into the rooms which the Friends occupied, then searched the stables and out-houses, and afterwards they also quietly left the house. Thus were the family and their visitors mercifully preserved from injury, both in person and property.

Had the soldiers entered the house before the banditti had quitted it, in all probability a dreadful scene of carnage and bloodshed would have ensued. But the Lord knoweth those who are his, and causes the angel of his presence to encamp round about them as a wall of defence, so that none should hurt or even make them afraid. Early the following morning, the travellers left their kind Friends, mounted their horses, and by dint of hard riding, reached their homes the same evening, after having escaped other dangers not here described.] To return to William Rickman's own account:—

Having but little to do, and being unmarried, I had little to be anxious about, compared with my friends who had families, and near and dear connections; and perhaps some degree of spiritual pride took place in my mind, for having stood my ground in the general consternation. However that may have been, this I may say, and take shame to myself, for want of abiding in humility and awful fear, I fell from my steadfastness, and became a prey to my soul's enemy, although I had a public testimony to bear in our meetings. After this period of alarm, I left the city, and went to live on Long Island, which was in possession of the English; and the distress of mind which I experienced for a time, neither my pen nor tongue is able to describe. My flesh was consumed, and I became a wonder to my friends; a few of whom, nevertheless, tenderly cared for me, and put me in a way to maintain myself by entrusting me with the education of their children. Still the grand enemy of my soul's happiness, having gotten possession [of my heart], tempted me to conclude that I had sinned so as not to be forgiven, and that the state described by the apostle Paul, in his epistle to the Hebrews, chap. vi. ver. 4, 5, 6, was my state. This I was made fully to believe; and was thus brought into despair. Here I remained for a long space of time, I believe I may say for years; and awful to relate, I endeavoured for some time to make myself easy in this deplorable condition, striving to put off all thoughts of a future state. My conduct was so reprehensible, that I was disunited from the Society of Friends. Yet even then some of them continued to extend their kindness to me. I was allowed to remain under the hospitable roof of Fry and Ann Willis, near Jericho, on Long Island; and I was employed to instruct their two sons, who were twins, in the different branches of an English education; and F. W. being in the farming line, I and my pupils used to assist in hay-time and harvest. Whilst in the state of utter despair above described, not expecting to be otherwise, nor to see the light of another day, in a spiritual sense, as I was walking out in the fields, in order, to take in two or three horses for the family, including myself, to ride to a week-day meeting, sud-

denly my mind was powerfully attracted and precious visited with a fresh and living sense of divine good, which filled my inward man, and caused me to make a stand in wonder and amazement. This continued with me whilst going to and during the time of the meeting. For a long time before my mind had been, in meetings, as a dry stick, or barren desert, without any sense of good, either in the time of silence, or under gospel ministry. The meeting I then attended, Westbury, was large, and contained several ministers.

Although my mind continued to be thus favoured for some time, it was long before I was brought fully to believe that this was a renewed visitation of divine love and mercy to my poor soul; and that I might yet, through repentance and amendment of life, come to witness salvation; this, however, I was at length enabled to do, and thus come out of that state of unbelief and despair, which the grand enemy had plunged me into; and had gratefully to acknowledge the Lord's mercy. A grain of faith was afforded me, whereby I was enabled to trust in him. And O! saith my soul, may I never forget this day, wherein the strong man armed, who had long kept possession, was cast out by One who is stronger than he, (at least for a time,) and his goods spoiled, for the candle of the Lord shone upon my head.

But when, afterwards, this was, for wise purposes, withdrawn for a season, O! how did the enemy of my soul's happiness roar upon me, more especially in the night season, and that for a considerable time, taking sleep from my eyes, endeavouring to cast me again into a state of despair and unbelief, insinuating that what I had recently experienced was nothing to be depended on, that if but a fox came up on this wall of defence, he would throw it down. Yet under all that I had to pass through, I was enabled to retain the grain of faith which I had mercifully received; saying in my heart, "If I perish, it shall be at the Lord's footstool;" and herein I was favoured at times to witness a little ease from my great distress, and enabled to bear the Lord's righteous judgments, justly inflicted, because I had grievously sinned against him.

Thus this dispensation became more easy to bear; yet long did I remain in a weak, debilitated state, before I was restored into membership with my Friends; which, however, after I had condemned my misconduct, was brought about. Not long after, I was employed in a school established by Friends of Westbury Monthly Meeting, of which I had again become a member. The school was under the care of a committee of that Meeting; and during the time I was engaged in it, I was, I believe, enabled to give pretty good satisfaction. I had not, however, been long in this situation, before I felt desirous of returning to my native country to see my relations, having now resided in America nearly twenty-six years. I mentioned my desire to the Monthly Meeting of which I was a member, and obtained its certificate. Having an elder brother, who had removed with his family from London to Dublin, and whom I was very desirous to see, I took my passage in a vessel from New York, bound to that port, but herein I was disappointed; for only two or three days before the time fixed for me to leave F. Willis', where I then resided, to go to New-York to embark, information was brought by Samuel Emlen and his son, who arrived there from Dublin, that my brother was deceased, having left a widow and two children. This was a very close trial, and for a short time put me to a stand; but having the advantage of a solid conference with several valuable Friends of the Meeting to which I belonged, the way seemed clearly to open for me to proceed, especially as it appeared quite uncertain whether I should return to America or settle in England.

At the close of this conference, which was immediately after a week-day meeting, I took an affectionate and solemn leave of my Friends, divers of whom had become near and dear to me. To nearly all of them it proved a final farewell; and I am now led to believe, that this step was in the ordering and counsel of Him, who orders all things for the best to his poor, humble, depending, unworthy children,—although his gracious designs concerning them are at times unseen. I think I left Jericho the next day, for New York, and after spending two or three days there, went on board a vessel commanded by Captain Jenkins; but a strong head-wind nearly ran us on shore, and occasioned us to put back for a short time. We set sail for Dublin on the 29th of the Twelfth Month, 1785. The wind was high at times, and the weather cloudy; and we had, as the captain called it, a rugged passage. According to his account, not more than twenty-four hours of clear sunshine during the whole passage, which took us about six weeks. We were, however, favoured to make the lands-end of Ireland, Cape Clear; and in a few days, after having narrowly escaped running on a sand bank, we arrived safely in Dublin. I soon found my brother's widow, with whom I continued a few weeks. From Dublin I went to Liverpool, and from thence by stage-coach to London, and put up at my brother-in-law's, Henry Bonner, who had married my sister Abigail, and resided in Southwark. I delivered my certificate to the Monthly Meeting of Southwark, to which Meeting it was directed. Soon afterwards, I undertook the care of Friends' School at Clerkenwell, for a short time; the master having retired to his native place in Yorkshire, for the benefit of his health. When I had been in charge of this school about eight weeks, two Friends, William Rotch and William Cowper, (the former resided in London, and the latter at Rochester,) came to the school, to inquire if I would be willing to undertake the charge of a boarding-school at Rochester. The late master, William Alexander, had been sometime deceased; and the school, not having been well supplied with caretakers since, had suffered on that account. I agreed to go down to Rochester to see the situation, &c., and went just before the Yearly Meeting in 1786.

The school had consisted of about 30 boys, boarders, and some day scholars—boys and girls; the former were gone home for the vacation, so that I could see but little of the school at that time. I therefore returned to London, and concluded to make trial after the Yearly Meeting and vacation. On going down again, I found the boarders did not return; one only was there, who had remained during the vacation; there was a large number of day scholars, fishermen's sons, &c., very unruly; also several girls, who came at mid-day, between school-hours; these were nearly or quite as disorderly as the boys, so that I became greatly discouraged, and thought I must relinquish the undertaking, having never experienced the like. This I informed the Friends of who were more particularly interested in the school,—on the continuance and prosperity of which depended, in great measure, the support of the widow and several of her children. They prevailed on me to try a little longer, hoping the charge would become more easy after a time; and so it proved, for some of the most troublesome boys soon left, and the girls became more orderly. A relative of mine, in Sussex, Samuel Rickman, had, before the vacation, two sons at the school; and I was advised to write to inform him that I had taken charge of it: they were, in consequence, brought again by their grandfather. One or two more soon came; and it was thought that advantage would result from my taking it on my own account. I did so, although under very disadvantageous circumstances. I had much to pay for rent,

use of furniture, &c. &c.; and for a time, but little coming in. I soon sunk what little I brought with me from America. However, I struggled on, and gradually rose my terms, which had been very low; and after two or three years, (viz. in the year 1788,) Elizabeth Alexander, the eldest daughter of the late William Alexander, who had been my housekeeper, became my wife. The number of boarders soon increased, and the girls' school being found to require more attention than could be properly given, was discontinued. After a time, the accommodations of the house were found insufficient, and I was advised to build a new school-room, with chambers over it. This appeared to be a serious matter, as I had not of my own wherewith to defray the expense; but some of my friends offering to assist me by advancing money on their children's board, &c., it was concluded to make the required addition, and that it should be built by contract. This was soon done; but considerably more than was specified in the contract appeared needful, in order to connect the new building with the dwelling house. This was done by day's work, and went on heavily. When the bill was handed to me, I was struck with astonishment and dismay; for the amount was increased to nearly double the sum at which the contract was taken, and I did not see how it could be paid. I received no relief from the builder, farther than his saying, that he should not be in haste for his money, that I might take my time to pay it. He kept his word; and I know not that he ever had occasion to ask me for any. After the building was completed, the school increased with boarders beyond what we had any reason to expect; and I was enabled to discharge the debt in a short time, to my own admiration.

We soon had a full complement of boarders, and a number of day-scholars; and I could not but believe that my feeble endeavours were blessed, not on my account alone, but more especially on account of the widow and fatherless, by Him who is declared to be "a Judge of the widow, and a Father to the fatherless, in his holy habitation;" to Him I had abundant cause for humble thanksgiving, for he had upheld me hitherto, and been my support through many difficulties and trials which fell to my lot. But here I have, with shame and confusion of face, to acknowledge, that instead of abiding in a state of deep humility and watchfulness, under a sense of my former transgressions, I let go my hold in a considerable degree, and relapsed into a state offensive in the divine sight. Nevertheless, such was the Lord's goodness, that after a season of deep humiliation, he had compassion on me, pitied my weakness, and was mercifully pleased again to pass by my offences for the sake of his beloved Son, our Lord and Saviour Jesus Christ; and through the washing of regeneration and the renewing of the Holy Ghost, to restore me again into his favour, and to enable me to come up in more faithful obedience to all his holy requiremgs. He brought my soul out of the horrible pit, plucked my feet out of the miry clay, set them upon a rock; in some measure, established my goings; and at times, put a new song in my mouth, even praises to his great name. This [I had to declare] in the congregation of his people.

After a time [in the year 1793], I was acknowledged by my Friends as a minister, and have now been engaged in that character for many years, both at home and abroad; in many parts of England, several times in Ireland, twice in Scotland and Wales, and once in America. And now, in my advanced age, being in my eighty-seventh year, I am enabled at times to set up my Ebenezer, and say, "Hitherto hath the Lord helped." And when I am led to look back and take a view of my past life, the devious steps which I have

trodden, my manifold transgressions, the many deliverances which I have experienced, both in my native land and elsewhere, particularly in America, where, during the war between that country and this, my life was in imminent danger, not to mention the dangers I have had to encounter in several voyages across the mighty ocean, I am lost in reverent admiration, and can feelingly adopt the language of the pious Addison:—

“When all thy mercies, O my God!
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.”

And here I conclude this brief account, and leave it for the perusal of my dear wife—if she should survive me—my dear children, and such to whom they may believe it will be acceptable; and as a tribute of gratitude and praise to the [Lord's] great name, to whom, with the Son of his love, our Lord and Saviour Jesus Christ, through the Holy Spirit, be ascribed all honour, thanksgiving, worship, and renown, now and for ever, saith my soul.

WILLIAM RICKMAN.

Rochester, Second Month, 1832.

Soon after finishing the foregoing account, I experienced a close trial, in the decease of my dear wife. She had been gradually declining in bodily health and strength for a considerable time; but not so as to be prevented from engaging in her family concerns, or attending meetings, till about ten days before her close. She had been for some time very lame, her leg became much swollen, and very painful; and notwithstanding divers applications and means were used, the inflammation increased, symptoms of mortification appeared, and the whole system became disordered. Her weakness increased greatly, and she was scarcely able to take any nourishment; but appeared quite sensible, and expressed herself comfortably to certain individuals. She continued calm and composed, and passed away without sigh or struggle, so quietly that we who were standing around her bed could scarcely perceive when she drew her last breath.

We, her near relatives, who are left behind, are favoured with a consoling evidence that her immortal spirit is removed in mercy from the troubles of time, and has joined the innumerable company of saints and angels, in those realms where sin and sorrow are not known. That this may be the happy experience of me and mine, whom she hath left behind, is my sincere desire.

She departed this life the 20th of the Fourth Month, 1832, and her remains were interred on the 27th of the same, before our week-day meeting; on which occasion, many Friends, and a considerable number of our neighbours, attended.

W. R.

11th of Seventh Month, 1832.

JAIL TENANTRY.—The public generally have not yet learned to sympathize with the prisoner and the criminal: they have not yet fully received the doctrine that the child of crime may be won from the long-trodden path of sin, and reinstated in the ways of virtue; they have not yet repudiated the idea that the criminal is, what no being made in the image of God ever should be—an outcast. And while means are employed to inform and awaken and excite community on these points, the tenants of the House of Correction, Jail and Prison, must not be neglected; efforts must be put forth to redeem them, and to stimulate them to a new and better life: their necessities must be relieved, and pecuniary aid must be granted them that they may start afresh in an honourable career.—*American Paper.*

DISPUTE BETWEEN THE BRITISH AND PORTUGUESE GOVERNMENTS.

THE following letter has been addressed to Lord Palmerston by the Peace Congress Committee of London, relative to the dispute now pending between the British and Portuguese governments, on the forcible release of a British subject, named Summers, at Macao.

“Peace Congress Committee,

15, New Broad-street, Sept. 29, 1849.

“MY LORD,—We have heard with deep regret that a misunderstanding has arisen between the British and Portuguese governments in consequence of the death of a Portuguese soldier, killed at Macao by a party of English marines, who were engaged in forcibly releasing a British subject from confinement.

Whilst this transaction justly demands the most searching investigation, we beg to express our earnest hope that it will not be permitted for one moment to disturb the friendly relations of the two countries, and that should any obstacle arise to prevent the amicable adjustment, to the entire satisfaction of both parties, by ordinary diplomatic negotiation, your lordship will at once exert your high influence to secure the settlement of the dispute by friendly arbitration.

“Signed on behalf of the Peace Congress Committee of London, “CHARLES GILPIN, Chairman.”

“To the Right Honourable Lord Palmerston.”

THOUGHTS ON THE WARS OF THE ISRAELITES.

It is a remarkable truth, that when the Bible is appealed to as sanctioning the practice of war, reference is made to those events recorded in the Old Testament, which are the least likely to substantiate it. The more these transactions are examined, the less do they appear in the light of the murderous conflicts carried on by degenerate Christians. They do not bear any parallel to the later wars of the Jews, or to those recorded by their historian, Josephus; still less can they be pleaded as sanctioning in any degree the cruelly unjust and ambitious schemes of aggrandisement and revenge, unblushingly carried on from age to age, by the avowed professors of the religion of Jesus Christ. In the book of Deuteronomy we read, “When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel;” thus showing, that from the beginning, Canaan was designed to be the “lot of their inheritance.” And the promise made by the Almighty to the Patriarch,—“Unto thy seed will I give this land,” was confirmed with some particulars, adding, “Arise, walk through the land, in the length of it, and in the breadth of it, for I will give it unto thee.” During a succession of ages, and by a series of providential events the Israelites were preserved, and prepared to enter into the possession promised long before to their forefathers and their posterity; and the iniquities of the Canaanites being now full, they were destined to fall beneath the punishment of Jehovah. In addition to their impiety, and the cruel sacrifice of their children, the crimes of the inhabitants of these countries were of the most revolting description; and for their complicated iniquities and rejection of the offers of mercy, the Almighty brought upon them the sword of the Israelites, (his chosen people) that he might plant them in their stead, and cause his great name and his judgments to be known in the earth. And can any question the Divine prerogative in this respect? Shall not that Being who gave life take it again, for the violation of his law, when and as he thinks fit? and is it not consistent with his attribute of justice to punish

the guilty? to "do as it pleaseth him among the inhabitants of the earth," for "who can stay his hand, or say unto him, What doest thou?" The circumstance then of the conquest of Canaan was not war in the ordinary sense of the word, but *punishment* for sins committed, and should be classed with other Divine judgments, as "famine," the "pestilence that walketh in darkness," or the "destruction that wasteth at noon-day." The sacred writers ascribe these important conquests to God alone; the Israelites repeatedly acknowledged his power; the pious among them gave him the glory of the victories, and sung his praise. With what awfulness then must they have regarded his chastisements on the guilty and impenitent; and would they not be instructed to fear their Maker, and abhor the idolatrous customs and vices of the nations when they not only saw the punishment for sin, but were made instrumental in its infliction? Did it never occur to warlike Christians, that their conflicts are carried on under the influence of high excitement, of boasting and exultation in their prowess, and the strength of their arms? It was quite the reverse in the wars of the Israelites, conducted as they were by Jehovah himself. They were forbidden "to go up" without *His* express command; and it will be difficult for any person to mark one instance in which they were unsuccessful when they obeyed the Divine will, or successful when they disregarded it. There were many exceptions granted before engaging in the battle; and those who fought were animated by supreme authority—giving ample proof that they appeared more in the character of the ministers of executive judgments for disobedience, than as ruthless conquerors;—"the wars of Christians are the wars of men, the wars of the Israelites were 'the wars of the Lord;'" and the record of these transactions is called, "The Book of the Wars of the Lord." Under the Mosaic dispensation, benevolence was one of its peculiar features, and in numerous instances was extended to the animal creation. In the case of the man-slayer, there were the cities of refuge to flee to, while only the murderer was punished with death, and this intended to be abrogated by the gospel. The Jewish religion was chiefly ritual and typical, and shadowed forth the coming of the gospel-day. The leaders of their armies being men of extraordinary character, were types of Jesus Christ; and their warfare conveyed both a literal and figurative signification. "In the instance of Moab, Edom, and Ammon, they were commanded not to dispossess them of their possessions; herein is shown the excellence of the Divine arrangement, with the faithfulness of God to maintain that right which is founded on his own gift, and the doomed nations possessed no right but that of conquest, to the lands they so long enjoyed, with power to defend them. If the great deliverers of a country have at any time given part of the property (taken from tyrants) to those who have been their slaves, they have taken care fully to enrich themselves with the spoils of the conquest to which the secret motives of ambition and the lust of dominion may have prompted them; but these very conquerors and their warmest admirers raise exceptions against the conduct of their Maker, though (on the low figure of comparison) there is immeasurably more than all their virtue, without any tincture of their villany." It it should be urged, that the power given to the Israelites by Divine right, others may lay claim to, it may be replied, when they can give the seal of their commission, by "working miracles" in support of it, and when "the heart of seven nations shall melt before them"—then in very deed can their authority be acknowledged;—would it not be better to doubt our conceptions of the Jewish economy, our ability to discover the wisdom and justice of the Almighty's

conduct, than to call in question the means so admirably adapted to the end designed? On an examination of these transactions we do not find, as in modern military proceedings, an oppressive tax or pecuniary burden of any kind; may not this be taken as one unanswerable evidence, that from beginning to end these movements were of Divine appointment, being judicial *punishments* for sin and disobedience, and in the usual meaning of the words, *not wars at all*. Upon the whole, it appears evident from a candid perusal of the Holy Scriptures, that the end the Almighty had in view in the conquest of Canaan by the Israelites, was their punishment, the instruction of mankind in all coming time, and the exaltation of his great name. His right is unquestionable to subdue his enemies, as well his knowledge to determine who they are; he is long-suffering and merciful in his dealings with the children of men, being willing to forgive the penitent, but inflexible in the punishment of those who prove themselves enemies to his moral government. In addition to many other passages of Scripture, the following will bear an examination on this interesting subject:—

Gen. xii. 7; xiii. 14—17. Lev. xviii. 24. Num. xxxii. 20—22; xxxiii. 51 to the end. Deut. iii. 2, 3, 13; xxxii. 3. Joshua ix. 10. Judges i. 1—4; ii. 16—18. History of Gideon, Judges vi., vii. History of Jephthah, Judges xi. 1 Sam. xvii. 45—47; xviii. 17; xxv. 28. 1 Chron. xvii. 21; xxvi. 27; xxviii. 3. 2 Chron. xvi. 7—9. Ezra ix. 11. Neh. ix. 8, 15, 22—24. Psal. lxxviii. 55; cv. 9, 10, 11, 44; cvi. 34. Acts vii. 3—5, 45; xiii. 19. H.

A N E C D O T E S

OF THOMAS SCATTERGOOD AND HIS TIMES.

(Continued from page 165.)

Of the labours of Rebecca Jones in Europe, the brief limits of our proposed sketch will preclude our saying much more. In the Sixth month, 1787, she and George Dillwyn were busily engaged visiting the servants attached to the families of Friends in London. Her service in this concern was relieving to herself, and no doubt acceptable in the eyes of the great Creator of all, to whom the soul of the servant is as precious as the soul of the master. She returned to America in 1788, and again found herself banded with the faithful in her native city, in fervently labouring to promote the everlasting good of their lukewarm and backsliding members.

From the notes kept by a Friend who attended the Yearly Meeting of Philadelphia, in 1792, we find that Rebecca Jones was earnestly engaged therein in pressing on old and young the necessity of weightiness of spirit in religious meetings. In the course of her remarks, she said, that if members were truly weighty in spirit during the time of the meeting, they would not exhibit the lightness which is so much apparent in some before they are out of the house, and round about it. The solemnity on the countenances of Friends would indicate that they had been with Him whom they met professedly to worship, and in meekness and humility they would feel and show themselves to be his humble servants.

How little is known by many of that state of true introversion, in which the mind being withdrawn from outward things, is properly prepared to understand the motions of the Spirit, and through the fresh aspirations thereof effectually to cry "Abba, Father!" Instead of waiting upon God in earnest desire to draw near him in spirit, many in religious assemblies let their minds out in consideration of their business or their pleasures. How common is this sin! A Friend of Philadelphia who was by profession a tanner, once dreamed that he was sitting in a religious meeting,

wherein he was surprised to observe the congregation with tables before them, at which they were pursuing their usual avocations. The merchant had his books there, the retailer his goods, the mechanic his tools. Indignant at such employment, amongst those professedly assembled for the awful and soul-important purpose of Divine worship, he was about rising to reprove them sharply, when, incidentally placing his hand behind him, he found a bundle of calf-skins suspended from his own shoulders! How much easier it is to discover the errors of others than our own, and how often we richly deserve the very condemnation we mete out to our neighbours. The wilful indulgence of wandering thoughts in meeting is sin, and it will be felt to have been so, whenever the soul comes really and truly under a concern to be saved. Perhaps there are few things which have a greater tendency to encourage such unsettlement of mind, such dwelling on outward things, than a dry, lifeless, formal ministry. A true gospel minister, when clothed with the baptizing power, and called to labour in word and doctrine, is often enabled to awaken the sleepy spirit, recall the wandering thought, and to bring many, at least to a transient sense of the awful importance of working out their soul's salvation with fear and trembling. A lifeless discourse, on the contrary, often disturbs the true seeker after good, turns the thoughts of the weak and unstable outward, and it is to be feared the hearers, finding no spiritual nourishment, sometimes willingly encourage thoughts of their business to pass away their time. A ship carpenter, not a thoroughly religious man, but an acute observer of men and things, once characterizing the ministry of two individuals, remarked, that under one of them he could build a ship from stem to stern, but under the other he could not lay a single plank.

In the Fifth month, 1793, Rebecca Jones left home with the unity of her Friends, to attend some meetings in New York and New England. On the 10th of Sixth month she wrote from Newport, Rhode Island, that she and her companion, Lydia Hoskins, arrived there in forty hours from New York. She adds—"I expect our Friend, Samuel Smith, will give thee all the needful about the Yearly Meeting on Long Island. His company would have been agreeable to me here, but he was most easy to return from New York. This I also wished for myself, and sought a door of escape, which not being found, I humbly trust I am where I ought to be,—and, in pretty good health, at the house of our Friend, Thomas Robinson. His daughter, Mary, is like to become 'a crown' to John Morton. They have passed one meeting. . . . As I have not anything very interesting to communicate, though our sex are often charged with prolixity, I shall not trouble thee, as E. Tuke says, with 'a lengthy speech now.'"

In the Tenth month of this year [1793], Rebecca Jones was seized with the yellow fever, which at that time was raging to a fearful extent in Philadelphia. On the 23d, Thomas Scattergood, calling to see her, found her scarcely able to speak through extreme suffering. On the 24th, he says—"Dear Rebecca Jones appeared under much discouragement respecting getting about again; but was in a heavenly frame of mind, and glad to see me; telling me that I felt like bone of her bone. On my telling her that I had not seen but that she might be raised up to bear testimony to the Lord's goodness and Truth, she replied, 'I am a poor atom, unworthy to be employed in the Lord's work. Dear Thomas, many have fled from the Truth, but the Lord will meet with them. I have been an exercised woman for thirty years past, and often grieved to see the pride and forgetfulness of many in our Society; the multiplying of pleasure carriages,

formal visiting, &c.' At another time, when with her, she said, there is another dispensation in store for this people, depend upon it,—repeating it more than once,—if the people are not humbled by the present."

Those who are acquainted with the state of things in Philadelphia for the next few years, will know how fully this prediction of Rebecca Jones was verified. On the 25th, Thomas Scattergood, in the morning, again called to see his sick friend, and was distressed to find her so low as to take no notice of him. About noon she was somewhat revived, and told him she had seen him in the morning, but was unable to speak to him. She added—"I am in waiting, there is nothing to do." Before narrating what further took place on this occasion, we may say, that Thomas Scattergood had long been wading under heavy exercise in a prospect that it was required of him by his Divine Master to pay a religious visit to England. He had told no one of his concern, although he now deemed the time for laying the subject before his Friends drew near. But although Thomas had not opened his prospect, the Lord himself had unfolded it to Rebecca Jones, bringing her into heartfelt sympathy with his poor servant whom he was anointing to send forth in his name. Rebecca, as she lay, was too weak to do much more than look around with love and sweetness on her Friend. At last she said, "Go, and the Lord go with thee." Later in the day, Thomas being there again, she said, "Dear Thomas, if the Master renews thy commission, and should send thee over the water, mind the time,—do not deal it out to individuals, but spread it before thy Friends, and thou wilt find sympathizers. When thou gets there, remember the poor servants in families; they are too often neglected. The Lord dealt bountifully with me in that land, and I have had comfortable seasons with such." Thomas then asked what she meant by her address to him when previously with her? She answered—"I could not tell thee before J. J., though I love him, but I alluded to thy going over the great waters. The Lord has in some instances entrusted me with his secrets, and I have not betrayed them." This conversation proved very consoling to Thomas Scattergood, confirming his faith that it was indeed the Lord who was calling him to labour in a distant part of his vineyard.

Such secret sympathy with others, and inward participation in their thought and exercises are not always confined to those in advanced years. The late Daniel Haviland, feeling drawn to attend a meeting not very distant from his residence, took his daughter Hannah, then quite young, with him. Soon after the meeting was gathered, she seemed to enter into sympathy with her father, thought it would be right for him to appear in the ministry, and saw clearly the text he should speak on. After a time, her father arose, and to the great comfort of the child, commenced with the passage of scripture that had impressed her mind. As he spoke, she was enabled to follow him, in great unity of feeling for some time. At last he reached a point at which the opening on her mind closed, and she thought he ought to stop. He did not, however, cease speaking, but to her great distress, continued his discourse. When the meeting was over, they went home with a friend to dine. After dinner, Daniel took his pipe, and got into a corner by himself, apparently uneasy, and desirous of avoiding observation. On their ride homeward, the little girl asked her father how he felt? but as this did not lead him to unburden his feelings to her, she told him honestly how it had been with her. As she described how her mind had been impressed in the early part of the meeting, how she had travelled on with him as he had ministered,—where she thought he ought to have stopped, and her

distress at his proceeding, he became deeply affected, —saw clearly the mistake he had made, and exclaimed to his child, “My dear daughter, ‘Flesh and blood hath not revealed this unto thee, but my Father which is in heaven!’”

The following anecdote may also illustrate special participation in spiritual exercises:—During the war of the American Revolution, the English army was for a time in possession of Rhode Island. During that period, a company of their troops, by occupying Friends’ meeting-house at Portsmouth, broke up the regular meeting held there. One First-day, Isaac Lawton, a valuable minister of that meeting, believed that it was his duty to go to the meeting-house, which was about two miles from his dwelling. He accordingly went, and after being there awhile, felt his mind clothed with ability to preach the gospel of life and salvation to the soldiers. The opening before him seemed large, and he thought he should have much to say. He spoke on with a good degree of power and authority for a short time, when his way seemed to close up, and he sat down suddenly. This was a matter of some astonishment to him, as he thought he had seen how the concern he had felt was to be treated in all its parts. Scarcely, however, had he taken his seat before a little negro boy of about 12 years of age, who was waiter to one of the officers, stood up and began to speak in the ministry. He took up the subject already spoken on, commenced where it had been left off, and treated it in all respects in accordance with the opening on Isaac’s mind. So clearly was the subject handled, that Isaac fully expected to be released from further labour. But it was not so to be. The little boy spoke at considerable length, and then as suddenly stopped as his predecessor had done, leaving the subject yet unfinished. The concern immediately revived in the mind of Isaac, who found it his place to arise and conclude the matter. Take another anecdote.

Our late worthy ministering Friend, Wm. Williams, in his religious labours in the State of Delaware, appointed a public meeting, to which came the Governor of the State and many other persons of eminence. The subject that opened on the mind of William, was the unlawfulness of war. He felt tried to be called on to speak on that subject, fearing his inability to do it justice, and for a long time thought he could not give up to the requiring. At last, however, trusting to Him, who is might and wisdom, tongue and utterance to his dependant children, he stood up, and the Lord was pleased to favour him eminently that day, in matter and manner. After the meeting was over, as William was sitting on the porch of a Friend’s house, Solomon Bayley, a pious coloured man, came near. The owner of the dwelling, who knew and respected Solomon, invited him to walk in. He declined doing it, but said he wished to speak to the Friend. Addressing William, he said, “Thy Master commanded thee to preach; but thou wert afraid. But when thou submitted, he brought thee off victorious.” This touched William’s feelings deeply; he felt this coloured man’s participation with him in his exercise of spirit, as a token of the Lord’s mercy, and he was thereby quickened to endeavour after a livelier and more unshaken faith.

By the 1st of the 12th Month, 1792, Rebecca Jones was well enough to attend meeting, there to bear public testimony to the goodness and mercy of God. On the 10th of 5th Month, 1794, she wrote a letter to Thomas Scattergood, who was then about sailing for Europe. It was endorsed, “To be opened when at sea, and recurred to in Great Britain and Ireland.”

“After leaving thy house last evening, my mind was swallowed up in that love and friendship which is

better felt than expressed; and now, in the greatest sincerity, and under that influence, my heart bids thee ‘Go, and the Lord God go with thee.’”

“When thou arrivest on the British shores, remember me, and pray for me when thou canst; for though I have been, through the Lord’s ever adorable mercy, favoured to see for, and feel with thee, yet now under the prospect of a family visit, I am ready to sink, and very much doubt my ability to get through, to the honour of my great and good Master, being a much poorer creature than thou hast any idea of.

“May the Lord on high, who is mightier than the noise of many waters, be thy ‘bow and battle-axe, thy shield, and thy exceeding great reward.’ When thou meetest with my friends, say to them from me, that my love for them and for the ever-blessed Truth remains unimpaired; but that being lately raised from the brink of the grave, they must not expect many more written testimonials of my love to them; because being near the end of the painful journey of life, I have less time and ability for writing, and am strictly enjoined to salute but few by the way.

“My sincere and ardent desire is, that in those towns and places where Friends are numerous, thou mayest remember that valuable class in society, who are hired in families, called, in that country, *servants*, among whom there is a number of valuable, tender-spirited Friends, with whom I had some precious meetings; the remembrance whereof is pleasant at this moment.

“And now, under a renewed hope and persuasion, that all things necessary will be furnished thee by Him who hath so evidently put thee forth, my whole heart salutes thee, and bids thee endearedly farewell in the Lord; and am thy sister, in unfeigned regard and true Christian fellowship.

“P.S.—Don’t be afraid to trust thy Good Master, if he enjoins upon thee to hold meetings in the cabin; he will make way for thee in this and every other work he may assign thee. Do not be dismayed at the sight of the great, as thou journeyest amongst them; but quit thyself like a man, enduring hardness as a good soldier, and the very God of peace and consolation be with thee. Amen.”

The advice of Rebecca Jones in this letter is peculiarly appropriate. Many of the really excellent amongst men,—the very salt of the earth, have been servants, and those in very humble life. Faithful ministers of the gospel of Christ Jesus, have been from pride of station in their employers, deemed unworthy to sit at their tables. Though difference of wealth and station may make a difference of caste sufficient to separate members of society in the social and domestic relations, yet those who are visiting the seed of God in a country, will be drawn to that seed wherever it is to be found. To such the distinction of rich and poor, noble and plebeian, master and servant, will be lost; or if not entirely so, their predilection will be in favour of the lowly, whilst the query of the Apostle will be remembered, “Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love Him?” Does it not seem far more natural that a true humble-hearted minister of the gospel should be a servant to others, than that such an one should seek associates among the rich and the great,—should attend fashionable soirees,—should, while rustling in the richest silks and satins, worked up into a plain shape, receive with dignity and condescension the salutations of nobles?

People sometimes find themselves brought into unpleasant situations from want of proper courtesy and respect towards those they esteem poor. An anecdote is related of John Salkeld which illustrates in some measure this subject. This eminent minister, during

one of his religious visits to England, had a meeting appointed for him at a place some miles distant. A Friend was to call in a carriage, and take him to the dwelling of one residing close by the house where the meeting was to be held. This proposed companion not coming in time, John Salkeld concluded to go thither on foot. He accordingly started, and near the close of the day, which had proved wet and stormy, he reached the Friend's house where they were to have lodged. The Friend, who was looking out for the carriage and its contents, had little idea that the wet and soiled foot-traveller was the minister. John Salkeld, without discovering himself, asked if he could have a night's lodging. The master of the house replied, he expected company, but if he would go into the kitchen with his servants he might stay. John accepted this invitation, such as it was, and took his place with those accounted menials. The Friends in the carriage did not arrive; and in the morning John was informed from the owner, that if he would load manure until breakfast time, he should have a meal for pay. John said he could do that, and proceeded industriously to work. The meeting-house was in sight, and John being told by the Friend what it was, and that a meeting was to be held there that morning, said he believed he would attend it. He accordingly went, and, to the surprise and consternation of his host, took the head of the gallery. He was that day clothed by his Master with power and authority to preach the gospel of life and salvation, proving himself a workman that needed not to be ashamed. When the opportunity was over, the Friend, mortified deeply, came to John and pressed him to go home with him to dinner. This John declined, saying significantly, *'I have been at thy house before!'*

About the close of the year 1794, Rebecca Jones thus wrote to Thomas Scattergood:—"Sitting pensively and alone this evening, whilst Friends are assembled at the High-street meeting-house, and recounting some of the Lord's gracious dealings and marvellous acts towards and upon me, thou wast brought so preciously near to my disconsolate mind, that I have taken the pen in hand to tell thee so. Thy letter to me, written partly at sea, and thy remembrance of me in those to thy dear wife and son, both revived and contrited my spirit. Our dear brother Samuel Emlen was at our North meeting this morning, where he was enabled to declare the Master's counsel faithfully in a living testimony, which, with a similar one from dear Deborah Darby two weeks ago, was like summing up the evidences for me, now near the close of the arduous family visit I have been engaged in, and which I trust will be completed in another week. I have proceeded gradually; often beset with discouragements; often in great weakness and fear. But the Lord who healed me in sickness, has been near, and to Him be the praise of his own works; for indeed his hand alone has opened a door of admission into the houses of my friends, and melted many of our hearts together, under the softening influences of His great mercy and loving-kindness toward us. May I be kept little and low before Him, and mayest thou derive some encouragement from this feeble testimony to His goodness; so as to finish the work which may be given thee to do in that part of the Lord's vineyard, where he has many precious plants, unto whom my spirit is united in Christian fellowship.

"Our Yearly Meeting (9th Month, 1794) was large and solemn; and some steps have been taken, I hope in best wisdom, for the advancement of the great and good cause. A joint committee of men and women Friends was appointed to consider and arrange matters for opening a boarding school for the youth, so that in time we may have an American Ackworth,

which was dear Sarah Grubb's prospect. I am too old to enter again into the service, but as my heart wishes prosperity to the work, I have submitted to have my name on that committee. * * *

"It is indeed a solemn day everywhere; O that the inhabitants of the earth may now learn righteousness. May the work thou art engaged in be blessed by the great Master; for as the ability is from Him, so must we also leave the issue with Him who can work without us, and also with us, as he pleaseth. May thy heart endure and thy hands be strong in our Master's service, that so his blessed will may be perfected, and thy peace flow as a river. Think sometimes of poor me, and intercede when thou canst for my preservation; for O, I feel as though I should sink like poor Peter did, were the Divine hand withdrawn; and my faith, like his, is often very small.

"Thou art frequently in my affectionate remembrance,—may the Shepherd of Israel, who evidently put thee forth, go before thee and make all thy labour prosperous, under his immediate blessing; without which, neither the planting of Paul, nor the watering of Apollos, will promote the intended happy increase of righteousness, which is in the Lord's time to cover the earth, as the waters cover the sea. May Infinite Wisdom be pleased, for his own name's sake, to hasten this day; and may we wait in patience, and endure hardness as good soldiers, for Christ's sake, seeing that to him and his followers the victory is decreed."

How low and humble the condition of mind in which Rebecca Jones was kept by her Divine Master! Often the true minister of the gospel must go mourning in the tribulated path of obedience; and we may receive it as a certain truth, that those who know not inward conflicts and fiery baptisms, are not walking in the favour of the Lord, nor advancing towards that city where sorrow is unknown. That wise woman and sound minister Sarah Harrison, wrote thus in 1796 from England:—"When I last met with Nicholas Waln, at York, he was in a very tried state, not having opened his mouth in testimony since he left Ireland, nor for some time before. Poor man! he has to travail in the deeps; and I wish with all my heart, that it was the case with some others. Then I believe, the grace would be more magnified, and the creature less gratified, both in visitors and visited."

Sarah Grubb says in one of her letters, "I remember to have heard that Samuel Fothergill in the last journey he took, was often so exceedingly stripped and tried, particularly after his public appearances, that the unity or approbation of the least child in the family would have revived him; [this] led him to acknowledge he was never more weak, and apt to doubt the rectitude of his ministry; [yet] a Friend of much religious worth and spiritual discernment, who was often with him, told me that it was never more pure and baptizing."

Thomas Cash had a saying to this purport, "We cannot think too lowly of ourselves if we do not despair." This doctrine was beautifully and very characteristically set forth by our simile-loving Friend James Simpson,—"Friends, be as little as the snow birds, and then the devil can't hit you."

A young Friend of Philadelphia, who was passing through great exercises of mind, was much depressed. He felt as though he were of no value or importance to any one; in short, that no man cared for his soul. Whilst in this condition, feeling his mind drawn to call upon that honourable elder William Wilson, he went in fear, thinking it almost presumption in him to venture to intrude on a father in the Truth. When he was introduced into the room where the worthy old Friend sat, he was cordially received and greeted with a salutation in substance as follows:—"I take it very

kind indeed of thee, to call and see an old man, who did not know that there was any body in the world thought him worth coming to visit. It is very kind indeed!" This unexpected reception immediately afforded relief to the disconsolate youth, and they were comforted together. "He that watereth shall be watered again."

(To be continued.)

THE BRITISH FRIEND.

GLASGOW, 10TH MONTH, 31ST, 1849.

NOTICES OF MINISTERS TRAVELLING.—At Albans Monthly Meeting, held on the 17th inst., JOHN FOSTER, of Luton, was liberated to pay a religious visit to the meetings of Friends in Norfolk and Suffolk; also, some meetings in Cambridgeshire, Huntingdonshire, and Essex.

WILLIAM TANNER, of Sidcot, has been liberated by his Monthly Meeting, to pay a general visit to Friends in their families, within the Quarterly Meeting of Bristol and Somerset. He was at Bridgewater on the 9th inst., and attended the Monthly Meeting held there for the West Division of Somerset; on the 11th, at Taunton, he attended the meeting there, and sat with Friends in their families. On the 13th and 14th, he was at Milverton and Wellington.

SARAH HARRIS, of Sheffield, has recently been engaged in visiting the Meetings of Friends in Cumberland, &c.; and in many instances also visiting Friends in their families. She has, besides, held a few public meetings. She attended the Monthly Meeting, at Pardshaw, on the 18th; and the Quarterly Meeting for Cumberland and Northumberland, held at Cockermouth, on the 27th ult.

In addition to the particulars given last month, we may state, that at the last mentioned meeting, the following Friends in the ministry, from a distance, were also present; viz., JOHN PEASE, of Darlington; SAMUEL FOX, of Tottenham; WILLIAM BALL, of Rydal; and JOSEPH BUCKLEY, of Manchester.

On the 20th ult., RICHARD BARRETT, of Croydon, was liberated by his Monthly Meeting to visit the families of Friends belonging to the Monthly Meeting of Witham, in Essex.

WILLIAM GRIMSHAW, jun., of Peckham, has been liberated to pay a religious visit to the Meetings within the compass of the Quarterly Meeting of London and Middlesex.

On the 5th ult., MARY ANN BAYES, of Hertford, received a certificate from her Monthly Meeting, to attend the Quarterly Meetings of Westmoreland and Yorkshire. She was at Manchester Meeting, on First-day morning, the 30th; and had a public meeting in the evening. On the evening of the 1st curt., she had another public meeting there, principally for young men and young women employed in the ware-houses, also for those engaged as clerks, &c. On the 10th, she was at the Quarterly Meeting of York. On the morning of the 21st, we find her at Leeds meeting;

where also she had a public meeting, in the evening; and our last advices left her at a similar meeting, at Gildersome, on the 23d.

At Lewes and Chichester Monthly Meeting, held at Brighton, on the 19th curt., RACHEL and PRISCILLA RICKMAN, of Wellingham, returned the certificate given them some months ago by said meeting, for religious service in Derbyshire, Nottinghamshire, Buckinghamshire and Northamptonshire.

THOMAS ARNETT, since the date of our last, has been mostly engaged in visiting the meetings of Friends, and holding Public Meetings in Cumberland. On first day morning, the 20th, he was at Carlisle Meeting, and had a Public Meeting in the evening; the same at Cornwood on fourth-day following; Alston on fifth-day; Allendale on sixth. He was at Newcastle Meeting on first-day morning, the 28th, and had a large Public Meeting in the evening. Arrangements are made as follows, for meetings with Friends and Public Meetings; Benfieldside on the 29th curt.; Carville, (Wallsend Colliery, Public Meeting only) 30th; North Shields, 31st; on fifth-day, 1st of 11th Month, at Sunderland; at Durham on the 2d; Newcastle, first-day morning, the 4th, and Public Meeting at Gateshead in the evening.

RUSSELL JEFFREY, who has been accompanying THOMAS ARNETT thus far, is expected to leave Newcastle on the 3d of 11th Month, so as to be at Edinburgh on first-day, the 4th; his certificate embracing a religious visit to Friends in Scotland.

CAPITAL PUNISHMENTS.—We have learnt, with much satisfaction, that the "Society for the Abolition of the Punishment of Death" have resolved upon a vigorous course of action during the recess, in order to throw the greatest amount of influence in support of W. Ewart's motion, during the next session of Parliament. We regard the time as most favourable for effort. We remarked an altered tone in the speech of the Home Secretary in the last debate. He gave up some of the positions on which he had based his strongest arguments, on several former occasions. The main ground of defence in this case was, that the fear of death operated as a check to crime. We have always regarded this as the weakest of all possible arguments in favour of death punishments. How is it that the amount of crime has diminished, and that, too, with the disuse of death punishments, under every head but that of murder? In cases of murder, what does experience say? Where it is committed under the paroxysm of some violent passion, the consequences do not appear to be regarded by the guilty party; or they are outweighed by the fierceness of the dominant feeling under which the deed is committed. This is clear by no attempts being made to escape detection, or to conceal the proofs of guilt. Very frequently the murderer coolly surrenders or awaits the officers of justice, proving how slight is the fear of punishment. In other cases, does not every murderer encourage hopes of impunity? Does not the criminal build upon

the precautions he has taken to elude the hands of justice? Can any one doubt that Rush entertained the greatest confidence, up to the hour of conviction, that he would be able to induce in the minds of those about him a belief of his innocence? What becomes then of the influence of the fear of death?

Upon the sensitive mind of the Home Secretary, we have no doubt, the bare idea of the scaffold and its attendant horrors—its publicity and its shame—the noise of the debauched rabble, and the disgusting minutiae of the newspaper reports—would be terrible enough. But Sir George Grey must be a wreteneu metaphysician, if he attempts to infer, from his own consciousness, the motives which govern the minds of the criminal classes. He has through life been surrounded by the charities of home and the refinements of society. How can he judge of the feelings and passions of those who move in the lower grade of society—those who are surrounded from the cradle to the grave by unfavourable circumstances,—who systematically give the rein to the brute instincts until the voice of conscience is silenced, and the heart steeled; so that, in the pursuit of its gratifications, it loses all apprehension of present death, and all terror of future judgment? Look carefully over the history of our murderers, and we shall find that they have either witnessed the execution of some criminal, or have been studying the means by which he accomplished his crime, at the very moment they have been planning another—no doubt reflecting how much more dexterously or cunningly they could have acted under the same circumstances. The public voice must exclaim against this doctrine, and teach the Home Secretary that we cannot afford, in addition to the other incitements to crime, unhappily so rife among our population, to maintain that of the gibbet, which ever and anon gathers around it the debased and brutal mob, who feast upon the dying agonies of a fellow-creature, and then pass away to improve the lesson thus taught in the gin-shops and public-houses. Sir George Grey may try to encourage the feeling in his own mind that this is conducive to public morality: both reason and religion condemn it.

While every week records the commission of some atrocious crime, it is surely wise to ask whether the continuance of public executions has not a great deal to do with the growth of the wild and fearful passions which show the full development in the wanton violation of human life.

Feeling strongly that the question is all-important, and that a few years must see the abolition of the last vestige of our sanguinary criminal code, we rejoice to give publicity to the institution of active measures on the part of this valuable Society. We observe that a commencement has been made by a meeting at Devizes, on the 10th inst. This town was lately the scene of an execution, at which 30,000 persons assembled. An invitation had been given to Charles Gilpin, so honourably known for his zealous labours in this cause, to attend the meeting. Active preparations are in

progress for large meetings in many of the largest towns in England and Scotland, at which our friend is expected to take a prominent part. We need not say that we hail this commencement, and wish it every success.

FASTS.—We refer our readers to a communication on this subject in another column, believing it will be found seasonable, and be read with interest.

We may also express the gratification it has given us to learn, that as on some former similar occasions, Friends in several localities have been concerned to print and circulate, in their own justification, and for the information of others, the sentiments which our religious Society has always held in reference to public fasts. Were something in this way not done, a very erroneous impression might be imbibed respecting Friends, on account of their noncompliance with such observances; as it might be supposed the disapproval of these arose from an aversion to humiliation and fasting, instead of a dislike to the service, because of its formality and its origin; and for making that the work of a set day and time, which ought to be the concern of the Christian every day.

Although the following extract from the Advice of the Yearly Meeting, has recently obtained considerable publicity, we have thought there may be a service in our giving it a place in our columns, both as tending to remind Friends of the ground of our testimony on this subject, and to confirm them therein; at the same time that it may afford to some, the opportunity of further diffusing correct views regarding Fasts:—

“We believe that at times the Lord is pleased, in an especial manner, to visit nations by his judgments, and that they call for deep humiliation before him, and for that repentance which includes a real turning away from all our evil works. This was the great feature of that memorable fast which obtained the Divine favour for Nineveh, after the prophet had been sent to pronounce its destruction.

“The true and acceptable fast to the Lord was declared, by the prophet Isaiah, to be, not the bowing of the head for a day, but the right performance of acts of justice and mercy. Isaiah lviii. 5—11. How loudly then are we, as Christians, called upon to beware of depending upon any temporary or external performances, and to observe that daily and continual fast, which consists in the obedient homage of the soul to its Almighty Creator and Redeemer.

“We have thought it right as a Society, to abstain from the observance of days set apart, without a divine direction, for the religious commemoration of particular events, or for national humiliation under peculiar trials. We consider the dictation, by man, of specific acts of worship, as opposed to those views of the spirituality of true worship, which it is our duty and privilege to hold. The public commemoration of important events in the church, on certain specific days, arose and increased as the simplicity of Christianity declined; and though they bore the semblance of piety, and have doubtless often been observed with sincerity, yet they tended greatly to draw men from the constant duties and simple worship which Christianity enjoined; and led to a dependence on occasional exercises and imposing services.

"The appointment of days for national humiliation, by the civil government, we consider to be liable to the preceding, and to other objections.

"The imposition of religious exercises by the civil government, we consider to be an infringement of the rights of conscience, and an intrusion on His province whose right it is to rule there. When we consider that the orders for such observances in this country are issued under the authority of the King, as head of the church of England, and that a form of prayer is commanded to be used under certain outward penalties, we feel additionally bound, with meekness, to refuse compliance with such orders, and hereby to testify against that usurpation which we believe to be anti-Christian.

"Whilst supporting these our views of the liberty of the gospel, let us be careful to prove, by our conduct and conversation, that we walk in the fear of God, and do indeed believe that He rules in the kingdoms of men. May we increasingly cherish that true love of our country which would lead us frequently to the throne of grace on its behalf; that so, whilst we cannot lift up the sword in its defence, our prayers and intercessions may ascend availingly to Him in whose hands are the prosperity of nations, and the issues of life and death."

POSTPONING MEETINGS.—We have also to solicit the attention of Friends to two other communications in the present number, respecting the manner in which one of our Quarterly Meetings was recently postponed. We are glad that the subject has not escaped notice; and it is somewhat remarkable that both writers should have had their attention drawn to the same circumstance, in relation to a similar proposal made to a Yearly Meeting in America many years ago; but which, as will be seen from our correspondents, was not adopted. Though we regret having to differ with the Monthly Meeting of Brighthouse, we must say that, in our judgment, American Friends on the occasion referred to, arrived at the only sound and legitimate conclusion.

FASTING—NATIONAL AND INDIVIDUAL.

ACCOMPANIED, at least, if not burdened, as were the patriarchal, and especially the Mosaic dispensations, with much of outward observance in religion, it is yet abundantly apparent, that the various rites and ceremonies, whatever they were, availed nothing to "him that did the service," unless his heart was measurably right in the divine sight.

Particularly applicable is this remark to the first devotional action on sacred record. We read that "God had respect unto Abel and to his offering, but unto Cain, and to his offering, he had not respect." Why this was the case, the text does not inform us. The respective offerings, in themselves, we are ready to conclude, could not be the cause of the different reception awarded them. What the place does not supply, we find in the New Testament, where an apostle ascribes it to faith in Abel, that his offering was accepted,—which attribute must, consequently, have been wanting in Cain.

Numerous other instances could be adduced in confirmation of the foregoing position—one or two may suffice. The first that occurs to recollection, is contained in the expostulation of the Almighty with Cain; where it is said, "If thou doest well, shalt thou not be accepted?" Another instance is that of Saul, who

was taught by the prophet Samuel, that "Obedience is better than sacrifice, and to hearken to the voice of the Lord than the fat of rams." In the Psalms are many passages of similar bearing. Thus, "I will wash my hands in innocency: so will I compass thine altar, O Lord!"—"If I regard iniquity in my heart, the Lord will not hear me;" because, as we are warranted in believing, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Again, in a later period of Israelitish history, we have the complaint recorded by the prophet—"This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me." While, on the near extinction of the Jewish hierarchy, we meet with the approved declaration, that love to God and our neighbour, "is more than all whole burnt offering and sacrifices."

Of immediately divine command, as were the various sacrifices and offerings already alluded to, we are yet given unmistakingly to see how lightly they were, at the same time esteemed, abstractly considered:—"To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new-moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow." Isaiah i. 11—17.

In another place we find a strong denunciation of both the worshippers and their services. "He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring thir fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not." *Ibid.* lvi. 3, 4.

Lastly, may be adduced, the sublime language of Micah, when he thus queries—"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi. 6—8.

In thus a little considering the general question as to outward sacrifices and offerings, I have had my attention turned to inquire what was commanded with respect to Fasting. We read of its having been frequently practised by the Jews; we even find it acceptably observed by heathens—by "that great city, Nineveh." Neither was the ceremony confined to Jews or to heathens. In the primitive church, we have more than one instance of fasting. Thus, in the

Acts of the Apostles, we have it recorded, that "As they ministered to the Lord and *fasted*," &c. Coeval herewith, there is the case of Cornelius, of whom it is testified, "Thy prayers and thine alms are come up for a memorial before God." Prior to his conversion, Saul also was on one occasion "Three days that he did neither eat nor drink."

Notwithstanding the clear evidence thus afforded of the acceptable performance of this rite of *FASTING*, we have yet little, if any, proof of a specific divine command for it. At the same time, we have no room to question the rite having originally been of divine appointment: as, in company with other external services, it met with the acceptance of Heaven when performed in a proper spirit. That this rite, however, as well as others, had been abused, or misunderstood, is apparent from a passage in the evangelical prophet, where the outward act is shown to be worse than useless, a mockery, and bringing condemnation upon the worshipper, when unaccompanied by a becoming disposition. Speaking in the name of the Lord, the prophet indignantly queries—"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity: And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isaiah lviii. 8—11.

We have, it is true, the express command in Joel, "Sanctify a fast," &c; but then it is unaccompanied with any directions how it was to be observed. On coming down to the days of the Redeemer's personal appearance, there is nothing more explicit to be met with—the only direct encouragement he is found to give to the custom, being his reply to the disciples, when they complained of having failed to cast out a certain evil spirit. "This kind," saith he, "goeth not out but by prayer and fasting." His language on another occasion, when he appears to give directions on the subject—"Thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast"—may be said virtually to abolish the practice altogether, in so far as *publicly* performed.

It may therefore well continue to be matter of question with Friends, how far the appointment of Public Fasts can be right, under a dispensation so purely spiritual as that of Christianity—for national rulers and nominal heads of churches, to *command* such public observance; as well as for churches to *comply* with such commands.

The religion which Jesus Christ came to introduce, requiring of all who would claim to be his disciples a daily taking up of the cross, and a constant walking in the strait and narrow way, renders it unnecessary, it may almost be said impossible, to devote one day,

or portion of time, more than another, to humiliation and fasting; as this would be to countenance the delusion that the Christian life was something else than a *daily* warfare with our spiritual enemies, and a continual *fasting* from the unlawful indulgence of self.

Before concluding these observations, which have reference principally to national and *public* fasting, it may not be unseasonable briefly to advert to the other—*private, individual* fasting. While I should feel sorry to discourage any in their sincere and earnest strugglings after deliverance from the enemies of their own hearts, I must confess myself sceptical as to the utility of abstinence from necessary food. The word *necessary* food, is here adopted, because where the terms of discipleship have been complied with—"If any man will be my disciple," &c., the cross has been taken up against *all unlawful* self-indulgence; so that the fasting which the Saviour enjoined as essential to the overcoming of the evil spirit, may be fairly presumed to have had reference, *not* to abstaining from outward food, but as was exemplified in his own case when an hungered, and when tempted by Satan to "command that these stones be made bread," he did eat nothing—that is he *yielded* not to the temptation.

It has been appositely said by the poet:—

"Pride may be pampered while the flesh grows lean:—
Humility may clothe an English Dean."

Fasting therefore, whether on days set apart by national rulers and as publicly observed; or by individuals in their private capacity, and *secretly*, seems to give little evidence of a right appreciation and understanding of the nature of the Christian calling, and of the true liberty to which it is intended to introduce mankind.

"Thy fastings, when calamity at last
Suggests the expedient of a fast,
What mean they? Canst thou dream there is a power,
In lighter diet at a later hour,
To charm to sleep the threatening of the skies,
And hide past folly from all-seeing eyes?
The fast that wins deliverance, and suspends
The stroke that a vindictive God intends,
Is to renounce hypocrisy; to draw,
Thy life upon the pattern of the law;
To war with pleasure, idoliz'd before;
To vanquish lust, and wear its yoke no more,
All fasting else, whate'er be the pretence,
Is wooing mercy by renew'd offence."—*Cowper*.

Although employed for another purpose, the exhortation of the apostle Paul may not be unsuitable for us to remember in conclusion—"Let not him that eateth, judge him that eateth not." At the same time, and as worthy of more especial remembrance, in reference to the present subject, may be adduced another exhortation of the same apostle—"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage." Again, "Neither if we eat are we the better, neither if we eat not, are we the worse." "Neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule"—that of being created anew in Christ Jesus unto good works—"peace be on them, and mercy, and upon the Israel of God." S. S.

INFLUENCE OF CHRISTIAN LOVE.—Genius, as well as real estate, and all good things, rise under the influence of an indomitable, universal Christian love. When we love God and love our fellow-men, then and then only, is our sight clear, our judgments sound, our strength available, and our resolves steadfast; thereby alone we attain to virtue, are inspired by beauty, and moved to greatness. The spirit of Christ in a man, does more to enlarge the mind, develop the capabilities, animate the will, than all other things.—*Judd*.

REPORT

OF THE MEETING FOR SUFFERINGS,

Adopted by the Yearly Meeting of Friends, held in Philadelphia, in relation to the Facts and Causes of the Division, which occurred in New England Yearly Meeting, in the year 1845.

At a Yearly Meeting of Friends, held in Philadelphia, by adjournments from the 16th of the 4th Month to the 20th of the same, inclusive, 1849.

The Meeting for Sufferings having, in conformity with the directions of this Meeting, by its Minute of last year, entered into an investigation of the facts and causes of the division which has taken place in New England Yearly Meeting, and prepared a report thereon, it was now produced and read; and after a time of discussion and solid deliberation, it was concluded that it would be best to adopt it; and with a salutation of unfeigned regard, and the expression of sincere desire that under the heavenly influences of Divine Love, all parties may be favoured to be brought into true fellowship on the only sure foundation, so that we may be enabled to unite as brethren in the promotion of the blessed cause for which the great Head of the church raised us up as a people, it was concluded to forward to each body a copy of the document, and leave it with them for their solid consideration.

Extracted from the Minutes.

WILLIAM EVANS,
Clerk to the Meeting of this year.

TO THE MEETING FOR SUFFERINGS.

The Committee on the subject of the two Epistles purporting to be from the Yearly Meeting of Friends of New England, referred by our last Yearly Meeting to the Meeting for Sufferings, REPORT, That they have made a full and patient investigation of the facts and circumstances connected with the division in that meeting. From the Epistles and printed documents published, or sanctioned by the two parties respectively, we have compiled the following Narrative, embracing the facts in which both substantially agree; to this are added a Statement of the views taken by the respective parties of those facts and circumstances; and the conclusions to which we have been led, in the course of the examination; as to the principles, which appear to us to be involved in these transactions.

NARRATIVE.

"In the year 1832, a minister, liberated by New England Yearly Meeting,* and then on a religious visit to Friends in Great Britain, addressed to a Friend residing in Liverpool,† a series of letters explanatory of the doctrines and practices of the Society of Friends. Upon the return of that minister to this country, the Meeting for Sufferings in New England, appointed a committee to treat with him on account of the publication having been made without the letters undergoing inspection by any body of the Society authorised to examine such publications; but the Friend objecting to the right of the Meeting for Sufferings thus to treat with him, the matter was suffered to rest.

In 1840, Rhode Island Select Quarterly Meeting, in consequence of defective answers to some Queries from two of its subordinate meetings, appointed a committee to labour for the restoration and preservation of harmony, &c., which committee brought under its care the minister above alluded to, on account of an alleged improper course in relation to divers Friends whom they said he had represented as unsound in religious faith, and for saying many things tending to close up the way of a minister from England‡ then travelling in this country on a religious visit. The Friend thus brought under care, was a member of

South Kingston Monthly Meeting, a branch of Rhode Island Quarterly Meeting; and he denied having said or written anything which could be properly construed as detraction, alleged in justification of the course he had pursued, and for which he was thus found fault with, that certain parts of the published works of the minister from England were repugnant to the faith of our Religious Society, and he had therefore believed it incumbent upon him, and in accordance with the advice given in the discipline of his Yearly Meeting, to point out several of the sentiments contained in those works which he believed to be unsound, and to use his influence to put Friends upon their guard against countenancing those unsound doctrines or sanctioning their reception within our Religious Society; and that it was his having so done that had been construed into detraction.

After repeated interviews had between the committee of the Select Quarterly Meeting and this Friend, in which he contended for the propriety of the course he had taken, he wrote a letter to one of the committee intended to be explanatory of that course, and to show that the correctness of the charges preferred against him depended altogether upon whether his assertion respecting the unsoundness of certain parts of the works of the author alluded to was an error. This letter the committee alleged to contain unjust insinuations against them, and they objected to the premises taken in it and the conclusions drawn, as being untrue. The Select Quarterly Meeting's committee now placed the case in the hands of a committee of the Yearly Meeting which had been appointed from year to year to extend a general care on its behalf, and to assist and advise such meetings and members "as circumstances may require and way open for." This committee of the Yearly Meeting treated with the Friend upon the charges before preferred, and also on account of the contents of the letter last alluded to. He informed the committee of the Yearly Meeting that he had no intention by anything said in that letter to charge the committee of the Select Quarterly Meeting with holding unsound doctrines, as they appeared to have supposed. The Yearly Meeting's committee thereupon prepared a written acknowledgment to be signed by him, and required him to make concessions to them, both of which he declined doing. Repeated interviews took place between members of the Yearly Meeting's committee and the Friend; he requesting them, as he had previously asked the Select Quarterly Meeting's committee, to give him in writing, a distinct specification of the causes of uneasiness with him, with which request both committees declined complying.

Before the committee of the Yearly Meeting, the Friend maintained the same ground which he had taken before the committee of the Select Quarterly Meeting, viz., that his opposition was solely to the unsound doctrines contained in the writings of the Friend from England; while this committee denied this to be the point at issue, or those writings to be involved in the case; but simply, whether he could with impunity violate the discipline and order of our Society; alleging, that while the Friend from England was among them, he would be held answerable for whatever he should advance, but that it would be a violation of our order to take any action for acts committed or sentiments advanced prior to the dates of his certificates.

The committee failing to induce the Friend to make such concessions as they required, brought to the Monthly Meeting of which he was a member, in the 4th Month, 1842, a written charge against him, and attended at the meeting to advise the course to be taken in the case. The following is the substance of the charge, viz.:—

* John Wilbur.

† George Crosfield.

‡ Joseph John Gurney.

That this Friend had circulated an anonymous pamphlet, which impeached the character of our religious Society, and in which some of its important doctrines are reproachfully held up to view; and in which is printed what purports to be an account of the proceedings of London Select Yearly Meeting, with the sentiments of divers Friends, when the subject of liberating a minister to visit this country was before that meeting; apparently to induce the belief that the concern did not receive the unity of the meeting, and that the clerk did not act in conformity with the true sense and judgment of the meeting in signing the certificate;—that while the minister from England was in this country, this Friend had circulated divers letters intended to show that that minister was not in unity with his friends at home, and designed to close his way in the minds of Friends here;—that he had indulged in a spirit of detraction, by which the religious character of divers Friends in New England and in other Yearly Meetings had been much misrepresented;—that he had made divers assertions tending to induce dissatisfaction among Friends, and with the proceedings of New England Yearly Meeting in various particulars, assertions calculated to produce division therein, and also to disturb the unity of different Yearly Meetings, and to alienate the feelings of the members from each other;—that he had written a letter to one of the Select Quarterly Meeting's committee in which he made unjust insinuations, and preferred charges against them which they deny;—that he not having made satisfaction for his deviations, the committee recommended his case to the immediate notice of South Kingston Monthly Meeting.

Upon this charge being brought into the Monthly Meeting, the Friend charged remonstrated against its being put on record, though he expressed his desire to have it investigated. By the advice of the Yearly Meeting's committee it was placed upon the minutes, and a committee of four appointed to attend to the case. The charge had not been submitted to the overseers of the meeting, nor introduced to the notice of the Preparative Meeting.

At the next Monthly Meeting, it being the usual time to appoint a Clerk, and the representatives from the Preparative Meetings, who usually proposed a Friend for clerk, not having agreed upon one to bring forward, a Friend was named by a member in the meeting, and appointed by the meeting to that station, and an addition of five was made to the committee upon the case introduced into the meeting the month before. The Yearly Meeting's committee was not present at this Monthly Meeting.

In the interval between this Monthly Meeting and that which occurred in the 6th Month, the Yearly Meeting's committee advised the Friend who had given up his place as Clerk, when the other Friend was appointed to that station by the meeting, to keep possession of the Books and Papers belonging to the Monthly Meeting, and he, in consequence, refused to give them up to a committee appointed by the meeting to obtain them.

At the Monthly Meeting in the 6th Month the Yearly Meeting's committee again attended, and advised the meeting, in order, as they said, to promote harmony among its members, to displace its present Clerk, and to reinstate the Friend who had been removed the month previous; but the meeting not being prepared to take that course, the Yearly Meeting's committee continued to participate in transacting the business of the meeting. In the 7th Month, six of the Yearly Meeting's committee met the committee of nine appointed by the Monthly Meeting to attend to the case brought into the meeting by the Yearly Meeting's committee. The Yearly Meeting's committee

laid before this committee of the Monthly Meeting their proof for establishing the correctness of their charge; all which was received by the committee of the Monthly Meeting. Whereupon the Friend charged, proceeded, in the course of his defence, to exhibit those parts of the published works of the minister from England, which he had spoken of as unsound, and in consequence of which alleged unsoundness he said he had considered himself justified in speaking and acting as he had done. To this mode of defence the Yearly Meeting's committee objected, and upon the committee of the Monthly Meeting deciding that the Friend might introduce before them such evidence and documents upon these subjects as should appear to be essential to his defence, the Yearly Meeting's committee stated to them in writing, that as the committee had decided not to confine the investigation to the charges submitted to the Monthly Meeting, but to allow doctrines to be introduced in justification, they declined remaining with the committee. The Yearly Meeting's committee then withdrew without hearing the defence of the Friend as made before the committee of the Monthly Meeting.

The Yearly Meeting's committee represented to Rhode Island Quarterly Meeting in the 8th Month, that from a want of love and unity, and a spirit of insubordination manifest in the management of the concerns of the Society, South Kingston Monthly Meeting was not in a suitable state to conduct the affairs of the church to the honour of Truth: whereupon that Quarterly Meeting appointed a committee to act in its behalf in rendering advice and assistance to that meeting and to Swansey Monthly Meeting. This committee of Rhode Island Quarterly Meeting and the committee of the Yearly Meeting attended South Kingston Monthly Meeting in the 8th Month. Two reports from the committee appointed in the case introduced into that meeting by the Yearly Meeting's committee, were presented; one signed by seven, and the other by two of the committee. The meeting for some time declined allowing that signed by the two to be read, but at the instance of the Yearly Meeting's committee it finally consented to hear both reports. The Yearly and Quarterly Meeting's committees advised against the reception of that signed by the seven, stating that thereby the Friend would be restored without making any concessions. The meeting expressed its willingness to hear and consider the advice given, but it claimed the right in such a case as this, to come to a judgment for itself, otherwise what was given was not advice, but a mandate; and after a full consideration of the subject, and hearing all the two committees had to say, it decided to accept the report signed by the seven.

This report, adopted by the meeting, states, that upon a full investigation of the case, it was the judgment of the committee that the charges against the Friend had not been sustained, but that his defence is sufficient to exonerate him from the same; that the complaint originated on account of his labours, under an apprehension of religious duty, and in conformity with the discipline, against the introduction into our Society of defective principles and doctrines, and for the preservation of those ancient testimonies of Truth committed to us as a people. The case was thus terminated by the Monthly Meeting, and no further action taken therein.

Two months after this, viz., in the 10th Month, the Quarterly Meeting's committee presented to the Monthly Meeting advice in writing to this effect:—Believing the manner in which the present clerk of the meeting was appointed, was irregular and disorderly, and that the addition made to the committee (in the case heretofore narrated) was contrary to the general

usage of our Society; and apprehending from their relationship to the individual under care, that they were selected with a view to prevent the impartial exercise of the Discipline, they therefore advised the meeting to remove its present clerk, and re-appoint the old one; to dismiss the committee which it had appointed to treat with the latter on account of his retaining the records of the meeting, and likewise that the decision in the case of the Friend (above narrated) as entered upon its minutes in the 8th Month, be now set aside, and be made void and of no effect.

The Monthly Meeting recorded upon its minutes this advice of the Quarterly Meeting's committee, spent some time in deliberating upon it, and referred it one month for further consideration.

At Rhode Island Quarterly Meeting in the 11th Month, its committee reported the advice which it had given to South Kingston Monthly Meeting, and that it had not met on the part of many with a kind reception; that their written advice had been read, and its consideration referred to the next meeting; that they did not consider the Monthly Meeting in a suitable state to conduct the affairs of the church in accordance with our Christian Discipline; and it was their judgment that South Kingston Monthly Meeting be dissolved, and the members attached to Greenwich Monthly Meeting. The Quarterly Meeting accepted the report of its committee; and a minute was made dissolving South Kingston Monthly Meeting, joining its members to Greenwich Monthly Meeting, and directing the books and papers of the former meeting to be delivered to such person as Greenwich Monthly Meeting should appoint to receive them; and also declaring the proceedings of South Kingston Monthly Meeting with its former clerk, for having retained its records, to be null and void. It likewise declared the minute of South Kingston Monthly Meeting which added five members to the committee to deal with (the Friend heretofore alluded to) and also the decision come to in the 8th Month in relation to that Friend, and entered upon the minutes, to be null and void: and it directed all other unfinished business to be transferred to Greenwich Monthly Meeting; and committees and others under appointment by South Kingston Monthly Meeting to report to Greenwich Monthly Meeting.

The Quarterly Meeting's committee attended South Kingston Monthly Meeting in the 11th Month, and there read the minute of the Quarterly Meeting; whereupon the Monthly Meeting concluded to appeal to the Yearly Meeting. Notwithstanding this appeal, referring the whole matter to the decision of the Yearly Meeting, and notwithstanding the case of the Friend against whom the charge had been brought by the Yearly Meeting's committee had been decided by South Kingston Monthly Meeting, and the committee appointed in the case consequently dismissed; Greenwich Monthly Meeting, in the 1st Month 1843, directed that part of that committee, which had been first appointed to make a report to it (Greenwich Monthly Meeting), and at that Monthly Meeting held 1st Month 30th, two of the four Friends first appointed on the case, presented a report, in which they state, that they had heard the evidence presented by the Yearly Meeting's committee in support of the charges brought by it against the member of South Kingston Monthly Meeting, and it was in their judgment sufficient to substantiate those charges; which charges (they say) having relation altogether to his departure from Discipline and good order, it was evident to us, that his defence ought to be predicated on that ground alone; and whereas the other part of the committee was willing to allow him to make his defence, by leaving this, the only legitimate ground, and go into a justification of his conduct by allusion to doctrines, which,

in our view, was entirely foreign to the subject matter under consideration, we therefore felt ourselves bound to dissent from such a course altogether, and it is our judgment that he is not in a situation and state of mind to be continued a member of our Society. The part of the committee which made this report, had had no opportunity of again consulting with their colleagues, who declined meeting again with them, nor had they had any other interview with the Friend in whose case they reported, than that had with him in the 7th Month, 1842, when the whole committee was present. This report was received by the Monthly Meeting, and the Friend thereupon disowned by Greenwich Monthly Meeting.

The individual thus disowned appealed to the Quarterly Meeting, which confirmed the judgment of the Monthly Meeting, and upon an appeal to the Yearly Meeting it confirmed the judgment of the Quarterly Meeting.

The judgment of Rhode Island Quarterly Meeting, from which South Kingston Monthly Meeting had appealed, was confirmed by the Yearly Meeting upon the report of thirteen out of a committee of twenty-one: six presented a counter report, and two declined signing either.

In Swansey Monthly Meeting, another branch of Rhode Island Quarterly Meeting, a difference of sentiment existed among its members, and for a considerable time there had been no new appointment of clerks and overseers. Committees had been from time to time nominated to propose persons for those stations, but their reports, when presented, not being united with by the meeting, the clerk and overseers who had long served the meeting were continued in their respective stations. In 1844, the Yearly Meeting's committee, which had been continued from year to year, and the Quarterly Meeting's committee, which appears also to have been continued, requested the two committees of Swansey Monthly Meeting which stood appointed upon clerk and overseers to meet with them; and upon their so doing, the committees of the Yearly and Quarterly Meetings united with a part of each committee of the Monthly Meetings, viz., with three of the committee of seven on clerk, in recommending a Friend for clerk and another for assistant; and with two of the committee of seven on overseers in recommending certain Friends for overseers. At the Monthly Meeting when these reports were presented, the Yearly Meeting's committee likewise presented a written communication advising the meeting to appoint the Friends proposed to the respective stations for which they were nominated. After considerable discussion upon the propriety of adopting the reports thus brought forward, and much diversity of sentiment being apparent, the clerk made a minute referring both subjects to the consideration of the next Monthly Meeting, and under the care of the same committees.

At Rhode Island Quarterly Meeting, which occurred soon after the Monthly Meeting just noticed, the committee to assist and advise its Monthly Meetings was released, and another appointed to visit Swansey Monthly Meeting and assist in its due organization.

At the next Monthly Meeting of Swansey, after the Friend who had long acted as clerk had taken his seat at the table, but before the Monthly Meeting was opened by the usual minute, and before any minute from the Quarterly Meeting had been read, a proposition was made that the Friend nominated at the previous meeting by part of the committee on clerks, and also then recommended by the Yearly Meeting's committee to be appointed to that station, should now act as clerk of the meeting. This proposition was united with by part of the meeting, and was opposed by another part, when the individual thus selected proceeded

to make a minute opening the meeting, and received the reports from the Preparative Meetings. At the same time the Friend who had long served the meeting as clerk, at the request of several Friends, likewise opened the meeting by the usual minute, and proceeded to call up the business in the regular order as recorded on the minutes, those who united with his so doing engaging in the transaction of the business thus brought before the meeting. In the mean time the Friend who had just commenced acting as clerk read the minute of the Quarterly Meeting appointing its committee, and then read a minute of adjournment, whereupon several members of the meeting, together with the Yearly and Quarterly Meeting's committees, withdrew, leaving the other part of the meeting engaged in disposing of the business on the minutes. Thus a division took place in Swansey Monthly Meeting.

At Rhode Island Quarterly Meeting in the 11th Month, 1844, two reports, each purporting to come from Swansey Monthly Meeting, were presented; one signed by the old clerk of that meeting, the other by the individual who commenced acting as clerk at the time and in the manner just narrated. The latter report was received by the clerk of the Quarterly Meeting, and acknowledged as the report from the true Monthly Meeting by him and by those who united with him in so doing; while the other, signed by the Friend who had long acted as clerk, was rejected by them. Whereupon those who disapproved of this course, remained together after a minute of adjournment had been read, and, appointing a clerk, received the report from Swansey Monthly Meeting signed by the old clerk, and proceeded to transact the business of a Quarterly Meeting. A committee to visit the subordinate meetings was appointed. Thus a division took place in Rhode Island Quarterly Meeting, which soon extended to all its subordinate branches.

After this Quarterly Meeting occurred, and before the time of holding New England Yearly Meeting, the Meeting for Sufferings in New England issued communications to the Meetings for Sufferings of other Yearly Meetings, and to the subordinate meetings of New England Yearly Meeting; in which they characterise those who had held the Quarterly Meeting which received the report signed by the old clerk of Swansey Monthly Meeting, as seceders from the Society, and disaffected to its order and discipline; whereupon the body thus denominated Seceders, put forth an Address to Friends, in which they deny this charge, and give their reasons for the course pursued by them, and state the causes which, in their view, had led to the separation.

At the first sitting of New England Yearly Meeting in 1845, the names of the representatives appointed by each body claiming to be Rhode Island Quarterly Meeting were read and minuted. A proposition was then made to refer the claims of the two bodies to the representatives appointed by the other Quarterly Meetings, for them to report to the Yearly Meeting, which, in their judgment, was the true Rhode Island Quarterly Meeting. The representatives from that meeting, which as Rhode Island Quarterly Meeting had received and acknowledged the report from Swansey Monthly Meeting signed by the old clerk, objected to the proposed reference, on the grounds that several of the representatives appointed by the other Quarters were members of the Yearly Meeting's committee, and consequently had prejudged the case; and because (as they stated) unfair and proscriptive measures had been resorted to in the appointment of representatives in some of the Quarters with special reference to the points in controversy; and they proposed that the whole subject be opened in and be decided by the Yearly Meeting at large. The appointment of representa-

tives with any view to their judging in this case, was denied, and after some time the clerk made a minute referring the case as proposed. A proposition was then made to suspend the rule of Discipline requiring the representatives to meet at the close of the meeting on Second-day morning, to agree on a clerk for the year and report the same to the adjournment. This was objected to on the part of some, and united with by many others, and a minute was made that the clerks then under appointment should continue to serve the meeting until the question respecting Rhode Island Quarterly Meeting was settled. Soon after the opening of the meeting in the afternoon, a representative from Sandwich Quarterly Meeting informed the Yearly Meeting that a portion of the representatives had met together, and concluded to report two Friends, whom he named, one for clerk, and the other for assistant. The appointment of these Friends was united with by many, and opposed by a largenumber; and the Friends who had heretofore acted as clerk and assistant, continuing in their seats at the table, the two Friends now proposed for those stations took their seats at another table, and a minute of their appointment was made and read by the one nominated as clerk. The Friend who had heretofore acted as clerk, called upon the representatives from all the Quarterly Meetings except Rhode Island, to state to the meeting whether they had met in consultation in regard to the nomination of the Friends now proposed for clerk and assistant. All present but four stated that they had not been consulted, and now dissented from the appointment. The old clerk now requested those who had been thus nominated as clerk and assistant, and also the Friends who united with them, to desist, and protested against their proceedings. Each party transacted business as New England Yearly Meeting, and adjourned; those who acted with the new clerk until ten o'clock, and the other until nine o'clock next morning. Thus a division took place in New England Yearly Meeting.

The representatives to whom was referred the claims of the two bodies claiming to be Rhode Island Quarterly Meeting, reported on Third-day morning to that body which had met in the meeting-house at nine o'clock, that in their judgment the meeting which had refused to receive the report signed by the old clerk of Swansey Monthly Meeting, ought to be acknowledged by the Yearly Meeting as the true Rhode Island Quarterly Meeting; which report was united with.

The other body, which met at ten o'clock, finding the meeting-house occupied when they assembled, proceeded to open and to hold their meeting in the yard, and after applying, in the name of New England Yearly Meeting, to those sitting in the house, for the use of the clerk's table and for the transfer to them of the books and papers belonging to the Yearly Meeting, which was refused, they adjourned, to meet in another house. Both bodies have continued to claim the character of New England Yearly Meeting.

The light in which the two bodies claiming to be New England Yearly Meeting view the facts and circumstances here narrated, and the causes which have produced the present state of things within the limits of that Yearly Meeting, is widely different. Each body asserts that it is sound in the faith of Friends, and attached to the Discipline and Order of our Religious Society.

THE LARGER BODY SAYS—that they apprehend the cause of the disunity and schism, is to be found in a spirit of disaffection and desire for individual liberty, that is not willing to submit to that necessary subordination recognised in our Discipline of inferior to superior meetings, and of each member to the body, which

has ever been found essential to the welfare and preservation of our Religious Society; and they sanction and approve the course pursued by the committees of the Yearly and Quarterly Meetings, and the proceedings of those meetings respectively, as related in the foregoing account.

THEY MAINTAIN—that the Friend placed under dealing in South Kingston Monthly Meeting, by the Yearly Meeting's committee, was justly liable to the charges brought against him by that committee;—that much labour had been bestowed upon him; that his attempted justification upon the ground of the unsoundness of some of the writings of the Friend from England was untenable; that it was not right, or according to order, to take exception to acts committed or sentiments advanced by that Friend prior to the date of his certificates; that doctrines were not at issue; and that as further labour by the Yearly Meeting's committee would have been unavailing, that committee took the proper course in prosecuting the case.

THEY ASSERT—that the Discipline of New England provides no specific mode for bringing the case of an offender before a Monthly Meeting; and although the general practice is for complaints to come from the overseers, through the Preparative Meeting, yet that the support of good order and discipline have in divers instances rendered a departure from this course necessary.

THEY ALLEGE—that those who attempted to control the proceedings of South Kingston Monthly Meeting, were not qualified to conduct the affairs of the church, that the meeting was bound to take the advice given by the Yearly Meeting's committee, and that in not doing so it rendered itself liable to be reported to its Quarterly Meeting as insubordinate.

THEY STATE—that the reception by the Monthly Meeting of the report of seven of the committee in the case of the Friend placed under dealing in it by the Yearly Meeting's committee, restored him to membership contrary to the expressed sense and judgment of divers well-concerned and consistent members of that meeting.

THEY ASSERT—that the Monthly Meeting was bound, by the Discipline, to comply, at the time when it was given, with the advice presented to it by a portion of the Quarterly Meeting's committee, and then, if not satisfied therewith, to appeal therefrom.

THEY STATE—that the Friend, after being disowned by Greenwich Monthly Meeting, appealed to the Quarterly Meeting, which confirmed the judgment of the Monthly Meeting; and that this decision of the Quarterly Meeting was, upon an appeal to it, confirmed in the Yearly Meeting by a very united voice.

THEY MAINTAIN—that the spirit of insubordination which existed in New England Yearly Meeting was manifested in Swansey Monthly Meeting, where, they say, there had long been a want of that love and unity which are essential to the right conducting of the affairs of Truth. That the Yearly and Quarterly Meeting's committees had bestowed much labour to remedy the difficulties existing in that meeting, and to produce that organization which would enable it to carry into effect the Discipline; the administration of which, they say, had been seriously affected.

THEY ASSERT—that when the names of the Friends who, by the advice of the Yearly and Quarterly Meeting's committees, were reported to that Monthly Meeting for clerk and overseers, were so proposed in the meeting, the reports were fully united with by the large body of the members of the meeting, and that the clerk refused to record the clearly expressed sense of the meeting, though advised to do so by the Yearly Meeting's committee; and they state, that at the next Monthly Meeting he still persisted to hold the station

of clerk, notwithstanding the meeting again, with the exception of those persons who had manifested their opposition in the last meeting, united in the appointment as clerk of the Friend who had been selected at the previous meeting. That notwithstanding the meeting had thus appointed this Friend to be clerk, and he was acting in that capacity, yet the other continued to sit at the table, to form and read minutes, and that to prevent confusion, Friends adjourned. They also state, that the persons who sustained the former clerk, in his decision against the judgment of the meeting, were disaffected towards the Society, as were those within the other Monthly Meetings of Rhode Island Quarterly Meeting, who united in forming what they denominated Monthly Meetings.

THEY ASSERT—that when in New England Yearly Meeting, in 1845, the proposition was made that the representatives from the other Quarterly Meetings should constitute a committee, which should take the subject into consideration, and report to that meeting which of the two bodies claiming to be Rhode Island Quarterly Meeting, was in their judgment the true Quarterly Meeting, in unity with and entitled to send representatives to the Yearly Meeting, it was united with by the meeting, and no objection was made to the case being opened in the meeting, in its collective capacity, should that subsequently be thought best. That the charge of unfairness in the appointment of representatives in the Quarterly Meetings was denied, no Friend having had any expectation of such a reference when the representatives were appointed. That the Yearly Meeting concluded that no other subject could with propriety be entered on by it, until the case of Rhode Island Quarter was determined; and it decided that the clerks then under appointment should continue to serve the meeting until the question was decided.

THEY ALLEGE—that when, in the afternoon sitting, a representative proposed the name of the Friend for clerk, and of another for assistant; the course proposed was, by a very general expression of the meeting, disapproved, and forty-one of forty-five representatives informed the meeting that they had not been consulted in relation to the nomination, and entirely dissented from it. That the clerk of the Yearly Meeting, by its fully expressed direction, solemnly protested against the persons thus nominated, acting against their proceedings and the proceedings of their adherents.

THEY ASSERT—that the accusation brought against them by those who have withdrawn from them of having departed from the doctrines and testimonies borne by our early predecessors in the Truth, is untrue. Friends of this Yearly Meeting, they say, have not so departed; but on the contrary, the ancient doctrines held by our Society, in all their fulness and in all their excellence, are unabatedly dear to them.

(To be continued.)

He who acts contrary to the light he is favoured with, as certainly obscures it, as he who is faithful to its discoveries, increases its emanations.—*Dilwyn.*

PRIMITIVE AND MODERN CHRISTIANITY.—Christianity, as exemplified in primitive times, was an overflowing source of living love to God and man, refreshing and fertilizing all the banks between which it flowed, and manifesting its virtues in every sphere and in every department of everyday life. It cannot be concealed that religion as displayed by us is a much less noble thing. It talks rather than performs. It is ever busy in preparing itself—to do nothing in particular—pluming its pinions—but not with a view to soar. The evils which lie round its very door it suffers to remain—when it essays enterprises of beneficence it goes to the antipodes.—*Nonconformist.*

Correspondence.

YORKSHIRE QUARTERLY MEETING.

To the Editors of THE BRITISH FRIEND.

DEAR FRIENDS,—The proposal to hold the Yorkshire Quarterly Meeting at York instead of Leeds, has occasioned thoughts on the subject of the yellow fever in Philadelphia, in the year 1699, as stated in the Journal of Thomas Story, connected with the Yearly Meeting of Friends there.

He says, "there being few if any houses free from the sickness, the Yearly Meeting of Ministers and Elders were under a concern about holding the yearly meeting in Philadelphia at the usual time, and as they waited on the Lord for counsel, the testimony of Truth went generally against the adjournment or suspension; and the Lord's presence was greatly with them to the end. The next day being the first day of the week, the meeting was held and was large, all circumstances considered, and the Lord so evidently appeared with Friends, that there was no room left for doubt, but that it was the Lord's will they should hold their meeting, and serve God therein, as well in times of adversity and affliction, as in prosperity and less seeming danger."

As the account is, perhaps, too long to appear in your pages, and there is a striking circumstance mentioned connected with the Yearly Meeting, relating to Roger Gill of London, and the writer of this being informed that copies of Thomas Story's Journal were given by his trustees to each Monthly Meeting in the nation, he would advise application for the loan of them, believing that all seriously disposed, would feel pleasure and profit in reading at pages 223 to 227, as the writer has done frequently. He declines making observations on the two conclusions of Friends, as they are widely different, but feels desirous that the subject may be brought seriously under the consideration of Friends. Profit may arise, and if Friends of any Yearly or Quarterly Meeting should have occasion to consider the subject in future, and should bring the two circumstances before them, it may enable them to come to a satisfactory conclusion. But may it please an all-wise God to stay his hand, as of late years, not to make it necessary to consider the propriety of putting off any Yearly or Quarterly Meeting. J. G.

YORK QUARTERLY MEETING.

To the Editors of the BRITISH FRIEND.

DEAR FRIENDS,—My mind has at times been introduced into a degree of serious thoughtfulness, since reading in your last publication the minute of Brighouse Monthly Meeting, concluding to postpone the Quarterly Meeting which fell to be held in due course at Leeds on the 26th ultimo, and appointing the same to be held at York on the 10th of the present month, "in consequence of the prevalence of serious epidemic disease" at the former place.

The subject has engaged my attention, as regards the constitutionality of the proceeding, and also in relation to its religious aspect.

First, on the point of constitutionality. It appears to me perfectly clear, that the conclusion of one Monthly Meeting, though acquiesced in, as is stated, by a very general expression of opinion on the part of members of the other meetings comprising the Quarterly Meeting of York, does not carry with it either the weight or authority of the latter meeting itself. For, he it observed, the Quarterly Meeting (and the same holds true of a Monthly Meeting, or indeed of a Yearly Meeting) possesses no power to act, prior to its being regularly constituted; and it cannot be so constituted

until the members—how few or how many soever the number it matters not—come together. A conclusion, therefore, to postpone any meeting for discipline, before it has, in the persons of its representatives, clerk and other members, had the opportunity of deliberating, would seem extra-judicial; and in the case of a forfeiture of membership, for instance, would not the conclusion of such meeting be set aside by law, as at variance with the known constitution and discipline of Friends? And this, whatever be the standing of the meeting in question. So that Friends would do well closely to look at this subject, lest they should, if such a practice were to become at all frequent, be involved in serious difficulties.

In a religious point of view, I have had my doubts as to the sound wisdom of the postponement; as seeming to indicate a want of faith in the power of Him, who is emphatically termed the "Preserver of men," and to whom "belong the issues from death." His power is pledged for the preservation of his depending children and people, in the assurance that nothing shall harm them, if they "be followers of that which is good." "God is our refuge and strength, a very present help in trouble," &c. Psal. xlii. "Thou shalt not be afraid for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon day. Because thou hast made the Lord, who is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet." Psal. xci.

Remarkable has been the preservation vouchsafed to our society in times of sickness and other outward troubles; and my views on this subject have been renewedly confirmed by the remembrance of what took place in Thomas Story's day, during the prevalence of the yellow fever in Philadelphia, in the year 1699; and though the extract I send you from his journal is somewhat lengthy, I shall feel obliged if you can find room for it in your forthcoming number, believing it will be read by many with satisfaction, if not with profit.

I conclude by disclaiming any disposition to judge harshly, or rashly to condemn the proceeding which has called forth these observations; my object in penning them will be answered, should they be the means of inducing our members generally to consider the subject; in order that, should a similar occasion arise, Friends may not be without the help and benefit of knowing how, in times of deep trial and proving of faith, our honoured predecessors acted, and how they experienced the blessing of preservation, and were comforted together in the Lord.

I remain, yours sincerely,

10th Month, 22d, 1849.

W. R.

Under the date of Philadelphia, 7th Month, 14th, 1699, writing of the yellow fever in that city, Thomas Story says—"In this pestilential distemper had died six, seven, and sometimes eight a-day, for several weeks together; and the Yearly Meeting being to begin there next day, we had some exercise and consultation about it, arising from the prevalence of the distemper in the city at that time; and yet not much in the country."

"For some Friends had written from Burlington to Friends at Philadelphia, proposals to adjourn the meeting till a cooler time; to which it was answered—'That till the meeting was come together, they had no power to adjourn'; but thought it might do well to discourage, in all places, the great numbers of young people and servants that usually come to town on those occasions; and such only to come as were necessarily concerned

in the service of the meetings, because of the great infection, and incapacity of Friends and inns in town, at such a juncture, to lodge and entertain them, there being few if any houses free of the sickness.'

"In the morning meeting of ministers and elders, on the seventh day of the week, at Philadelphia, we were under great concern about holding of the meeting in the usual time generally known, or whether better to suspend it; and as we waited on the Lord for counsel, the *Testimony of Truth* went generally against the adjournment or suspension; and the Lord's presence was greatly with us to the end, though some opposition we met with from the prudentially wise men among us then present, who consulted their own reason, but not the Truth; who hath all power, and can do and prevent what he pleaseth.

"And accordingly, the next day, being the first of the week, the meeting was held, and was large, all circumstances considered; and the Lord so evidently appeared with us, that there was no room left for doubt, but that it was *His will we should hold our meeting, and serve God therein, as well in times of adversity and affliction, as in prosperity and less seeming danger.*

"Friends were generally much comforted in the Divine truth, and the fear of the contagion was much taken away, and the testimony of Truth was exceeding glorious in several instruments, and over the meeting in general, and so continued to the end; which was the first, second, and third days for worship, and the fourth for business; which was managed in wisdom and unanimity, and ended in sweetness and concord; as becomes all meetings of the people of God everywhere.

"But that which was very remarkable was, that though the distemper was very raging and prevalent all the week before, yet there was not one taken ill during the whole time of the meeting, either of those who came there on that account, or of the people of the town, that could be remembered by such Friends as made the observation; and yet presently after, there were many taken ill thereof in town, and several died, but few in comparison to what had died before; and a little after that, it was finally stopped by the good hand of Divine Providence.

"My companion and I both remained in town till the 23d of the month, visiting the sick Friends from time to time, as we found necessary or expedient; and great was the presence of the love of God with his people, in the midst of this trying visitation; which gave us occasion to say—*Good is the Lord, and greatly to be feared, loved, and obeyed*: for though he suffers afflictions to come upon his own chosen people, in common with other men; yet that, which otherwise would be intolerable, is made as nothing, by how much the sense thereof is swallowed up and immersed in His divine love. O, the melting love! O, the immortal sweetness I enjoyed with several, as they lay under the exercise of the devouring evil, (though unspeakably comforted in the Lord:) Let my soul remember it, and wait low before the Lord to the end of my days!

"Great was the majesty and hand of the Lord! Great was the fear that fell upon all flesh! I saw no lofty or airy countenance; nor heard any vain jesting to move men to laughter; nor witty repartee to raise mirth; nor extravagant feasting, to excite the lusts and desires of the flesh above measure: But every face gathered paleness, and many hearts were humbled and countenances fallen and sunk, as such that waited every moment to be summoned to the bar, and numbered to the grave.

"But the just appeared with open face, and walked upright in the street, and rejoiced in secret in that perfect love that casteth out all fear; and sang praises to Him who liveth and reigneth, and is worthy for

ever; being resigned to His holy will in all things; saying, *Let it be as thou wilt, in time and in eternity, now and for evermore*: Nor love of the world, nor fear of death, could hinder their resignation, abridge their confidence, or cloud their enjoyments in the Lord." *Pp. 223—225.*

SOME ACCOUNT OF CAROLINE ELIZABETH SMELT.

(Continued from page 80.)

SOMEWHAT more than a fortnight after her painful exercises about her mother, Caroline was sitting in her own room, in cheerful conversation with her mother and another female Friend. After some time, she laid down her sewing, and walked into her mother's room; who, finding that her daughter did not immediately return, after some delay followed her, and found her extended on the bed. Observing that Caroline looked very pale, she inquired the cause; and received for reply that she felt very unwell—that she had been seized with a sudden *vertigo*—that she found the bed a very timely relief, for she could not balance herself—that she then felt much better, and would soon get up. Her mother then called her husband, the doctor, into the room, who examined the pulse, and applied some volatiles to his daughter's head; after which, she was soon so much relieved, as to be able to get up, dress herself, and join the family at dinner in her usual spirits. But, in the course of the night, a most violent fever came on, which was never perfectly subdued.

The following day she was under the active operation of medicine, and oppressed with much pain; but manifested the most exemplary patience and submission.

The next day she was bled, took more medicine, but without any relief perceptible by herself or those around her; and the fever still continuing very high the day following, the operation of bleeding was repeated. Her sufferings were very great; but not a single complaint escaped her lips, nor did she discover the least alarm; although it was the first time in her life that she had ever been confined to her bed; and the first attack of fever she had ever experienced.

The next was a day never to be forgotten by her mother; her feelings were such as cannot be described—no language can convey an adequate idea of them. She saw her child ill, and feared the worst. She strove repeatedly to entreat the Lord to spare her daughter's life; but seemed as if she could not pray. At length, prostrating herself time after time, she implored that God, in his mercy, would wash her child in the blood of the Lamb; and if she were about to be removed by death, to enable her to leave her friends some comforting token of her acceptance with God. The mother's agonies were great and distressing on this subject. She pleaded for this blessing to her daughter, in the name and for the sake of the blessed Redeemer. She pleaded various promises of Scripture. At length she promised that if the Lord would be gracious to the soul of her child, she would give her up without a murmur. Towards evening she was more composed, had stronger faith; but her daughter was no better.

Caroline was sensible of her mother's distress, and said all she could to comfort her. The friends, as well as the physicians who were present, were surprised to see her so composed and submissive. They ascribed this, in a great degree, to her tenderness for her mother.

The morrow exhibited no favourable change in her symptoms; but her mother's confidence in the Lord was now strong. She was not now pleading for the life of her beloved daughter, but for the salvation of her soul. Throughout this day Caroline appeared

tranquil—read a portion of scripture, as she generally did during her confinement; or, when too ill, her mother read for her, but this day she read for herself. In the course of the day her mother said to her, “My dear Caroline, you are now on the bed of affliction; I hope you do not neglect to call upon the Lord.” “Oh mother,” replied Caroline, “do you think I could neglect so important a duty.”

In the afternoon some friends called to see her. She did not converse much, but was to appearance entirely calm. When they were about to leave, Caroline’s mother accompanied them to the door. Having felt an unusual degree of peace and comfort all that day, she detained one of the party for a few moments, to converse about Caroline’s case, and her own views of the subject. They had not stood long, before she was informed by a servant that her daughter wanted her. She hastened to her; and as she approached her bedside, Caroline addressed her in these words—“My dear mother! I do not want you to leave me at all; you are such a rich blessing to me, that I wish to have you constantly in view.”

Her mother then sat down, and was requested by her to read a portion of scripture, which was done. She then said, “My dear mother, I have been much disturbed in mind to-day; but I felt reluctant to oppress you with more trouble than you have already, and therefore forbore telling you, but I cannot conceal it any longer.” Her mother then invited her to tell her all. She said she had all day been disturbed by this portion of scripture—“The harvest is past, the summer is ended, and we are not saved.” It is continually in my mind, and fills me with dreadful apprehensions. “If that passage,” observed her mother, “gives my darling distress, let your mother direct you to a few of the precious promises;” and then repeated to her the following—“Come unto me all ye that are weary and heavy laden, and I will give you rest.” “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” She said she felt oppressed with a sense of sin. Her mother then repeated, “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

Observing her to be much agitated at that time, her mother was enabled with great energy to say to her, “My beloved daughter, the Lord says, ‘*Turn ye to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee.*’ This promise is sent to you, my child, as certainly as it was sent to me, many years ago.” She replied, “Do you think so, my mother?” Her mother assured her that it was her belief. Requesting her mother to pray for her, she and a female friend who was present accordingly knelt by her bedside. The necessity of exercising a lively faith in the merits of the Redeemer was then strongly urged upon her. She said she wanted to feel that she had an interest in Christ—that she feared she had never been regenerated; repeating, “Except a man be born again, he cannot enter into the kingdom of God.” “O that I could know that I had passed through the new birth!” Her mother begged her to look to the compassionate Saviour and be comforted.

After some short time Caroline said, “Let perfect silence be observed, and do you, my mother, engage with me in silent prayer to God for a manifestation of his love to my immortal soul.” They then commenced their silent devotions, and in about half an hour afterwards Doctor Smelt entered the room, felt her pulse, and said, “My dear Caroline, I have just been called upon to visit, in consultation, a sick lady in our neighbourhood; I will be absent only fifteen or twenty minutes. You must not be uneasy; for you have less

fever than you had at this time yesterday; and I hope you will have a very comfortable night.” Her hands were still clasped, nor had she opened her eyes while he addressed her. Supposing her silence to be a mark of her disapprobation of his leaving her for a few moments, her father said, in a tone of affection, “You do not wish me to go, Caroline?” She then spoke and said, “O yes, go, father; but do not stay longer than you can possibly help.” He then left the room, and she was still observed to continue her devotion.

Every thing remained in perfect silence until her father returned, which was about twenty minutes afterwards. He entered the room, found her in the same attitude in which he had left her, but a most alarming change in her pulse. He hastily threw himself into an easy chair near her bedside, and manifested great emotion. He then inquired if it was not time for the visiting physicians to call. His wife seeing her husband so much alarmed, felt greatly agitated indeed, but was enabled to conceal her concern in a considerable degree. She could not pray connectedly; but broken aspirations and ejaculatory petitions were continually issuing and ascending from her heart. All things remained thus for a few minutes longer.

At length, silence was interrupted by a knock at the door. Dr. Smelt rose, and observed that he sincerely hoped the doctors had come—thought he would again feel his daughter’s pulse before he should see them; but just as he was about to apply his fingers to her wrist, he was arrested by her voice, which was raised in the softest and most melodious notes of praise and thanksgiving to God and to the Lamb, for the clear, the undoubted manifestation of Divine love which she had at that moment received, and which filled her mind “with joy unspeakable and full of glory.” She continued in audible devout exercises, addressed to her God and Saviour, for perhaps more than half an hour.

In the meantime two physicians had entered; but they, as well as her parents, were overwhelmed with astonishment. Caroline was too much absorbed in pious contemplations to notice any person who was then about her. The doctors then approached the bed, and felt her pulse. Her father was deeply affected, and has since declared that it was the most awful moment of his life; for he at first thought her brain had become affected, by a sudden transition of the disease to that part; but in a short time he was convinced that this was not the fact.

When her mind returned to the consideration of the objects around her, the first person whom Caroline noticed was her father. In the presence of all in the room at that time, she told him what the Lord had done for her soul—that he had baptized her with the Holy Ghost—that she had wrestled in prayer only one short hour for the blessing, when she received it; whereas, father Jacob strove one whole night. Here her delighted heart broke forth again in the sublimest strains of gratitude to free and sovereign grace for the ransom of her soul. It is a source of regret, that no adequate idea can be here communicated of the purity, fervour, and sublimity of this part of her exercises. In short, unless they had been penned down at the time, the one-half could not be recollected. It is affirmed by all who were present, that they never heard or read of any thing more angelic.

She did not forget poor sinners while the smiles of heaven were upon her face, and the love of God was shed abroad in her heart. No, she engaged in audible prayer for all who were present; particularly for her beloved father, who was first mentioned—then her absent sister-cousin, Cornelia Walker—then she affectionately remembered her mother—then her kind physicians, two of whom were present—then her dear

relations—then the poor servants attached to her father's household. She also interceded for all the friends who had ever loved or been kind to her; as also for her enemies, if she had any (she knew of none)—then for the whole family of mankind, but more especially for the inhabitants of her native city—and concluded, being much exhausted, with a fervent address for the advancement of the Redeemer's kingdom.

She afterwards took a cordial mixture, which revived her strength for the moment, and was desired to speak no more that night. She replied, with a smile, "That is impossible, for my tongue is loosed, and my heart is full; and I must speak my Redeemer's praises."

Her father and the other attending physicians having recovered a little from the unusual state of mind excited by the scene they had just witnessed, retired to another room, in order to hold a consultation on her case. It is said, they all agreed that they had never felt such a pulse before; and thought, that without a speedy change, her case would be decided before morning. It was then between eight and nine o'clock at night. Her father declared that, in the whole course of his practice, he had never witnessed so sudden a change: for when he left his daughter, in order to visit the patient, he considered her symptoms more favourable than they had been, and by no means alarming; indeed, he had never thought of danger until his return; when he was alarmed to find her pulse as quick as lightning, with a dry and very hot skin. He was sensibly shocked, inasmuch, that from that night, his mind became so much disturbed as to unfit him for the exercise of his judgment in her case. Within two days afterwards he was laid on a sick bed, from which he did not rise, except to make short visits to his beloved daughter, for several weeks.

(To be continued.)

THE PEACE ADVOCATE.

THIS valuable little monthly has lately made the following appeal to the friends of the Peace Movement, and we have pleasure in transferring it to our columns; hoping our readers will be disposed to help to keep it before the public, for the sake of the important and interesting cause, to the promotion of which it is devoted:—

OUR OWN CONCERNS.—The approaching close of the year reminds us, that it will be necessary for us again to appeal to those good friends, by whose help we have hitherto been enabled to carry on our little publication, without any very considerable loss to ourselves; some pecuniary sacrifice we have made, and are willing to make, while we have reason to believe that we are aiding by our feeble efforts, "the great movement of the day," as that of Peace has been, not unappropriately, styled. Quite recently a *United Service* editor has called us "the Chief Penny Trumpet" of the good cause which we advocate, and we look upon this, and other unintentional compliments, which the organs of the *Naval and Military* classes have paid us of late, as indicative of our usefulness, in some degree, at least. We are not anxious to disown the honourable title here conferred upon us, and shall continue to blow upon our tiny instrument, and to swell, as best we may, with its shrill piping, the grand symphony, in which the voices of all nations and peoples are joining, and making it every day louder and deeper, and more soul-thrilling, and in which, ever and anon, are heard, like echoes from the star-lit plains of Bethlehem, the angelic words—"GLORY TO GOD IN THE HIGHEST, ON EARTH PEACE, AND GOOD-WILL TOWARDS MEN."—We

hope that, however feeble may be the sound emitted by our little trumpet, it is, at all events, not "an uncertain" one; and that our friends will give us the credit of doing our best to make it as loud and continuous as our capabilities will admit. We shall be glad to learn as early as convenient, how far we may reckon upon their continued assistance; for however willing we may be to extend our time and breath, and, to some extent, our money, too, in the cause of Peace, yet prudence bids us be careful that we do not "pay too dearly for our whistle."

There are two ways in which our friends can render us very material assistance; one is, the purchase of a portion of our stock of back numbers, which is yet considerable, and which we offer at 3s. *per hundred*, or 12s. *per thousand*, sent carriage free to any address in London; they will be found very suitable for distribution at public meetings, on board emigrant ships, in schools, or wherever opportunities occur of sowing the good seed;—the other mode of help is by procuring for insertion in our advertising columns descriptions of books, or other articles, prospectuses of assurance offices, &c., notices of meetings, or other matters on which it is desirable the public should be informed; the charge for insertion will be very moderate: we do not pledge ourselves to take *every* advertisement which may be offered us, as our space is very limited, and some regard must be had to the nature and character of the matter advertised.—*Peace Advocate.*

Births.

EIGHTH MONTH, 1849.

- 15th. MARY, wife of Wilson Armistead, of Leeds, a daughter; who was named Sarah Maria.
20th. At Edge Hill, near Liverpool, ELIZABETH, wife of Barclay Clibborn, a daughter; who was named Charlotte.

NINTH MONTH, 1849.

- 6th. ANN, wife of Daniel Chapman, Preceptor, Reeth, near Richmond, Yorkshire, a son; who was named James.
21st. At Dublin, HANNAH, wife of Thomas H. Todhunter, a daughter; who was named Susanna.

TENTH MONTH, 1849.

- 1st. At Brigham, Cumberland, HANNAH, wife of John Hall, of Liverpool, a son; who was named William.
3d. At North Egremont, near Liverpool, MARY, wife of William Barnes Boodle, a son; who was named Thomas Scott.
7th. At Somerton, the wife of Edward Welsh, a daughter; who was named Louisa.
9th. At Ipswich, ANNA SOPHIA, wife of John Biddle Alexander, of that place, a son; who was named Bernard Barton.
14th. At Camberwell, RACHEL, wife of Richard Barrett, jun., a son; who was named Frederic.
25th. At Peckham, LOVE THOMPSON, wife of Joseph Barrett, a son.

Marriages.

NINTH MONTH, 1849.

- 12th. At Leeds, WILLIAM WATERFALL, of Newcastle-on-Tyne, to SARAH, daughter of Seymour Waterfall, of Liverpool.
... At Swarthmoor, near Ulverstone, JOHN HALL THORP, of Leeds, builder, to ANNABELLA, daughter of the late James Windsor, surgeon, of Liverpool.

TENTH MONTH, 1849.

- 3d. At Gloucester, ALFRED, son of John Ellis, Belgrave, near Leicester, to SARAH JANE, eldest daughter of Samuel Bowly, of the former place.
16th. At Calne, Wilts, JOHN HARRIS, to LUCY, daughter of the late Joseph Fry Gundry; all of that place.
21th. At London, FRANCIS WALLIS, of Scarbro', sixth son of Abraham Wallis, of Southwark, to SARAH ANN, eldest daughter of the late John F. Jeffrey, of Ashford, Kent.
25th. At Morland, JOHN SADLER, of Barugh, near Wigton, farmer, to MARY, daughter of John and Sarah Thompson, of the former place.

Deaths.

EIGHTH MONTH, 1849.

- 11th. At Lotherdale, near Skipton, aged 76, JOSEPH BROWN, eldest son of the late Joseph Brown, of the same place;

and who suffered a long imprisonment in York Castle for his conscientious refusal to pay tithes.

- 10th. At Pontefract, HANNAH, widow of the late Jonathan Grimshaw, in her 81st year.
23d. At Leeds, MARY, wife of Caleb Fletcher, of York, aged 65.
27th. At Workington, aged 19, PETER WALKER, jun. He was a promising young man, and his very sudden death is cause of grief to his attached relatives and friends.
30th. At Leeds, CATHERINE, eldest daughter of John Watson, corn miller, aged about 34.

NINTH MONTH, 1849.

- 1st. At Tavistock, after a few hours' illness, of cholera, aged 52, ELIZABETH, wife of David Kellaway, tailor and draper. She was much respected by a large circle of friends and neighbours.
2d. At Ramsgate, aged 38, SARAH LACON, a member of Peel Monthly Meeting, London.
4th. At Headingley Terrace, near Leeds, aged 42, HANNAH, wife of Henry Thorne, of that place, cocoa manufacturer.
8th. At Beaufort Buildings, near the Mumbles, Swansea, ALICE STARBUCK, late of Milford, South Wales.
9th. At Hertford, aged about 60, ANN ASHFORD.
10th. At Stoke Newington, aged 72, HANNAH MARIA SEWELL, of Wareham, Norfolk.
... At Stoke Newington, aged about 70, MARY, widow of Samuel Haskold.
12th. At Cokermonth, WILLIAM BLACK, aged about 72.
17th. At Beech-street, London, aged 5 years, SAMUEL FRANCIS, eldest son of William and Mary Ann Barrett.
20th. At Bunhill Fields, London, aged 13, PENE ANN, daughter of James Bull.
20th. At Hammersmith, aged 78, ELIZABETH KEENE.
23d. At Learnington Villa, Cotham Park, Bristol, ANNA, eldest daughter of the late Joseph Storrs Fry.
30th. At Enniscorthy, THOMAS MASON, in his 90th year.

This dear Friend was the survivor of a few men Friends, who were taken to the rebel camp on Vinegar Hill, in the troubles of 1798. As no person would come forward to make any charge against him, he was permitted to return to his family unmolested. He was diligent in the attendance of meetings for worship and discipline, till within one week of his decease. From the tenor of his life, his friends have consolingly to believe that his end was peace.

TENTH MONTH, 1849.

- 1st. At Ashton in Makerfield, Lancashire, WILLIAM MARSH, aged 50.
3d. At Dublin, ELLEN, aged 2 months, daughter of William Malone.
4th. At the house of Croudson Tunstall, Alvaston Grove, near Nantwich, HENRY NIELD, of Overwhitley, Cheshire, aged 59. He was an elder, ruling well in the church, and his life had the savour of godliness.
6th. At Rushmere, near Ipswich, aged 62, CATHERINE, wife of Thomas Fox of that place, and eldest daughter of the late Dykes Alexander; an elder.
... At Dorking, BENJAMIN HAYLLAR, in his 84th year.
9th. JANE, wife of George Mason, corn miller, Springfield-place, Leeds, aged 45.
10th. At Tideford, Cornwall, JAMES SANSON, aged 73; an elder.
13th. At Bartonbury, Cirencester, THOMAS BAOWS, in his 86th year; a minister about 45 years.
"Mark the perfect man, and behold the upright: for the end of that man is peace."—Psal. xxxvii. 37.
14th. At Wells, Norfolk, JOHN LESLIE, in his 67th year.
15th. At the Hermitage, Uxbridge, ELEANOR, wife of John Fell, of that place, in her 42d year.
18th. At Woudale, Yorkshire, in her 24th year, MARIA, only daughter of Samuel Walker, of Rastrick, near Brighouse, in the same county.
... At Durham-place, Kingstown, near Dublin, CHARLOTTE EDMUNDSON, aged 76.
... At Cokermonth, MARY WATSON, aged 64.
23d. At his residence in Drummond, near Grange, Ireland, THOMAS WHITFIELD.
26th. At Rathgar, near Dublin, WILLIAM ROBINSON, aged 62.

TO CORRESPONDENTS.

Acknowledgments are due to the following:—H.M.B.; J.T.R.; J.W., jun.; J.E.; G.S.; W.C.; W.A.; W.M.; E.B.; W.R.; H.C.; C.T.; J.T., jun.; J.E.; C.B.; A.B.; W.H.B.; J.C.; E.G.; H.B.; J.G.; E.R.; T.S.; J.S.; J.W.; S.W.; H.P.; E.W.; J.T.; and G.R., jun.

Also, Voyage to the Slave Coasts of East and West Africa; Logan's Moral Statistics of Glasgow; Wilmer and Smith's European Times, of 29th ult.; Specimen Number, and No.

1, of the American Citizen and Emigrant Adviser; Circular and other publications of the Newspaper Stamp Abolition Committee; Fifty-Third Report of the Friends' Retreat; Extracts from Minutes of the Hicksite Yearly Meeting of Friends, held in Philadelphia; National Fasts; Day of Humiliation; Man is cut down as a Flower; Day of Humiliation, (so called); Medical Testimony, and Sundry Tracts of the Scottish Temperance League; Herald of Peace for 10th Month; One of the Principal Pillars of War; An Acceptable Fast; North of Scotland Gazette, of the 16th curt.; Biblical Reading Book for Schools and Families; Illustrations of the Divine in Christianity; Hampshire Independent of the 11th and 27th curt.; and Belfast Weekly Vindicator of the 27th.

A Remote Subscriber is referred to our standing notice to contributors.

W.C.N.—We regret we can give no information on the subject of his letter.

J.H., of C.; T.F., jun.; J.H., of M.; and E.P., will see that the subject of their communications has claimed attention in the present number, both editorially and otherwise.

A.F.—In the letter he kindly sent us, there does not appear any thing that we could make use of.

C.E.—We have taken some pains to obtain a copy, either new or second hand, of the pamphlet he wishes, but without success. We shall try again.

R.A.—"Time is Money" came too late. We hope to avail ourselves next month of some part of its contents. The letter from "Hoff" possesses not a little interest; but it would serve our purpose better, could we have the others that preceded and followed it. In that case, we could probably make out something like a sketch of the Tour.

J.C.—We have to thank him for his letter of the 15th, and the *Nonconformist* of the 31 curt. The subject has engaged our attention repeatedly; but we do not feel disposed at present to meddle with the controversy.

J.R.—The Epistles are valuable and acceptable. We had hopes of one of them appearing this month, but shall keep them in view for future numbers.

SPECIAL NOTICE

TO ADVERTISERS, AND PUBLISHERS IN GENERAL.

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The most satisfactory reference can be given.
Address, S. G. O., care of the Editors of The British Friend.

A FEMALE Friend, age about 30, is in want of a SITUATION as HOUSEKEEPER in a small family; and would be disposed to make herself generally useful.

For farther particulars, apply to JOSEPH FANNOX, Reading.

ACKWORTH SCHOOL.—WANTED, a well-qualified Female TEACHER. The situation of GOVERNESS is also still vacant.

Apply to THOMAS PRIMMER, Ackworth School, near Wakefield.—10th Month, 27th, 1849.

YORK SCHOOL.—TEACHER WANTED.

AT the close of the present half-year, viz., on the 1st of the 1st Month, 1850, a TEACHER will be WANTED in the Boys' School, under the care of the Quarterly Meeting of York.

Apply to JOHN FENN, 20, Bootham, York.
York, 10th Month 25th, 1849.

ALEXANDER REED & CHARLES MARSH, CABINET MAKERS and UPHOLSTERERS, respectfully call the attention of their friends to their new and carefully selected Stock of HOUSEHOLD FURNITURE, &c., which they have now on sale on the most reasonable terms for ready money. Sketches, and prices of any article, sent postage free on application.

A. R. and C. M. are enabled to offer every variety of PAPER HANGINGS on the best terms, and invite their friends to an inspection of their Show Room.

Goods delivered carriage free to any part of the kingdom. Furniture Warehouse, 23, Bishopsgate-street, Without, London.

INTERMENTS.—**ALEXANDER REED** and **CHARLES MARSH** undertake the furnishing of **FRIENDS' FUNERALS**. It is their study to conduct this portion of their business on moderate terms, with due regard to that system, order, and punctuality, which at such times are essential.

WANTED, by a young Man just out of his time, a **SITUATION** with a **STATIONER** and **BOOK-SELLER**, where a good trade is doing, and where there is plenty of work.

Respectable reference can be given. Apply to J. J. Fox, John-street, Devizes.

The young Man is not a Member of the Society of Friends. 10th Month 15th, 1849.

A FRIEND, aged 24 years, is in want of a **SITUATION** as **GROCER'S ASSISTANT**. Address, M. LEES, Armitage Bridge, Huddersfield, for R. Lees.

GODFREY WOODHEAD, Tea Dealer and Family Grocer, Manchester, is in want of an **APPRENTICE**.

PETER BASSETT THEOBALD, Chemist and Druggist, Corn Market, Leighton Buzzard, has an opening for an **APPRENTICE**.

WANTED, for a Youth of 15, a **PLACE** as an **APPRENTICE**. The kind of Business not so much an object as a guarded Situation, in which careful oversight and domestic comfort are combined.

Apply to THOMAS NORTON, jun., Grange-road, Bermondsey, London; or GEORGE HAWORTH, Moss Cottage, Rochdale.

WANTED, by a Young Woman, in her 19th year, a **SITUATION** as **JUNIOR TEACHER** in a Friends' School; or as **NURSERY GOVERNESS** in a Friend's family.

Apply to M. GOWER, 152, Oxford-street, London.

DESIRABLE INVESTMENT.—For **SALE**, a well-secured **PROFIT RENT** of £68 9s. 10d. per annum, arising out of 170 acres of land, and 16 acres turf bog, in the county Kildare, held by lease of lives, renewable for ever, at the yearly rent of £29 7s. 1d., and 1st for the same term to a highly respectable tenant (who has a valuable interest in the property) at the yearly rent of £27 16s. 11d.

The interest, offered for Sale, is not subject to demands for Tithe Rent Charge. The Poor Rates are very low. If the purchaser wished, he might have an opportunity of buying the interest of the head landlord, thus holding the property in fee; and as the rent is payable by a capitalist of Dublin, it is altogether a most desirable investment.

Application to be made to WILLIAM JAMES BAREHOFT, Redford, Moy, Ireland; or to A. and C. NEWTON, attorneys, Danganon, or Rutland-square West, Dublin.

FRIENDS' FIRST-DAY SCHOOL ASSOCIATION.—The Central Committee of the above Association have pleasure in informing the Friends, that, in conformity with the decision of the Meeting held at Aekworth in the 7th Month last, they have made arrangements with the Committee in Manchester, for holding in that town a Conference of Friends engaged as Teachers in First-day Schools.

It is proposed to commence by a Preliminary Meeting on Seventh-day, the 22d of 12th Month next, and to proceed with the business on the following Second and Third-days, the 24th and 25th of the same.

All necessary particulars will be furnished in due course.

On behalf of the Committee,

J. S. FRY, Secretary.

Bristol, 10th Month 27th, 1849.

DRAPERY & READY-MADE LINEN ESTABLISHMENT, 4, DUKE-STREET, LIVERPOOL.

B. COOKE, and **DAUGHTERS** respectfully return their sincere thanks for the liberal support they have received since commencing the Friends' Bonnet business, and hope, by unremitting attention, punctuality, and neatness in the execution of orders, to merit a continuance of them.

A suitable variety of Satins, Satinettes, and Ottomans, always on hand; also, Shawls, Handkerchiefs, Gloves, &c.

Free Labour Calicoes, Prints, and Hosiery.

TO BE DISPOSED OF

A SMALL GENERAL BUSINESS, with a **BAKE-HOUSE** attached, in a populous village, where there is a Friends' Meeting; has been carried on by the present owner for seven years, who would grant a lease of the premises, if required.

For particulars, direct, E. S., care of P. I. BUTLER, General Commission Agent, 29, Liverpool-street, Bishopsgate, London.

TO BE DISPOSED OF,

IN a populous town, of good trade, in one of the Southern Counties, an Old Established **RETAIL TEA** and **GROCERY BUSINESS**, with a portion of the Provision Trade attached. The situation very good, and the connection respectable.

Letters, addressed, L. K., to be sent to W. and R. SMEAL, Gallowgate, Glasgow, by whom they will be forwarded.

TO LINEN DRAPERS.

TO BE LET, and entered upon on the 1st of 11th Month, a Large and Commodious **SHOP, HOUSE**, and **PREMISES** situate in the principal street of Leeds, where an excellent business was established by the late Wilson Horsfall, a member of the Society of Friends. A member of Society would be preferred as Tenant; the occupiers of the two adjoining Shops, the houses of which communicate with the same Court-yard, being also Friends.

Apply to the owner, Joux CUDWORTH, Burley Villa, near Leeds.

UPWARDS OF 150 FRIENDS

HAVE TESTIFIED to the **EFFICACY** of my **POWDERS**, for the Cure of **TIC DOLOREUX**;

and many have assured me, that they have found them to be equally efficacious in ordinary

TOOTHACHE.

There is nothing contained in the Powders of an injurious nature, but on the contrary, they are in every respect conducive to health; the ingredients are of the most innocent, and at the same time, invigorating character, going alone to the cause of the complaint; consequently, they are well adapted to remove Indigestion, and other disorders of the Stomach, from which Tic Doloreux and all Neuralgic affections most frequently arise, and owing to their peculiar tonic properties, the use of a few packets persevered in tends greatly to strengthen weak constitutions.

I am glad to be able to state, that the Medicine has obtained the most unqualified approbation of many highly esteemed and honored members of our religious Society; it has also received the patronage of several Families of high title and distinction, some of the Dignitaries of the "Established Church," and Ministers of other Denominations. Many of these have, to a considerable extent, in the most benevolent and generous spirit, gratuitously presented large quantities to the suffering poor, being persuaded that no medicine extant is more calculated to relieve the unfortunate sufferer from the agonies of this excruciating affection. Charity cases at very reduced prices are provided for this purpose.

The Powders quickly remove every symptom; may be taken by either sex, under any circumstances, and occasion no inconvenience in travelling or any other way.

They are sent through the Post (paid) to all parts of the Kingdom, on receipt of Letter Stamps, or Post Office Order, by the sole proprietor only.

SAMUEL BARLOW, CHEMIST, DARLINGTON,

In Packets at 2s. 9d. each.

Testimonials will be sent by Post on application.

Sold Wholesale by the proprietor, SAMUEL BARLOW, Darlington; and in London, by HANLEY and SONS, Faringdon-street.

JANE, BARBARA, and ELIZABETH PROCTER'S BOARDING SCHOOL, DARLINGTON, for the DAUGHTERS of FRIENDS.

TERMS:—Fifty Guineas per annum.

Forty Guineas for those under twelve years of age.

This includes the usual English Education, the French and German Languages, Drawing, the use of Books, Drawing Materials, Stationery, and Washing.

Latin, Greek, and Italian, Four Guineas each per annum. Efficient masters will be engaged. French taught conversationally and grammatically by a resident in the family, who has lived several years in Paris.

Vacations—Six weeks in summer, and three weeks in winter. Three months' notice required previous to the removal of a Pupil.

NO EXTRAS.

Darlington, 10th Month, 17th, 1849.

JANE ODDIE and DAUGHTER inform their friends, that they intend Commencing a **SCHOOL**, in First Month next, at Egremont, near Liverpool.

For Board and Instruction in the usual branches of an English Education, and Needlework.

Boarders above nine years of age,	30	Guineas	per annum.
Weekly do.,	26	"	"
Boarders under nine years of age,	25	"	"
Weekly do.,	22	"	"
French and Drawing, each,	2	"	"
Washing,	3	"	"

The Languages and Drawing by Masters, on the usual Terms.

Each pupil to be provided with towels and a dessert spoon, which will be returned.

A Vacation of Six Weeks in Summer, and Two Weeks in Winter.

A Quarter's notice previous to the Removal of a pupil.

Egremont is pleasantly situated on the Cheshire shore of the Mersey, a short distance from the sea: the air is esteemed bracing and salubrious; and there is excellent bathing. The Meeting-house is only a few yards from the School.

Egremont, 10th Month, 1849.

TOOTH-ACHE PERMANENTLY CURED.

Price 1s. per Packet.

BRANDE'S ENAMEL for FILLING DECAYING TEETH, and RENDERING THEM SOUND and PAINLESS, has, from its unquestionable excellence, obtained great popularity at home and abroad. Its curative agency is based upon a TRUE THEORY of the cause of Tooth-Ache, and hence its great success. By most other remedies it is sought to *kill the nerve*, and so stop the pain. But to destroy the nerve is itself a very painful operation, and often leads to very sad consequences, for the tooth then becomes a dead substance in a living jaw, and produces the same amount of inflammation and pain as would result from any other foreign body embedded in a living organ. **BRANDE'S ENAMEL** does not *destroy the nerve*, but by RESTORING THE SHELL OF THE TOOTH, completely protects the nerve from cold, heat, or chemical or other agency by which pain is caused. By following the directions INSTANT EASE is obtained, and a LASTING CURE follows. Full instructions accompany every packet.

Testimonial from a Member of the Society of Friends.

Bloomfield Retreat, Dublin,
12th Month, 11th, 1848.

RESPECTED FRIEND.—As a duty I owe to myself and the suffering, allow me to bear this unsolicited testimony to the truthfulness of the advertisement of the astonishing efficacy of Brande's Enamel. I have tried it with entire success, ease, and comfort,—and can fully recommend it to the notice of the public. Thy friend,

To J. Willis.

JOHN MOSS, Superintendent.

London: Manufactured only by JOHN WILLIS, 24, East Temple Chambers, Whitefriars, Fleet-street, removed from 4, Bell's Buildings, Salisbury-square. Wholesale by all the large Medicine Houses.

Should there be any difficulty in obtaining it, enclose thirteen stamps to JOHN WILLIS, (as above) and you will ensure the GENUINE ARTICLE by RETURN of post. Twenty authentic Testimonials, with full directions for use, accompany each packet, which contains enough Enamel to fill several Teeth. Observe that the name of "John Willis" is on every packet.—AGENTS WANTED.

DANIEL PEIRSON'S SCHOOL for FRIENDS' CHILDREN, CASTLE-STREET, READING.

Terms will be forwarded on application.

References:—Josiah Hunt, Almondsbury, near Bristol; Josiah Neave, Fordingbridge, Hants; Ann Gibson, Saffron Walden, Essex.

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THOSE who study COMFORT and ECONOMY, are requested to give this establishment a trial. An excellent Reading Room is attached.

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JOHN LAURENCE, Secretary.

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EDEN'S HOOPING COUGH MIXTURE has attained universal celebrity as a sure and efficacious remedy for Coughs, Colds, Asthmas, Influenza, Pulmonary Consumption, and all affections of the throat, chest, and lungs. A positive cure for Hooping Cough, and all diseases to which children are subject.

Eden's Pills are acknowledged by all to be the safest and best medicine in the world, for the cure of bilious and nervous complaints, Gout, Rheumatism, Bowel Complaints, Consumption, and general debility.

Eden's Ointment, as a cure for Scrofula, and all cutaneous eruptions of the skin, stands unrivalled.

Eden's Family Medicines are prepared only, and sold Wholesale by

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and Retail by most respectable Chemists and Patent Medicine Venders in the United Kingdom, in bottles, boxes, and pots, at 1s. 1½l., 2s. 9d., and 4s. 6d. each.

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13, LIVERPOOL-STREET, BISHOPSGATE, LONDON.

F. AND H. SWAN respectfully inform their friends, that they have removed their business to the above address, where they hope to execute all orders entrusted to their care to the satisfaction of their employers.

It will be the endeavour of F. and H. S., in all the branches of their trade, to ensure work of the best description for the prices charged, the moderation of which may be seen on reference to the following List:—

		Net Cash.
Plain Cards per 1000,	- - -	14s. to 20s.
Enamel do.,	- - -	22s. 6d. " 35s.
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1000 Note Circulars, 8vo. post,	- - -	20s. " 30s.
1000 Letter do. 4to. post,	- - -	27s. 6d. " 40s.
1000 do. single sheet,	- - -	22s. 6d. " 32s. 6d.

Copper and Steel-plate Engraving. Maps, Plans, &c., at equally moderate prices. Brass and Zinc-plates, Seals, Spoons, &c., Engraved.

10th Month, 1849.

Patronized by the
Nobility,
Officers of the



Royal Family,
and the
Army and Navy.

RYAN'S MEDICATED MARROW OIL.
prepared from pure beef-marrow. By a chemical process, the whole of the chalk, salt, and other deleterious substances are deposited, thereby producing a pure Animal Oil, carefully, but delightfully, perfumed in collapsible tubes; 2 ozs. 1s., 4 ozs. 2s., 8 oz. 3s. 6d.; or collapsible tubes of 1 lb. 6s. Prepared and Sold by the Proprietor, JONAS RYAN, Hair Anatomist and Perfumer to the Royal Family, 88, Gray's Inn-lane, Holborn.

Thinking it a duty that I owe to the Public, and wishing to guard them against numerous advertising impostors, who profess to produce Hair upon Bald places, Whiskers, &c., at a month's notice; and having studied the anatomy and diseases of the human hair for many years, I find that the two great causes of Baldness are, *first*, great accumulation of soda in the capillary vessels, which stops the natural supply of oily globules to the Hair, produced by the intense perspiration of the head, which is incurable in an advanced stage; *secondly*, from a diseased or unhealthy skin, which strangles the Hair at the mouth of the bulb or secretion. Curable by the use of *Ryan's Solution of Glycerine*, and the *Medicated Marrow Oil*, applied alternately night and morning.

On account of the very extensive patronage Ryan's Medicated Marrow Oil has received from the Public generally, many unprincipled Persons have been induced to Manufacture a spurious article, under the title of Marrow Oil. Observe the name,

RYAN'S MEDICATED MARROW OIL.



GUTTA PERCHA TUBING being unaffected by moisture, acids, alkalis, grease, &c., is useful for the conveyance of Water, Oil, Chemicals, Liquid Manure, &c. It is peculiarly valuable for Drain and Soil Pipes.—In case of any stoppage, an incision can be made in the Tubing with a sharp knife, and readily closed again by means of a warm iron. Its strength is extraordinary; the small half-inch diameter tubing having resisted a pressure of 250 lbs. on the square inch without bursting.

Gutta Percha is totally impervious to wet, and may be steeped in water or buried in damp or marshy ground for years. From its peculiar property as a non-conductor, it is not affected so soon by frost as metal.

The smaller sizes of the Tubing may be had in lengths of 100 feet, and the larger sizes of 50 feet each.

The extraordinary power possessed by Gutta Percha Tubing as a Conductor of Sound, renders it invaluable for conveying messages from one room or building to another. The saving of time and labour which these Speaking Tubes will effect, commands them to the notice of the proprietors of Mines, Mills, Warehouses, Hotels, &c., as well as to householders generally. It is this peculiar property of conducting sound, that renders the Gutta Percha Ear Trumpets and Stethoscopes so valuable.

TO EMIGRANTS, CAPTAINS, SHIPPERS, &c.

No one should leave England without a Stock of Gutta Percha Soles and Solution. The ease with which these soles can be applied in countries where no shoemaker can be found—their power of keeping the feet perfectly dry, thus preserving the body from coughs, colds, &c., in lands where medical advice cannot be had—and their great durability and cheapness, render them invaluable to all who propose sailing to distant countries. Gutta Percha Wash Basins, Chamber Bowls, Bottles, Flasks, &c., are suited for ship-board, as they can so readily be converted into life buoys in the event of a shipwreck.

Manufactured by the GUTTA PERCHA COMPANY, Patentees, Wharf-road, City-road, London; and sold by their wholesale dealers in town and country.

GENUINE ARROW ROOT, cultivated by the liberated Africans, captured from Slavery. Imported and sold from One Pound, and upwards, at 7d. to 10d. per pound, according to the quantity taken. Also Pure Cayenne Pepper of superior quality, sold in small quantities, at a low price, by W. WESTON, Jun. and Co., 73, Gracechurch-street, London. Agents wanted.

TIC-DOLOREUX CURABLE. TOOTHACHE.

JAMES' CELEBRATED ASTILIAN TINCTURE FOR THE TIC-DOLOREUX.

will prove an invaluable medicine to those suffering from this most excruciating and hitherto considered incurable complaint. A knowledge of its surprising efficacy has induced the Proprietors to bring it more extensively before the Public than has hitherto been done, and thus confer a blessing upon thousands now labouring under that distressing malady; the first application not only easing the patient of all pain, but effecting, in almost every case, a lasting cure.

As a remedy for Toothache, the Proprietors can confidently recommend it as one that cannot be surpassed.

This medicine is also a certain specific for Spasms, however violent, especially in the stomach or bowels, and from its perfect freedom from anything of a deleterious character, may be administered under any circumstances with entire safety.

Liverpool, Dec. 13th, 1818.

To Messrs. Carson and Co.

It is with much pleasure I communicate the great efficacy of your "Astilian Tincture" for the Tic-Doloreux and Toothache, it having cured my wife of the former in a few minutes after the application. She suffered dreadfully for some time, and could get no relief till your tincture was applied; more than four weeks have elapsed and she has not been troubled with it since. It would be an act of ingratitude on my part were I to withhold giving you the information, and you are at liberty to make it public in any way you think proper.

Signed, THOMAS GUY.

14, Rathbone Street, Tootch Park.

Liverpool, Dec. 14th, 1818.

To Messrs. Carson and Co.

It is with feelings of gratitude that I inform you of the wonderful cure effected by the use of "James' Celebrated Astilian Tincture" for the Tic-Doloreux and Toothache, prepared by you.

My wife had been suffering the most excruciating agony for three weeks, night and day; she tried everything that we thought would be of any service, but all in vain; she was then recommended to try your Tincture, which she did, and in four minutes after the application she was quite cured. It is now five weeks since, and I am happy to say there is no appearance of its return.

Signed,

WILLIAM REID.

54, Oliver Street, Windsor.

P.S.—If you are disposed you can publish this for the benefit of those who may be suffering from the same complaint.

Gentlemen,

Liverpool, Dec. 23, 1818.

After six months' experience in its sale I have found your "Astilian Tincture" to be all but uniformly successful in the cure of Tic-Doloreux and Toothache; indeed only one case of failure do I know of in that time. Although generally averse to such things, yet you may, if you choose, make public use of this.

I remain, yours, faithfully,

THOMAS LOWE,

Dispensing Chemist, 38, Islington, and 40, Norton-st.

P.S.—You may send me another three dozen of the smaller size.

To Messrs. Carson and Co.

Prepared by CARSON and CO., 55, St. Anne Street, Liverpool, sole Proprietors, and sold, wholesale, for them by BARCLAY and SONS, EDWARDS, SUTTON and CO., BUTLER and HARDING, I. SANGER, DIETRICHSEN and HANNAY, London; SOUTHALL BROTHERS, Birmingham; J. and R. RAIMES and CO., Edinburgh; BOLTON, BLANSHARD and CO., York; CLAY and HANVEL, and E. S. ROGERS, Liverpool; and retail by any respectable Patent Medicine Vender throughout the kingdom.

Price, 2s. 9d., 4s. 6d., and in Family Bottles, 11s. each.

N. B.—Should Friends or others find any difficulty in obtaining the Tincture in their several localities, the proprietors will forward one of the largest sized bottles to any part of the United Kingdom, carriage free, on receipt of postage stamps or post-office order for the amount.

Liverpool, 1st Month, 3rd, 1819.



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The First Division of profits will take place at the end of 1850. The Office has issued nearly 4000 Policies, and is now issuing from 80 to 100 per month.

This day is Published, price 6d..

MARRIAGE with a DECEASED WIFE'S SISTER: a Reply to the Article upon this Subject in the Quarterly Review for June 1849. By EDWARD PRICHARD.

London: E. NEWMAN, Devonshire-street, Bishopsgate.

BARCLAY'S APOLOGY.

FRIENDS are informed, that the Meeting for Sufferings has published a New Edition of the above valuable work, in large octavo, which is now ready for delivery to Subscribers, at the low price of 3s. per copy, well bound in cloth, or eight copies for 21s. This edition is printed in a superior manner, in large type, and on good paper.

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THE HOLY VESSELS of the TABERNACLE, of ISRAEL, in large Drawings, on a uniform scale, with Metallic illumination of the Gold, Silver, Brass, &c.; the gorgeous coverings being richly coloured to represent the original fabrics.

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THE

BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."—JER. vi. 16.

No. XI.

GLASGOW, 11TH MONTH, 30TH, 1849.

VOL. VII.

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W. H. thinks it due to his numerous visitors, to express occasionally his estimation of their valued patronage, otherwise it might seem almost unnecessary to advertise; it being W. H.'s experience, that his friends do the advertising department for him much better than he can do it himself; to which he attributes the large connection he has of individuals and Families from all parts of the United Kingdom, the principal Cities of America, and the Continent of Europe.

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The Summer House, Bath, 30th of 6th Month, 1849.

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Yours respectfully,

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To Brown & Green, Ironmongers, &c.,
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IT appearing that the time announced last month, for commencing the business of the Conference of First-day School Teachers at Manchester, will be inconvenient to Friends residing in several places who are anxious to attend, it is agreed to hold the Preliminary Meeting on the Evening of SECOND-DAY, the 24th of 12th Month, at Six o'clock, at Friends' Meeting-house, Mount-street, Peter-street, (instead of on 7th day Evening, the 22d), and to proceed with the business on Third-day, the 25th, and Fourth-day, the 26th, of the same.

Friends in Manchester will be pleased with the company of any Friends who can arrange to spend the previous First-day, the 21st, in that town, for the purpose of visiting the School. For the Central Committee,

Bristol, 11th Month, 23d, 1849. J. S. FRY, Secretary.

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11th Month, 1849.

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TOOTHACHE.

JAMES' CELEBRATED ASTILIAN TINCTURE FOR THE TIC-DOLOREUX,

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Liverpool, Dec. 13th, 1849.

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Signed, THOMAS GUY.

14, Rathbone Street, Topham Park.

Liverpool, Dec. 14th, 1849.

To Messrs. Carson and Co.

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My wife had been suffering the most excruciating agony for three weeks, night and day; she tried everything that we thought would be of any service, but all in vain; she was then recommended to try your Tincture, which she did, and in four minutes after the application she was quite cured. It is now five weeks since, and I am happy to say there is no appearance of its return.

Signed,

WILLIAM REID.

54, Oliver Street, Windsor.

P.S.—If you are disposed you can publish this for the benefit of those who may be suffering from the same complaint.

Gentlemen,

Liverpool, Dec. 23, 1849.

After six months' experience in its sale I have found your "Astilian Tincture" to be all but uniformly successful in the cure of Tic-Doloreux and Toothache; indeed only one case of failure do I know of in that time. Although generally averse to such things, yet you may, if you choose, make public use of this.

I remain, yours, faithfully,

THOMAS LOWE,

Dispensing Chemist, 38, Islington, and 40, Norton-st.

P.S.—You may send me another three dozen of the smaller size.

To Messrs. Carson and Co.

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N. B.—Should Friends or others find any difficulty in obtaining the Tincture in their several localities, the proprietors will forward one of the largest sized bottles to any part of the United Kingdom, carriage free, on receipt of postage stamps or post-office order for the amount.

Liverpool, 1st Month, 3rd, 1849.

THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. XI.

GLASGOW, 11TH MONTH, 30TH, 1849.

VOL. VII.

MEMOIR OF WILLIAM RICKMAN.

(Continued from page 244.)

[William Rickman's first visit to Ireland, in the character of a minister, was in the year 1809; in which service he was diligently engaged for about four months. From his account of this visit, the following incidents and remarks are extracted :—]

7th Month, 14th, Sixth-day.—Set out in a chaise, from Waterford, with Rebecca Strangman, for the Quarterly Meeting at Youghall. After having proceeded some distance on the journey, Rebecca's servant-man, who accompanied us on horseback, put a fresh horse in the chaise—one that had not been used to draw, and not very governable. We had to descend a hill, where on one side of the road was a deep gully, apparently the effect of heavy rains; and on the other side, several cars laden with turf. The road was narrow, and the horse, appearing to take fright at the cars, suddenly sheared off into the gully, in part over-set the chaise, and threw us both out on a bank. Rebecca fell with great force; her left arm, wrist and side were considerably bruised. It did not appear that the horse had received any hurt, and with the assistance of the men who were with the cars, the chaise was soon got up, and was not damaged. A young man, an acquaintance of Rebecca's, who lived at Waterford, drove her the remainder of the way to Youghall; but not without being obliged to get out several times, on account of the dangerous state of the road. I rode the young man's horse, and we reached Youghall about eight in the evening. I went in with a heavy heart, on account of the accident, and the hurt which Rebecca had received. On our arrival a surgeon was sent for, and it was soon ascertained that no bone was broken; but the wrist was badly sprained, and she was otherwise bruised. However, with rest and suitable applications, she soon got better, was able to attend several sittings of the meeting, and returned home with some other Friends, finely recovered; but she felt the effects of the fall long afterwards. I did not receive any hurt, and cannot but esteem it, as respects myself, a providential escape; although the accident, on account of the injury which Rebecca sustained, has proved a close trial to my mind.

Among those whom we visited [at Cork], was a child, about fourteen years of age, who appeared to be near her end. She had suffered much for several months, having had the scarlet fever; which was followed by dropsy, &c. During her illness, she was sensible that she had not been sufficiently mindful of her latter end; and till a short time before I saw her, thought she might recover. She appeared to be in great pain. After I had said a little to her by way of encouragement, she expressed, in a most affecting manner, her fear that it was too late for her to repent, that she had not been so dutiful to her parents as she should have been, and that she had been too impatient during her illness. I still endeavoured to encourage

her, and had afterwards the satisfaction to hear that she became more composed and better satisfied respecting her final change; and at length quite resigned, believing it would be well with her. She died about three days after my visit; and I received a few lines from one of her relatives, giving an account of her comfortable close. I understood she had been an innocent child, but had shewed a fondness for dress, &c.

Eighth Month, 8th.—Set out in a post-chaise for Cork; and went with a young man, my guide, a few miles out of the road, to Johnstown, a place remote from any meeting, to see a family, consisting of a man, his wife, and several children; some grown up. One of the sons had given them much trouble; and another had, not long before, been taken to a place for insane persons near Cork. The mother was in an afflicted state of mind, and took our visit kindly. We had a tendering season together, and I thought myself well paid for performing this little service. We reached Cork in the evening, and I met with a cordial reception at the house of my friend, James Abell. Next morning I took breakfast with the parents of the child before mentioned, lately deceased; with whom, and four of their surviving children, I had a contriving, and I hope, profitable opportunity, having felt much for them since being with them before. The remainder of this day was spent in calling on other Friends.

Fifth-day, Eighth Month, 10th.—The Monthly Meeting of Cork had two sittings, and adjourned to the following evening.

Sixth-day.—Paid several visits, and attended the adjournment of the Monthly Meeting in the evening. This has been an exercising meeting throughout; Friends have many wrong things to attend to, and but few qualified to lend a helping hand towards removing them out of the camp. O! that some there were less immersed in the surfeiting cares of this world; these cares, with their frequent attendant—riches, have been the bane of our Society, and have proved stumbling-blocks to many who might have been of great use; some of them men of bright parts; but alas! their hands are rendered weak by reason of these things, and through not rightly occupying with the talents received.

Eighth Month, 27th.—Attended meeting at Lisburn, forenoon and evening; and afterwards went to the provincial school, which is pleasantly situated on an eminence at the back of the town. It consists, at present, of about twenty boys and twenty-five girls; fine, healthy-looking children, and apparently in excellent order. The superintendent and his wife are valuable Friends. Whilst at Lisburn, I spent much of my spare time here, and very agreeably; for this place felt more like home, than any other in which my lot had been cast since coming to this land.

The Monthly Meeting was held on Second-day, the 28th, and was to me one of the most trying that I remember to have attended. Many of the youth had run out in marriage, &c.; the natural consequence of unbridled affections, and that libertine spirit which had crept in, under a specious appearance, among those

who were looked up to as of the foremost rank; and which, in its progress, seemed to threaten dissolution to this part of the body of Friends, more especially the youth; who, according to the newly adopted sentiments and practice of these defective members, are left to do as they list, not to be controlled: and the consequence is sad. But those fallen stars (if I may so call them) have lost their lustre, become dim, if not totally eclipsed, as to their influence in religious concerns; having, it is to be feared, made shipwreck of faith and of a good conscience. Others, more simple-hearted, who have suffered themselves to be implicitly led by those whom they looked up to as more experienced than themselves, it is to be hoped, may in time come to see and feel their error, be led to seek for reconciliation, and return to the good old way. But these have great obstacles in their course; they have much to contend with in themselves; and those who handle the law, have not been sufficiently baptized into the child-like state of innocency and simplicity. It is only such as grow up therein, men fearing God and hating covetousness, who can become skilful in the work; who can have compassion on the ignorant, and such as are out of the way; lend them a helping hand, and, like the good Samaritan, pour in the oil and wine. These qualifications appear to be much wanting in some who are active in the discipline in these parts, and this is truly cause of mourning.

First-day, Tenth Month, 1st.—Attended the fore and afternoon meetings at Mountmellick, which were large: also visited the provincial school, which consists of about thirty boys and twelve girls, and appeared to be well conducted. The superintendent is a religious young man, convinced of our principles, though not a member of our Society; he and his wife had been Roman Catholics; they both attend our meetings. I went also to the girls' boarding school, which is kept by Ann Shannon, a Friend in the ministry. This school consists of about forty girls, and they appear to be in excellent order. In the evening, the family were collected, and several Friends with them; some of the girls read; we had a solid opportunity, and A. Shannon imparted suitable counsel.

Tenth Month, 4th.—Accompanied by William Leadbeater, I visited the school at Ballitore; it consists of about thirty boarders; the premises are extensive, including a large garden, and several acres of land. The school is conducted by James White, who is assisted by Richard Allen, a valuable young man.

[After having visited the meetings of Friends in Ireland very generally, W. R. embarked for Milford-haven on the 21st of Tenth Month; and, taking some meetings on his way, arrived in London on the 30th. After having finished this arduous engagement, he writes:—]

I attended Gracechurch Meeting to my comfort, for I felt that I had received the penny of peace now on my return; nor did I, on a retrospective view of my late journey, feel any thing to occasion alloy. Although I could not but be sensible that my movements had been in great weakness, yet I had reason to trust this was not charged to my account, but that it was mercifully passed by. I reached home on the 1st of the 11th Month, 1809, and had the satisfaction to find my family all favoured with health, for which, and for all other favours received, I have cause to be humbly thankful.

[In the year 1810, William Rickman resigned his school to Robert Styles, a Friend who had been his assistant therein for many years. He had then in prospect a religious visit to the meetings of Friends in

the north of England and Scotland. Accompanied by his wife and elder daughter, who proposed making a visit to some relations at Sunderland, he proceeded from London to Bridlington Bay, in Yorkshire, by water. Of their irksome and dangerous voyage he gives the following account:—]

We took our passage by sea in a trading vessel, and went on board on First day, the 15th of 6th Month, after attending the forenoon meeting at Gracechurch-street. We had a pleasant sail down the river; passed the Nore in the evening, and came to anchor a little beyond it. Early next morning, we got under weigh with a fair wind; but it shifted afterwards, and continued unfavourable most of the remaining part of our voyage. Our accommodations were very indifferent, and we were, in consequence, indisposed; unpleasant fellow-passengers adding to our discomfort. After we had been four days on the water, the wind blew so strong from the north, that we became alarmed. It was, indeed, a time of deep searching of heart. Our minds were much humbled; many past circumstances underwent a close investigation; for it seemed uncertain how the present trial would terminate. We were, however, favoured, at the height of our trouble, with a comfortable calm, and with a hope that we should land safe. On Seventh day, the 21st, the wind continued very high and a-head; yet by means of great exertions on the part of the captain and sailors, we were favoured to reach a safe harbour, and came to anchor about 11 o'clock p.m. in Bridlington Bay, about two miles from the shore. Here we were desirous of getting on shore, in order to travel by land; but, on account of the violence of the wind and the rough sea, no boats could come off till towards evening; when, with difficulty and danger, we were helped into a boat and rowed to land. We were taken to a comfortable inn, where we had all needful accommodation. This we enjoyed much, and I hope with thankfulness to the great Preserver of men, who can cast down and raise up at his pleasure; who giveth a sight of danger, and mercifully delivereth therefrom. May His great and holy name be magnified by me and mine.

[On First day, the 22d, they proceeded by post chaise to Scarborough.] Here (continues W. R.) we met with our friends Ann Burgess and Ellen Cockin, who were visiting families in this place. When at the last Yearly Meeting in London, I had conversation with the former, respecting our going together into Scotland; but we knew not where or when we might meet; and now, thus meeting again unexpectedly, if not providentially, we had an opportunity of conferring further thereon.

[With these two Friends, and Isaac Stevenson, W. R. united in gospel service in various parts of the northern counties, as well as in Scotland. They attended several public meetings, and visited the families of Friends, and in some places, those who usually attended their meetings. Respecting this last mentioned line of service, he remarks:—]

It was, indeed, close work; yet I may say but little, for I know but little more than that I am a poor creature to be engaged in such arduous service; neither had I engaged therein but in conjunction with those whom I believed to be better qualified. In some of our visits, we had abundant need of faith and patience; but in others we were strengthened and much comforted, particularly at our dear friend John Wigham's [at Aberdeen]; with him, his wife, and daughter; also at our lodgings, and with two widows, daughters of J. W. This last-named visit closed our engagement

here in this line; and J. W. being present, imparted sweet encouragement to us poor travellers.

[This journey occupied between four and five months; and William Rickman reached home, accompanied by his wife and daughter, on the 27th of 11th Month, 1810.

In the 1st Month, 1815, he left home on a visit to Friends in Hampshire, Dorsetshire, Devonshire, and Cornwall. From his account of this visit, the following paragraphs are extracted:—]

Second-day, 2d Month, 5th.—Took a ride with Edward Thompson, from Compton to Yeovil, in Somersetshire. We called on Samuel Isaac, an aged Friend; took tea, and had a comfortable religious opportunity with him, his wife, and son. He informed us that his parents had a large family, and that when his mother died, his father took his eldest sister behind him on horseback to the burial, himself the next sister, another brother the next, and so on, making in all six couple—namely, the father and five sons, with six daughters—who thus followed double on horseback to the grave.

[From Weymouth W. R. crossed to the island of Guernsey. After having performed his visit to friends there, he writes:—]

We called on most of the members of our Society, and those who attend our meetings. In several families, I had solid comfort and satisfaction, and, I trust, it was so to the visited. I was encouraged to believe that the right thing is gaining ground in that island, and hope the feet of the messengers may continue to be turned that way. We left them under a feeling of near affection and sympathy.

[Whilst on this journey, W. R. felt it to be required of him to hold two public meetings—a line of service in which he very seldom believed himself called upon to engage. Of these meetings he gives the following account:—]

Having felt a draught towards some of the inhabitants of Modbury, before I left that place I just hinted it to William Prideaux, [an elder who resided there,] concluding to go on to Plymouth; and if the concern continued, to mention it to Sarah Fox and Sarah Abbott, [two Friends in the ministry.] This I accordingly did; and as they encouraged me to attend to it, a request was sent to have the inhabitants, or some of them, invited to a meeting on Sixth-day evening. S. F. and S. A. kindly accompanied me to the meeting. I was much depressed under the exercise, knowing my own weakness and unfitness for such service. Meeting-time came; but few attended, yet those who did behaved in a commendable manner, and it was, I trust, a profitable season. Dear S. A. had some acceptable service, and it ended well.

Samuel Rundell, [a valuable minister, resident at Liskeard,] accompanied me to Looe, a small fishing town. We attended meeting there, which was a favoured opportunity. Took dinner at Sarah Tuckett's; and, having the company of Jonathan Binns, I ventured to mention to those Friends, who were all ministers, what had been on my mind whilst riding to that place, respecting meeting with the inhabitants. They united with my proposal, and notice was accordingly given. I had but little public service in the meeting; but way opened for Samuel Rundell to relieve his mind pretty fully, he having, as he told me afterwards, had some thoughts of a meeting there, before I spoke of it. I was also informed, he held a certificate from his Monthly Meeting for the appointment of public meetings in any part of Cornwall, which I knew not till the meeting was over. This tended to confirm me in the

belief, that I was not beside my duty in giving way to the impression which I felt. The meeting was a solid opportunity, and ended in supplication by Jonathan Binns.

[After visiting some other meetings in Cornwall and Devonshire, W. R. returned by way of Bristol, and reached home on the 8th of 4th Month, 1815, with feelings of thankfulness to the great Preserver of men, for the help which had been afforded him during this journey, and for the satisfaction of finding his family in the enjoyment of good health.]

VOYAGE TO AMERICA.—Having obtained the needful certificates of the concurrence of my Friends, settled my outward affairs, and taken an affectionate leave of my family and friends at and near home, on the 23rd of Sixth Month, 1818, accompanied by my daughter Anne, I went to London. On the 26th, after setting my daughter off for Reigate, whither she was going on a visit, I proceeded to Coventry, and the day following to Birmingham. Here I met with our friend, Samuel Enlen; he and his wife, with their ward, Sarah Sharples, being on their return to America. I stayed over the next day (First-day) at Birmingham; the meetings there were to me satisfactory.

Second-day, Sixth Month, 29th.—I went on to Liverpool, and was kindly entertained whilst there by Thomas Thompson and wife. Samuel Enlen, and his family, five in number, also Hannah Field, a Friend from America, now on her return home, accompanied from London by John Pim and Elizabeth Fry, all took up their quarters at Robert Benson's.

Third-day, 30th.—This morning some of us who were intending for America, went on board the ship in which it was proposed we should take our passage, viz. the *Atlantic*, Captain Matlock, bound for New York. We were all well satisfied with the ship, and agreed to go in her. The accommodations exceeded any I had seen before in a ship of that size (about 300 tons).

As we were not likely to sail before the 10th of next month, Hannah Field and myself, with several other Friends, went to the Quarterly Meeting at Lancaster; at which the former, and also our dear friend Benjamin White, who had lately arrived from America, had good service. Hannah Field, Benjamin White, and myself returned to Liverpool, and attended the meetings there on the following First-day. At the request of our American Friends, a public meeting was held in the evening, to good satisfaction. We who were bound for New York, continued at Liverpool, visiting our friends, &c., until Seventh-day, the 11th of 7th Month, when, accompanied by several Friends, we went on board the ship. Next morning we got under weigh, but the wind being much ahead, we made little progress for some days. Our female passengers, particularly Hannah Field and Sarah Sharples, suffered much from sickness. I have fared much better than I expected in this respect, and have taken my meals, with other passengers, in the dining-room. We have seven fellow-passengers in the cabin, who are agreeably behaved. My appetite has increased, and I have slept quite as well these two last nights as when on shore; for this I desire to be thankful. It is trying not to be able to get on our way a little faster; but I hope to be content till it is ordered otherwise.

17th.—Fine weather, but very little wind. Last evening the sea was smooth, comparable to a mill-pond; and the setting sun, in its full, refulgent splendour, sinking to appearance in the briny deep, was a beautiful sight; this, and the moon nearly full, seen from the opposite side of the ship, rising with her bor-

rowed light; also the bright evening star, tended to excite devout emotions, and to produce that quietude and serenity which are desirable at all times, and more especially, after having been tried, as I had been for a day or two before, with contrary feelings. I was ready to compare myself to the pelican in the wilderness, or the sparrow alone on the house-top. Sometimes I looked back to my near and dear connections left behind; and, on the other hand, to the prospect before me, of going among those who, with some few exceptions, are entirely strangers to me; also my own great weakness, and utter incapacity for doing any good thing, without fresh supplies of heavenly aid. Thus floods of discouragement flowed in, and I found it hard work to retain the grain of faith. But I endeavoured to turn inward; retired and read some comforting portions in my little Bible, particularly in the Psalms, and was favoured to feel resignation and contentment in my present allotment. Under the influence of a sweet calm, I went to rest, and slept sweetly. This morning, on our sitting down together to read a portion of the Scriptures, after breakfast, I felt comforted; and soon after, our captain saw a small vessel ahead, from which a boat was put out, and two men in it rowed to our vessel, to ask for a keg of water, which was readily granted. It proved to be a pilot-boat from Bristol: they had been out eight days, and much of the time becalmed in a fog. Some of us having written letters a day or two before, with the hope of an opportunity of sending them ashore at Cork or elsewhere, we availed ourselves of this conveyance to forward them to Bristol.

18th.—We have now been a week on ship-board, and having had but little wind, have not more than cleared the coast of Ireland.

20th.—Rose in the morning much refreshed both in body and mind, so that I could not refrain from offering, though secretly, the tribute of thanksgiving to the Author of all good; under a grateful sense of His manifold mercies and favours, both ancient and new, conferred on me, a poor, unworthy creature; and turning to the Bible, a practice from which I derive much satisfaction, I read the hundred and third Psalm with peculiar interest, as it appeared to be adapted to my present state and past experience. Indeed, I think I cannot be thankful enough for present favours, so free from sickness, and my mind easy and tranquil.

22d to 25th.—For the most part, contrary winds, and the sea ran high. I have not been quite well these last few days; my appetite poor; faith and patience somewhat tried. Oh, the necessity of living by faith, and being content to live from day to day without taking anxious thought for the morrow, or the future; "sufficient unto the day is the evil thereof." The necessity of seeking for daily bread never appeared more evident; and having, I trust, honestly endeavoured to seek, I think it has not been withheld, but graciously dispensed for my support hitherto.

This morning, 26th, after Samuel Enlen had read a portion of the Sacred Writings to us in the cabin, my mind was somewhat comforted and strengthened to express my feelings. Our captain was present, and sat in a solid manner. He is indeed very attentive, not only as respects the necessary care of the ship, but also to the sick passengers. Dear Hannah Field has greatly needed attention; she has suffered much, but is a little revived this morning. The weather fine, and wind favourable. Thus we experience frequent changes—

"Now and then's a pleasant day,
'Tis long in coming, soon away;
Therefore the everlasting Truth
Is good for aged and for youth,
For them to set their minds upon,
For that will last when time is done."

And whilst I am penning these lines, our dear children are brought to my remembrance, with desires that they may be increasingly concerned to seek after this invaluable treasure for themselves; and if they seek it in sincerity and with full purpose of heart, they will find it to their own unspeakable comfort, and to the comfort of us their aged parents; to whom, I believe I may say, no greater joy could be administered, in our declining years, next to the enjoyment of the divine presence to our own souls, than to see our dear children growing in the Truth; or in other words, coming up in faithful, unreserved obedience to the discoveries and unfoldings of the light of Christ in the secret of your own minds; in the way of self-denial, and the daily cross, to the natural will and propensities of the creature; to everything which is contrary to the pure mind and will of God concerning you; for He not only wills your sanctification, but if cheerfully obeyed in all His holy requireing, will finally effect it, and gradually bring about that which, in the New Testament, is emphatically called the new birth; without which there is no entering into the kingdom [of heaven]. This, my dear children, is a *daily* work, an *inward* work, and must be accomplished in time, if ever we be made partakers of that state of blessedness which is the happy portion of "the willing and obedient," when time to them here shall be no more; and it is only as this work is going on, that we can enjoy true peace whilst here on earth. It humbles the creature, brings down all high thoughts of ourselves, lays them as in the dust, smooths the roughness of our natural tempers, and sweetens them, so that we become pleasant to ourselves and one unto another. And although you may, and no doubt will, have your share of trials and afflictions incident to this life, this uncertain state of being, this chequered scene of short-lived joys and sorrows, yet you will be favoured with *that* in yourselves, which, as it is attended to, will moderate your joy in the time of prosperity, and enable you to bear up under trials with Christian fortitude and patience, looking unto Him whose gracious promise applies to every one of his humble, dependent children—"I will never leave thee nor forsake thee." And now to descend a little into particulars.—As you, my dear children, are favourably circumstanced in respect to opportunities of inward retirement, I much desire you may seek to improve them; therein your actions may be taken into view, in the light of Truth, and approbation for well-doing will be experienced; on the other hand, if anything to the contrary has, through unwatchfulness, been given way to, it will be made manifest, and will cause uneasiness, which as it is humbly submitted to, will produce tenderness and godly sorrow, leading to that repentance which is not to be repented of, and beget a desire to be more careful in future. I can say from a degree of living experience, I have found these seasons to have been occasions of comfort and consolation to my poor mind, many a time, wherein my strength has been renewed. I believe I have myself sustained loss, for want of seeking more frequently opportunities of this kind.

My love is to the dear children under your care, whether those I am acquainted with or otherwise, particularly the former, and tell them it is my continued desire that they should endeavour to be good children, paying all due attention to what is said to them; to be industrious, avoiding all unnecessary and unprofitable talk in school-time, which is indeed a great loss of time, and very hurtful, as it diverts them from their proper business, prevents them from doing it well, and with suitable dispatch. Tell them I wrote this on the great ocean, some hundreds of miles from land; and, by computation, about fourteen or fifteen hundred miles from England. When either of you write to any of

the children who have been with us, remember my love to them and to their parents; tell the children I have not forgotten them, shall be pleased to hear of their welfare from time to time, and desire that as they grow in years they may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Seventh Month, 31st.—A dolphin was seen near the ship, but soon disappeared. A few days ago, a shark came alongside, a hook was put out, which he soon took; but before he could be brought on board, he bit the cord in two, and swam off with part of it and the hook.

Eighth Month, 2d.—Yesterday was a trying day; high wind and much ahead. We have now been out three weeks, and have made little more than half our passage; it will probably be three weeks longer before we complete it; but if so, and we are favoured to arrive safe at our desired port, we shall have cause to be thankful. We had not much reason to expect a short passage, as the westerly winds have been so prevalent of late. We have only to labour for patience,—but when the poor body is worn down with almost continual sickness, as is the case with Hannah Field, and one or two others, attended with great depression of spirits, it is not, at all times, easy to come at it. This is not my case; my health continues good, and my spirits as well as can be expected; but I desire that my dear children and others may be deeply sensible of their privileges, and be engaged to make suitable returns for the same.

Yesterday morning, about two o'clock, the men on deck discovered a vessel; it came so near to ours as to occasion some alarm, but on our altering our course, she passed by across our bows, at about a hundred or a hundred and fifty yards distance; a great favour, and a narrow escape, as it was nearly dark. Two other vessels passed us in the course of the day, one about three or four miles distant, the other so far that I could hardly discern it: it is pleasant to meet fellow-travellers now and then, although going a different route.

This morning the wind fair and moderate. Passengers nearly all on deck. We seem to be a little cheered, but I think I am more and more instructed not to place much dependence on any pleasant prospects, nor to be overmuch elated therewith; and on the other hand, not to be too much depressed, when tried with the contrary. This unstable element is an emblem of all terrene objects: life is a mixed cup: we have here to partake of transient joys and many sorrows, and there is nothing short of the power of religion, which can rightly moderate the mind, and keep it within due bounds, so as to make all subservient to our present and future advantage.

(To be continued.)

THE CHRISTIAN IN HIS GLORIFIED STATE.—There is not in religion a more joyful and triumphant consideration, than that the perfection, the happiness and glory of ransomed man, shall be carried on in heaven, without ever arriving at its final period. Nor can any consideration so completely satisfy the ambition of an intelligent soul. Cold and dead is that heart that does not glow at the thought “of beholding the face of God in righteousness,” and of awakening after the sleep of death, invested with the divine likeness. Obdurate and insensible is that soul that is not raised to rapture at the prospect of shining with eternal glory, and seeing God as he is in the uninterrupted communion of the heavenly state. The glimpses of future glory that break through the clouds which now surround us, are enough to make us sigh and languish for the brightness of the perfect day.—*Morning Star*

REPORT

OF THE MEETING FOR SUFFERINGS,

Adopted by the Yearly Meeting of Friends, held in Philadelphia, in relation to the Facts and Causes of the Division, which occurred in New England Yearly Meeting, in the year 1845.

(Continued from page 257.)

THE other (or smaller) body, claiming to be New England Yearly Meeting, say, that the origin of all the difficulty within the limits of that Yearly Meeting, has been the attempt to uphold and defend certain unsound doctrines, published by a minister of our Society in England;* and a manifest determination on the part of many of the leading members of New England Yearly Meeting, under the profession of a great concern for the maintenance of its order, to make use of their station and influence to deprive of their dearest rights and privileges, not only individuals, but Meetings which have endeavoured to withstand these innovations. In proof of this, and of the violation of the order and discipline of the Society, on the part of those who have, as they declare, separated from it, they state, among other things,—That the letters written by the minister from New England,† while on a visit in Great Britain, were published by the Friend to whom they were addressed;‡ that after they were so published, the minister who wrote them was furnished by the London Morning Meeting with a full returning certificate of unity; and that the true cause of the dissatisfaction expressed by the Meeting for Sufferings, with the Friend, on account of their publication, was, because those letters exposed the unsound doctrines then making their appearance in England.

THEY ALLEGE—that when the Friend from England, the author of the works containing the unsound sentiments alluded to, was in New England, this minister had a private interview with him, in which he informed him of the uneasiness of many Friends on account of sentiments contained in his works; but that not obtaining any satisfaction, he believed it to be his religious duty to caution Friends against receiving or imbibing those unsound doctrines; and that this was the ground of all the complaints preferred against him. That the course pursued by him was in accordance with the advice given in the discipline of New England Yearly Meeting.

THEY ASSERT—that at the time when Rhode Island Select Quarterly Meeting appointed its committee on account of defective answers from some of its subordinate meetings, those defective answers did not come from the meeting of which this Friend was a member; and that that committee went aside from the business for which it was appointed, and beyond the authority with which the Discipline clothes such committees, when it undertook to deal with him as narrated; and that the reason why this Friend did not comply with the advice of those committees which treated with him, was, because the stand that he had taken was against unsound doctrines and unjust proceedings in defence of those doctrines; and that he requested their objections to him to be specified in writing, because the alleged objections had been repeatedly changed.

THEY MAINTAIN—that the manner in which the charge preferred against this Friend by the Yearly Meeting's committee, was brought into the Monthly Meeting, without first informing him of its purport, and that it was to be brought there; and also without submitting it to the overseers of the meeting, or to the Preparative Meeting, was contrary to the usage

* J. J. Gurney. † John Wilbur. ‡ George Crosfield.

and order of our Religious Society, and a direct violation of the order of proceeding plainly laid down in the Discipline, in relation to a charge of detraction. That the rights of South Kingston Monthly Meeting were violated by the Yearly Meeting's committee compelling it to act immediately on the case, by threatening that unless it complied with their advice and took the charge on record at once, they would carry a complaint against it to the Quarterly Meeting; and THEY SAY, that when it was proposed to delay the case one month (on account of its being an important one, and the meeting small by reason of the day being wet, and the place where it was then held remote from the greatest number of its members), the committee insisted that the meeting should proceed, and said that an addition could be made to the committee now appointed, should it afterwards be desired.

THEY ALLEGE—that when at the next Monthly Meeting an addition was made to the committee appointed in this case, it was the clearly expressed judgment of the meeting so to do, and was in accordance with the frequent usage of the Society, and also with the suggestion of the Yearly Meeting's committee itself, made at the previous meeting; and that the Yearly Meeting's committee acknowledged the authority of the committee as thus constituted, by taking part in the examination of the case submitted to it, and laying before it their evidence of the charges brought by them against the member of the Monthly Meeting; though they (the Yearly Meeting's committee) refused to allow any others than the committee of the Monthly Meeting to be present. That when the committee of the Monthly Meeting was investigating this case, the Yearly Meeting's committee, after producing all the evidence they thought proper in support of the charges brought by them, claimed it to be their province to join the committee of the Monthly Meeting in judging the case; to dictate the matter which should be introduced by the Friend in his defence, and the course which the committee of the Monthly Meeting should pursue in investigating the case. And they say, that the Yearly Meeting's committee had gone into the subject of doctrines in proof of one of their charges, but that when the committee of the Monthly Meeting decided to allow the Friend accused (who stated that it was on account of his objecting to certain doctrines, that he was complained of) to introduce such evidence in relation to those doctrines, as should appear essentially to relate to the same, the Yearly Meeting's committee refused to stay and hear what was produced, but immediately left, and consequently did not hear the Friend's vindication of the course he had pursued, as made before the committee of the Monthly Meeting.

THEY STATE—that after patiently investigating the whole case, seven of the committee were of the judgment that the charges brought were not sustained. That the only evidence adduced of the Friend having circulated the pamphlet mentioned in the charge, was his having sent it to a Friend with an injunction not to spread it. That the letters alluded to in the charge as having been written by him, and tending to close up the way of the minister from England, which were produced by the Yearly Meeting's committee, had little or no allusion to that Friend's personal character, but rested upon his doctrines—as did also those letters which he had received. That no proof was adduced of the Friend having made assertions of the character stated in the charge. That when the Friend's appeal came before the Quarterly Meeting, and he claimed the right given by the Discipline of New England to those charged with detraction to object to a certain number named on the committee, it was asserted by a member of the Yearly Meeting's committee, that the

complaint against the Friend was not for detraction and he was thereupon deprived of that right, unless the Monthly Meeting should also be allowed to object to an equal number; for which no provision is made in the Discipline of New England.

THEY ASSERT—that when the report, signed by seven of the committee in this case, was given in, there was a very full expression by the members of the Monthly Meeting in favour of receiving it; that it was fully united with, and at its final adoption only one member of the meeting spoke decidedly against it.

THEY ALLEGE MOREOVER—that the advice of the Yearly and Quarterly Meeting's committees not to receive this report (which advice, they say, the committee claimed to be as binding upon the Monthly Meeting as the Discipline), was not complied with for the following reasons:—Because that the Yearly Meeting's committee had itself brought the charges against the member of the Monthly Meeting, had laboured to sustain them, and had refused to hear the vindication made by the Friend charged, upon which the report of the committee of the Monthly Meeting was founded; and that the committee of the Quarterly Meeting, which had been appointed but a short time before, was altogether uninformed of the merits of the case; had never heard the defence made, and therefore had not the requisite understanding of the facts upon which the committee of the Monthly Meeting acted. And moreover, that the Monthly Meeting believed that the Discipline makes Monthly Meetings the judges of all complaints against their own members, until appealed from to a superior meeting. They admit, that the meeting should hear and weigh the advice given in such a case, but it being the only body authorized by the Yearly Meeting to deal with and disown members, it should be left to act conscientiously, so long as it remains sound in our doctrines, and faithful to our Discipline. But, they say, if the advice of a Yearly or a Quarterly Meeting's committee must be binding in such a case, the right of appeal can afford no protection; for an individual appealing from the judgment of a Monthly Meeting acting under the control of such a committee, would appeal to the same body at whose bidding he was disowned in the first instance.

THEY MAINTAIN—that the statements made in the written advice given by the Quarterly Meeting's committee to South Kingston Monthly Meeting are altogether incorrect. That the Quarterly Meeting's committee did not attend the Monthly Meeting at which the clerk was appointed, and consequently their knowledge of its proceedings was only through reports abroad, which reports, they say, must have been of a very deceptive and partial character. That the practice of naming, as well as of appointing the clerk immediately by the meeting, had been the ancient practice and usage of South Kingston Monthly Meeting, from its organization until within a few years, and that the time for which the former clerk had been appointed had expired. That the Friend appointed to the station was placed there by the expression of three-fourths of the members of the meeting present, and without any expressed objection to the individual by any one. That the Friend had likewise been recognized as clerk of the Meeting by both the Yearly and Quarterly Meeting's committee.

THEY STATE—that the objection to the addition made to the committee appointed in the 4th Month, 1842, in the case of the Friend against whom the charges were brought by the Yearly Meeting's committee, as being contrary to the usage of Society, is also incorrect; it being the frequent usage in the Society to make such additions; and that moreover the Yearly Meeting's committee, when the Monthly Meeting was urging the propriety of deferring the appointment of a

committee at the time the case was brought forward, itself suggested that the meeting might make such addition at a future time. That the objection to some of the committee on the score of relationship, is unfounded and unjust. That two of those who were first appointed when the Yearly Meeting's committee was present, were relatives, but none on the committee were nearly related to the Friend accused, and that there is no Discipline which excludes relatives from such services, it being discretionary with Monthly Meetings to appoint such of their members as are thought most suitable for the service.

THEY ALLEGE—that the Yearly Meeting's committee fully acknowledged the whole committee, and no complaint was heard of any part of it, until after their report was made. That it is a dangerous assumption of power, for a Quarterly Meeting's committee to require a Monthly Meeting immediately to remove its clerk, they selecting a successor, without allowing the meeting a voice in the matter. That the advice to set aside and make void and of no effect the decision recorded on the minutes of the Monthly Meeting, in relation to the case of one of its members, was unprecedented; and that the Monthly Meeting could not see that the committee had any right to reverse that decision, affecting, as it would, the rights of an individual whose case had once been decided by the proper tribunal, and he acquitted.

THEY SAY—that it was because South Kingston Monthly Meeting did not disown its member, whose offence consisted in his faithful testimony against those things which were calculated to lay waste the true bond of unity among our members, and not on account of any disorderly proceedings therein, that it was dissolved; and that its insubordination consisted in its standing for those rights which the Discipline gives to it as a Monthly Meeting in the appointment of its officers, inasmuch as when the Yearly Meeting's committee reported it to the Quarterly Meeting as insubordinate, the case of the Friend complained of by that committee was still in the hands of the committee of the Monthly Meeting.

THEY MAINTAIN—that the manner in which that Monthly Meeting was laid down, was a violation of the Discipline of New England Yearly Meeting, which provides that the Quarterly Meeting shall first come to a decision in the case, and communicate it in writing to the Monthly Meeting, and if the Monthly Meeting is not satisfied therewith, it may appeal to the Yearly Meeting; but if it refuses to take the advice of the Quarterly Meeting, and also refuses to appeal, then the Quarterly Meeting may either dissolve the Monthly Meeting or bring the case before the Yearly Meeting. And it also provides that after a Monthly Meeting is dissolved, if its members, or any part of them, appeal to the Yearly Meeting, the members of the Monthly Meeting are not to be annexed to another Monthly Meeting until the appeal is decided. Whereas, they say, South Kingston Monthly Meeting never received the judgment of the Quarterly Meeting, until it received the minute dissolving it; and that its members were annexed to Greenwich Monthly Meeting, before it was known to the Quarterly Meeting whether they would appeal or not. That the writing which the meeting did receive, was the advice of four out of a committee of fifteen, appointed three months before, the other members of the committee not having been consulted, and moreover, this advice was not refused by the meeting.

THEY ALLEGE—that inasmuch as South Kingston Monthly Meeting appealed to the Yearly Meeting from the decision of the Quarterly Meeting respecting the course pursued by it in the case of the Friend placed under dealing by the Yearly Meeting's commit-

tee, it was altogether irregular and out of order for Greenwich Monthly Meeting, which was officially informed thereof, to take any action in this case pending the appeal. That this case had been decided in South Kingston Monthly Meeting and the business finished; and that after a case of alleged offence has been duly tried and decided in one Monthly Meeting, and the accused acquitted, it is contrary to Discipline for another Monthly Meeting to attempt to try the same case. Nor is there any discipline which authorizes a Quarterly Meeting to place a member of a Monthly Meeting under dealing.

Notwithstanding this, THEY STATE—that Greenwich Monthly Meeting directed the committee originally appointed in the case to report to it; and upon the report of two of its members who had had no other interview with the Friend than that in which the whole committee of nine was present, proceeded to make a minute of his disownment; and that all who spoke in favour thereof, except two, were members of either the Yearly or Quarterly Meeting's committee, while several members expressed their disunity therewith.

THEY MAINTAIN—that a diversity of sentiment in regard to the doctrines published in the works of the minister from England, broke the unity in Swansey Monthly Meeting, and gave rise to the difficulties in relation to the appointment of clerk and overseers in that meeting, and that the Yearly and Quarterly Meeting's committees always took part with those who advocated and defended the author of those unsound doctrines, and would agree to no arrangement which did not exclude from official stations the Friends who objected to those doctrines.

THEY ALLEGE—that the report upon clerk and assistant presented to Swansey Monthly Meeting in the 7th Month, 1844, and which the Yearly Meeting's committee urged the Meeting to accept, was signed by but three of a committee of seven; the other members of the committee not having received information where it was prepared and signed—that the report upon overseers was signed by but two of a committee of seven—and that one of those named as overseer, had been added by the Yearly Meeting's committee, and was objectionable to a large number of the members of the meeting, on several accounts. That at this time the Monthly Meeting appointed representatives to the Quarterly Meeting, by whom were sent answers to the Queries, and other necessary accounts signed by the clerk, and that the Quarterly Meeting received them so signed as from a duly organized Monthly Meeting.

THEY ASSERT—that at the next Monthly Meeting, when the public meeting had concluded, the clerk took his usual seat at the table in order to proceed with the business of the meeting, when a Friend, not a member of the meeting, after narrating the action of the Yearly Meeting's committee, and the proceedings of the last Monthly Meeting, informed the meeting that the Quarterly Meeting had dismissed its former committee, and appointed another for the due organization of the Monthly Meeting; but he exhibited no minute from the Quarterly Meeting. That this individual then proposed that the Friend who acted as clerk should leave the table, and that another whom he named should take his place. That this proposition was united with by several others, who, they say, were also not members of the meeting; and who, though repeatedly requested to present to the meeting any credentials clothing them with authority for such a course, did not do so; and who therefore had no right thus to meddle in the business; and that the Yearly Meeting's committee having, at the previous Monthly Meeting, withdrawn their minute of appointment, its members who were present, were there in their individual capacity.

THEY MAINTAIN—that although the proposition was united with by a number of the members of the meeting, yet quite as large a number objected to it, and that the Monthly Meeting had not been opened by the usual minute. That the whole proceeding was a violation of the order and usage of our Society, and that those who took part in it, and commenced acting as a Monthly Meeting, separated from Swanzev Monthly Meeting and set up a spurious meeting. That Swanzev Monthly Meeting was opened in the regular manner by the clerk reading the usual minute, transacted such business as came regularly before it, and then adjourned.

THEY ALLEGE—that when the clerk and prominent members of Rhode Island Quarterly Meeting, many of whom had been active in the disorderly proceedings at Swanzev, refused to receive or acknowledge the representatives and report from the ancient Swanzev Monthly Meeting, and did receive and acknowledge those from the spurious meeting, they thereby implicated themselves in the separation, and a necessity was laid upon those who would remain faithful to the precious principles of our Religious Society, to endeavour to sustain the Quarterly Meeting, and its subordinate branches, upon their ancient foundation; and that hence they were constrained to remain after the others had adjourned and hold the Quarterly Meeting.

THEY ASSERT—that the charge brought against those Friends who sustained Rhode Island Quarterly Meeting, of having long manifested a want of unity with Friends, is unfounded; their disunity being solely with the unsound doctrines of the Friend from England, and with the measures taken to defend them. That those who have thus sorrowfully manifested a disposition to lower the standard of our Christian profession, have not hesitated to lay waste the good order and discipline of the church, and to disregard the rights of individuals and of meetings, whenever the testimonies of the one, or the conclusions of the other have stood in their way; and that they have repeatedly rejected from service worthy and substantial Friends, by refusing to take their names when offered in all their meetings for discipline, from the Preparative to the Yearly Meeting; for no other reason than because they have declared them out of unity with the body.

THEY ALSO MAINTAIN—that the Meeting for Sufferings in issuing the circular in which it testified against those meetings and individuals which, they say, had maintained their integrity and allegiance to the discipline and usages, the doctrines and testimonies of our Religious Society; interfered with, and decided upon matters of discipline, not determined by the Yearly Meeting; and thus violated the Discipline of the Society.

THEY FURTHER ALLEGE—that the reasons why the representatives from the true Rhode Island Quarterly Meeting objected to referring to the representatives from the other Quarters, the investigation and decision of the question, which were the true representatives, as proposed in the Yearly Meeting, were that many of those representatives were members of the Yearly Meeting's committee, and were implicated in the separation; that in one Quarterly Meeting, all who were suspected of being opposed to the previous proceedings of the Yearly Meeting in relation to this matter, were excluded from appointment as representatives—that the members of one Monthly Meeting belonging to that Quarter were wholly excluded both from being appointed and from nominating others as representatives—and that at another Quarterly Meeting, members of the Yearly Meeting's committee attended and advised against the appointment of such as had not unity with their proceedings.

THEY STATE—that it was the judgment of Friends,

after the Yearly Meeting had suspended the rule of discipline which requires the representatives to meet at the close of the sitting on second day morning, and agree upon a clerk for the year, that in order to sustain the Yearly Meeting in conformity with its long established discipline, and upon its original ground, with the ancient doctrines and testimonies of our Religious Society unimpaired, it was indispensable that the representatives should meet and agree upon, and propose a clerk to the next sitting, as by Discipline and former usage is required.

FINALLY THEY MAINTAIN—that those who united with the clerk then proposed, and transacted business with him at the table, were the true Yearly Meeting of New England, and continue so to be; while those who opposed them separated from it.

Such is a concise statement of the facts contained in the documents which have been submitted to us, and of the light in which the two parties respectively view them. Two sets of Epistles have been presented to the Yearly Meeting, both from bodies which assert that they maintain, in their original purity, the doctrines, testimonies, and discipline of the Society. The subject is therefore placed before us for consideration without any agency of ours, and common Justice and the cause of Truth demand that the claims of each should be impartially examined.

Although each Yearly Meeting is the judge of its own discipline, there is an understood and implied necessity of conforming in its decisions to principles of religious duty and Christian doctrine, of civil liberty and constitutional right common to us all, and always acknowledged and held as inviolable by us. For we are one people the world over. The right of membership in one Yearly Meeting, is a right of membership—when duly conveyed by certificate—in all. A member, let him belong where he may, has the right of attending meetings for transacting the ordinary affairs of the Society, wherever they are held. When, therefore, as in the present case, two bodies come before a Yearly Meeting, both under the same title, and each claiming to be the co-ordinate branch of the Society bearing that name, it becomes its duty, under the guidance of divine wisdom, to inquire into the circumstances of the case, so that it may not withhold from those to whom they belong, the precious rights and privileges which membership in our Society confers.

From the statements put forth by both bodies it appears clear to us, that important principles and usages of the Society, as well as private rights, have been disregarded in the progress of the transactions therein recorded. Some of the more prominent points in which this has been done, appear to us to be the following, viz.:—

First, In the attempt to procure the disownment of a minister in the Society upon an accusation of detraction and upon other charges, based upon or growing out of his endeavours, in accordance with what he believed to be his religious duty, to prevent the reception and spread of sentiments contained in printed doctrinal works, written and published by a Friend from England then in this country; which sentiments, in common with many other Friends, he believed to be opposed to the acknowledged doctrines of the Society.

Every man has the natural and religious right to express his honest opinions, in a proper spirit and manner upon any published sentiment, which he approves or disapproves. If he spreads opinions in opposition to the principles of the Religious Society to which he belongs, he is liable to excommunication for a departure from its faith. But to attempt to bring a man under censure for defending the Society against

error, by warning the members against the unsoundness of certain published works, not only violates a plain unquestionable right, but would be censuring him for the faithful discharge of his religious duty as a watchman, and giving support to opinions which as a body the Society entirely disapproves. The object of our Christian compact, is to bear testimony to the truth and against error, to comfort and strengthen one another in a faithful adherence to the truth, through the power of the Holy Spirit, that by sound doctrine and a consistent example we may convince gainsayers, and that the kingdom of Christ may prevail over darkness and error in the earth. In a work on church government, written by Robert Barclay, and owned by the Society everywhere, these views are held forth. He says, "We being gathered together into the belief of certain principles and doctrines, without any constraint or worldly respect, but by the mere force of truth upon our understandings and its power and influence upon our hearts; these principles and doctrines and the practices necessarily depending upon them, are as it were the *terms* that have drawn us together, and the bond by which we became centred into one body and fellowship, and distinguished from others. Now if any one or more so engaged with us, should arise to teach any doctrine or doctrines contrary to those which were the *ground of our being one*, who can deny but the body hath power in such a case to declare, this is not according to the truth we profess, and we therefore pronounce such and such doctrines to be wrong, with which we can have no unity nor any more spiritual fellowship with those that hold them, and so cut themselves off from being members, by dissolving the *very bond* by which we were linked together."

This is a plain declaration of the powers of the Society, and of the reasonableness of exercising these powers, and that a departure in doctrine breaks the bond which had united the party to the Society. After expressing the same sentiments on the next page, Barclay contends that it is the duty of all the members to protest against every departure from its faith. He says, "Have not such a stand, good right to cast such an one out from among them, and to pronounce positively, This is contrary to the truth we profess and own, and ought, therefore, to be rejected and not received, nor yet he that asserts it as one of us. And is not this obligatory upon *all the members*, seeing all are concerned in the like care, as to themselves, to hold the right and shut out the wrong? I cannot tell if any man of reason can well deny this." Again, he says, "In short, if we must preserve and keep those that are come to own the truth, by the same means they were gathered and brought into it, we must not cease to be plain with them, and tell them when they are wrong, and by sound doctrine both exhort and convince gainsayers."

If unsound doctrines are not to be testified against, and the flock warned of their pernicious influence, but the consistent exercised members are to be accused of detraction, when they declare their dissent from published errors, then "farewell to the maintenance of any sound doctrine in the church of Christ." This would be an inlet to the greatest innovations, and in time might overturn the Society. How would it be possible for ministers of the gospel, and other religiously concerned members, to discharge their duty as watchmen, if they are forbidden to warn the flock of surrounding danger, arising from erroneous doctrinal works? The most substantial Friends in this land, nobly and firmly testified against the errors of Elias Hicks, both publicly and privately, even while he travelled with certificates as a minister, and they were instrumental in guarding many from imbibing his unsound sentiments.

Second. In a committee of the Yearly Meeting summoning a member before it to answer certain charges made by it, dealing with him as an offender, and requiring him to make concessions to them, and endeavouring to induce him to sign a written acknowledgement, drawn up by a part of their own body.

The right to treat with their members, and to disown or to accept acknowledgments from them, for their errors, belongs exclusively to the Monthly Meetings, under certain rules prescribed by the discipline. Even when a Quarterly Meeting appoints a committee to be incorporated with a weak Monthly Meeting for the support of the discipline, the members of the committee, when named in the latter meeting to treat with offenders, do not serve as a committee of the Quarterly, but of the Monthly Meeting, having no more power than any other members of it. And it is, we think, altogether incompatible with the station which a Yearly Meeting holds in the Society, and with universal practice, for that body, either itself or through its committees, to attempt to deal with a member as an offender. For as it is the highest body to which an appeal can be made against the decisions of inferior meetings, the application to it for redress, must be in vain, if it has already made itself a party, and prejudged the case.

Third. In the same committee's drawing up a charge against a member, bringing it immediately before his Monthly Meeting and insisting upon its being recorded on the minutes, against the urgent request of the accused that it should be previously investigated; thereby assuming to itself functions which rightfully belong to the overseers and to the Preparative Meeting.

The right of an accused person to have a charge against him brought before the overseers or the Preparative Meeting, is of essential importance. There he has the liberty of attending and of meeting the charge before it is permanently recorded, and if he should convince the overseers or the meeting that it is unfounded, or if it can be settled without going to the Monthly Meeting, the matter would end without any record to hand his name down to posterity with discredit. Whereas his rights as a member are virtually suspended, so long as a charge against him remains unsettled on the records of the Monthly Meeting. We should regard such a proceeding in our own Yearly Meeting as an unconstitutional exercise of power, dangerous to the peace and subversive of the established order of the Society.

Fourth. In the same committee's bringing the power and authority of the Yearly Meeting to bear upon the Monthly Meeting, by claiming the right to join the committee of the latter in treating with the Friend, and refusing to him the right of opening and explaining what he alleged to be the ground on which he had acted in the discharge of an apprehended duty. The members of the Yearly Meeting's committee had neither been incorporated with the Monthly Meeting nor appointed to deal with the member. Their presenting themselves in this anomalous manner seemed to show a determination to carry a purpose respecting the Friend, without regard to the usages and order of the Society or the rights of the meeting. Where a member's character and privileges are at stake, the spirit and uniform practice of our discipline require the greatest liberality to be shown in allowing him time and any arguments or explanations he thinks necessary to his defence. Were he denied the opportunity of producing evidence to clear himself, such denial would quash the proceedings against him, in an appeal before an impartial tribunal, for the great object in the administration of church discipline is, not to criminate, but to convince and reclaim, those who have erred; and if that cannot be done, to leave no ground for charging the church with harshness or injustice.

Fifth. In the same committee's objecting, at a subsequent Monthly Meeting, to the reception and adoption of a report signed by seven of the committee who had investigated the case, and declared that the charges had not been sustained, while they advised the reading of a report of an opposite character signed by two of the Monthly Meeting's committee, although it was strongly objected to in the meeting.

Such a proceeding in treating with offenders is, we think, contrary to any practice in the Society that we have ever been acquainted with; the principle governing in such cases being, that of leaning to the side of mercy and forbearance.

Sixth. In the attempt made, first, by the Quarterly Meeting's committee, and afterwards by the Quarterly Meeting itself, to render null and void the minute of South Kingston Monthly Meeting, which accepted the report in the case of the Friend alluded to, dismissed the charge against him, and restored him to all his rights as a member and minister; and in afterwards taking up his case by another Monthly Meeting on the same charge, and there disowning him without even going through the regular course prescribed by the discipline.

It is a great maxim of law and justice, that where a man has been tried and acquitted he cannot be again tried for the same offence. When, therefore, Rhode Island Quarterly Meeting set aside the minute in the case alluded to, and directed a new trial, it violated what must ever be held to be a fundamental principle in the administration of justice. The only reasons assigned for this decision, were certain appointments made in the Monthly Meeting, which it was clearly within the power of that meeting to make, which appointments had been recognized as valid by the Yearly and Quarterly Meetings' committees, and for which the individual was in no way responsible.

South Kingston Monthly Meeting being laid down, and its members joined to Greenwich Monthly Meeting, contrary to the course prescribed by the Discipline of New England Yearly Meeting; the latter meeting, five months after the case had been closed, and the member fully acquitted by his own Monthly Meeting, and thereby, according to the admission of both parties, "restored to membership," took his case upon its minutes, called for a report from the committee originally appointed in South Kingston Monthly Meeting, and at the next meeting received a report signed by two of that committee, similar in all respects to that made five months before to South Kingston Monthly Meeting by the same two members of the committee of nine, and which was rejected by it; and, in a summary manner, immediately disowned the individual, without his having met the committee again, or the whole committee having been together.

The Society of Friends has always guarded with scrupulous care, the rights of its members. It has carefully avoided seeking to make a man an offender; and even when a Friend has directly violated the discipline, if he has not been treated with and disowned in strict conformity with its provisions and order, he is, where justice is done to him, reinstated on his appeal. It is an acknowledged principle among Friends, that it is better an offender should escape disownment, than that his rights, guaranteed by the Discipline, should be disregarded. For if meetings and committees do not keep to the discipline themselves, under the direction of the Head of the Church, on what right ground can an individual be disowned for his error? We, therefore, regard the whole proceeding as at variance with the organization and discipline of the Society.

Seventh. In disregarding the provisions of the Discipline of New England Yearly Meeting, in the manner of laying down South Kingston Monthly Meeting, by

Rhode Island Quarter, and attaching its members to Greenwich Monthly Meeting.

That Discipline prescribes the following course to be pursued in such a case:—"When a Quarterly Meeting hath come to a judgment respecting any difference, relative to any Monthly Meeting belonging to them, and notified the same in writing to such Monthly Meeting, the said Monthly Meeting ought to submit to the judgment of the Quarterly Meeting; but if such Monthly Meeting shall not be satisfied therewith, then the Monthly Meeting may appeal to the Yearly Meeting, against the judgment and determination of the Quarterly Meeting.

"And if a Monthly Meeting shall refuse to take the advice and submit to the judgment of the Quarterly Meeting, and notwithstanding will not appeal against the determination of the said meeting, to the Yearly Meeting; in such case, the Quarterly Meeting shall be at liberty either to dissolve such Monthly Meeting, or bring the affair before the next or succeeding Yearly Meeting.

"And in case a Quarterly Meeting shall dissolve a Monthly Meeting, the dissolved Monthly Meeting, or any part thereof, in the name of the said meeting, shall be at liberty to appeal to the next or succeeding Yearly meeting, against such dissolution; but if the dissolved Monthly Meeting, or a part thereof in its behalf, shall not appeal to the Yearly Meeting, the Quarterly Meeting shall join the members of the said late Monthly Meeting, to such other Monthly Meeting as they may think most convenient; and until such time, shall take care that no inconvenience doth thereby ensue to the members of such dissolved meeting, respecting any branch of our Discipline."—*Rules of Discipline, &c.*, 1826, pp. 118, 119.

This, to us, appears clear and explicit, rendering it necessary for the Quarterly Meeting, first to come to a judgment in relation to the difficulty existing in the Monthly Meeting, proposed to be laid down, and to communicate that judgment to it in writing; and then to ascertain whether the meeting, or any portion of its members, intend to appeal from that judgment, prior to proceeding to dissolve that meeting and to attach the members of the Monthly Meeting to another. Now, unless we admit the assumption that the advice of a committee, or of a small part of a committee, is equivalent to the recorded judgment of the meeting which appoints it, (an assumption which would totally change the long-established practice of the Society,) we think it clear that this portion of Discipline was disregarded in the dissolution of South Kingston Monthly Meeting and the disposal of its members; for that meeting had received no written judgment from the Quarterly Meeting in the case, until it received the minute by which it was declared to be dissolved; and at the same time, before the Quarterly Meeting could have known whether the Monthly Meeting, or any part of the members, would appeal from that judgment, they were joined to Greenwich Monthly Meeting; and the latter meeting forthwith proceeded to exercise jurisdiction over them, in direct violation of their rights, as guaranteed by the Discipline.

Eighth. In the manner in which the members of the Quarterly Meeting's committee interfered to produce a separation in Swansey Monthly Meeting.

The accounts given by both parties of the Monthly Meeting of Swansey, at which the separation took place, agree in stating, that although the clerk of the meeting (whom both acknowledge to have been in that station, when the meeting adjourned the month before) had taken his seat at the table, the whole transaction of proposing a new clerk by one who was not a member of the meeting, his being united with by a part of the members and by others who were not members, and the Friend proposed proceeding to act as clerk,

was consummated before any minute opening the meeting had been made, or any minute from the Quarterly Meeting read. Now, we think it undeniable, that no portion of the members of a Monthly Meeting, even supposing them to be a greater number, which in this instance does not appear to have been the case, could be justified in thus acting; but that they must, by such an act, subject themselves to all the consequences of separating from their Monthly Meeting and setting up a meeting unauthorized by the Discipline. And those members who thus separated from Swansey Monthly Meeting, cannot plead the authority of the Quarterly Meeting for the course they pursued, inasmuch as those who proposed it and assisted therein, had exhibited no minute from that meeting, directing the Monthly Meeting to be reorganized, and clothing them with power to act in the case. To us, therefore, it appears clear that the meeting which, with its old clerk at the table, proceeded in the transaction of its business after the others had adjourned, in no way lost its standing as Swansey Monthly Meeting, and that the others separated from it; and that those who in Rhode Island Quarterly Meeting received the report from the latter, and rejected that from the former, identified themselves with the separate meeting.

The Discipline points out the course to be pursued where a Monthly Meeting is refractory and unwilling to take the advice of its superior meeting, regularly conveyed to it, but it nowhere clothes a Quarterly Meeting with the power to select clerks and overseers for its subordinate meetings, and to oblige these meetings to accept and appoint them.

The acts to which we have now referred, we believe to be the most prominent among the causes that produced the separation in New England Yearly Meeting in 1845. The manner in which that separation was effected, is, we presume, known by most, if not all, our members. Many of those who now constitute the smaller body in New England, thought that the Yearly Meeting was not authorized suddenly to suspend the important rule of Discipline which requires the representatives to meet at the conclusion of the first sitting and agree upon a clerk for the year, and report the same to the adjournment. Four of the representatives thus thinking, together with those appointed by one of the bodies claiming to be Rhode Island Quarterly Meeting, met and agreed upon Friends to be nominated for clerk and assistant. Upon these names being proposed in the afternoon sitting, and being united with by some and disapproved by more, the separation which now exists immediately followed.

Although the manner in which this separation was effected was not such as, we think, affords a precedent safe to be followed in the organization of a Yearly Meeting, yet inasmuch as those Friends who compose the smaller body appear to have acted from a sincere desire to maintain the doctrines and discipline of the Society, and the rights secured by it to all its members; and had been subjected to proceedings oppressive in their character, and in violation of the acknowledged principles of our church government, we believe that they continue to be entitled to the rights of membership, and to such acknowledgment by their brethren as may be necessary for securing the enjoyment of those rights.

The obstruction which exists in our Yearly Meeting to the holding of a correspondence with that body in New England which has authorized or sustained the proceedings upon which we have animadverted, does not arise from any feeling of hostility to them, nor from partiality to any man, but from a conscientious belief that whatever may have been the motive, their acts have gone to condemn many who have been standing for the ancient faith of Friends and against the

introduction of error; that, in so doing, wrong opinions have received support, and the discipline and rights of members have been violated; and that it was the course pursued by them in these transactions which led to the separation. Until, therefore, those proceedings shall be rectified or annulled, we see not how unity is to be restored.

We have endeavoured to take an impartial view of the proceedings set forth in the printed documents, and to express a candid opinion respecting them, and inasmuch as it is needful that the accountability of members to their respective meetings, and the subordination of inferior to superior meetings, should be maintained according to the Discipline, and inasmuch as divisions and subdivisions must always be attended by consequences more or less destructive of the peace and welfare of meetings and families; and of the strength and influence of the Society in supporting its testimonies, it is our sincere and fervent desire that all parties, under a deep sense of the greatness of the cause and the excellence of the church government which our Society has been intrusted with, and called to support, may, in the sight of the Lord, examine the respective grounds they have taken; and that where any infraction of private rights, or of the Discipline, has been committed, they may be willing, under the constraining power of truth, to acknowledge and do it away. We all profess to act under the government of the same blessed Head of the Church who laid down his life for our sakes, and taught us that we should lay down our lives for one another; and we believe that if all classes stand open to the softening influences of the love of God, through his mercy and goodness, everything that has divided and alienated from each other may be entirely removed, and a re-establishment on the right foundation witnessed in that faith and love and unity which in former years bound together the members, and the different Yearly Meetings of our Society.

It is important that such a re-union should be sought after by the members of the two bodies in New England, not only for their own sakes, but for the promotion of the peace and harmony of the Society everywhere.

We fear that a serious lapse has taken place in our Society, from a humble and steadfast reliance upon the inward and immediate leadings of the Holy Spirit, and that the wisdom and contrivance of man have sorrowfully taken its place in many; so that, through the influence of the spirit and love of the world, they have despised the simplicity of the cross, and thus some of our doctrines and testimonies have been brought into disrepute. All the efforts of man, without the immediate power and wisdom of Christ, will prove altogether ineffectual to guide the church and to preserve it from apostacy, or to restore the unity of the Spirit, and the love and fellowship which subsists among his humble followers. It is only as the members are brought back to an inward abiding in Christ, listening to and obeying his voice in their own hearts, that we shall be enabled to rise as a Society, shake ourselves from the dust of the earth, and put on the beautiful garments of salvation and strength. Then would there be a solid ground for hope, that He would still give gifts to sons and daughters, who, maintaining the watch and relying upon him for direction, would be qualified to occupy them under the anointing that is received from him, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ and the spreading of his cause and kingdom in the earth. The glory which has greatly departed from us would be mercifully restored, and the love and life which circulates through the members of the mystical church would eminently prevail, making us one another's joy and helpers in the Lord.

THE BRITISH FRIEND.

GLASGOW, 11TH MONTH, 30TH, 1849.

NOTICES OF MINISTERS TRAVELLING. — MARY J. MESSER has been liberated by Witham Monthly Meeting, to unite with RICHARD BARRETT in visiting the families of Friends belonging to that meeting, in which service they are now engaged.

RUSSELL JEFFREY has, since our last, visited the meetings of Friends in Scotland. He also visited the members and those professing with Friends, who reside at Perth, Bannockburn, and Hawick; and returned south by way of Newcastle, on the 13th current.

JAMES JONES having completed his visit to Friends in Ireland, returned from that country on the 20th current. He left Liverpool for Dublin on the 24th of 9th Month, immediately after the Lancashire Quarterly Meeting, accompanied by ISAAC WRIGHT, Jun., of Bolton. At Dublin he attended the Week-day Meeting on Third-day, the 25th. From thence, on the 26th, to Edenderry; Fifth-day, 27th, to Rathangan. After meeting with Friends there, rode to Ballitore, where he had a meeting, the day following; thence to the Quarterly Meeting at Carlow, lodging at New Garden, the residence of William Williams, the Friend who was the last to suffer imprisonment for tithes. John Hodgkin was also present at the Quarterly Meeting. From this J. J. proceeded west to the settlement of our friend, James Ellis; situated at the extreme westerly point of Connaught, about eight miles west of Clifden, the nearest market town. His route being from Carlow to Mountmelick; thence to Tullamore and Moate;—this last being the nearest place to James Ellis', where a meeting of Friends exists, and that at 140 miles distant. Arriving late on Seventh-day evening, he sat down the following (First-day) morning, with the family and two or three strangers, in their own parlour; and, in the afternoon, the neighbours were invited to sit with Friends in J. E.'s school-room, (a fisherman's hut converted into this use,) but, owing to the influence of the priests, but few attended—about twenty in all. The visit, it is believed, was a source of much satisfaction both to James Jones and to the Friends so distantly located from all their friends and connections; and it was pleasant to find that, under all their privations, they were encouraged in this their work of mercy; believing that the hand of the Heavenly Shepherd was over them to support and bless them in the hour of trial and need. Returning to Galway, James Jones met with sundry Friends from Waterford, under whose guidance he proceeded to Limerick, and attended meeting there, on Fifth-day, the 11th of 10th Month; thence to the Quarterly Meeting at Waterford, on the 21st. Subsequently visiting the meetings of Friends northward, we find him at Belfast on the 4th current. Arriving, as already stated from his visit to the sister kingdom, at Liver-

pool, on the 20th of the present month; he was at Lancaster, on the 23d; at Fleetwood, on the 24th; again at Lancaster, on First-day morning the 25th; had a public meeting in the afternoon, at Wyersdale; and, we understand, was expected to visit next, the meetings within the compass of Swarthmore Monthly Meeting.

Our advices respecting the movements of THOMAS ARNETT, are down to the 2d proximo. On the 6th current, he had a public meeting at Howdon, in the neighbourhood of Newcastle. He was at Newcastle Meeting, on the morning of the 7th, and had a public meeting at South Shields in the evening. At Friends' Meeting, North Shields, on the 8th, and a public meeting at Seaton Delaval in the evening. First-day, the 11th, morning, with Friends; public meeting in the evening: 12th, public meeting at Hexham; do. at Salem Chapel, Newcastle, on the evening of the 14th; following day, 15th, Week-day Meeting there. Leaving for Darlington on the 17th, attended Friends' Meeting on First-day following, and had a public meeting in the evening—attendance said to be upwards of 1200. Cotherstone meeting on the 19th; evening, public meeting in the Methodist Chapel, at Barnard Castle; 20th, Staindrop in the morning; public meeting at New Shildon in the evening; 21st, Bishop Auckland; 22d, Ayton Meeting, and also the Agricultural School, were visited; 23d, Osmotherly in the morning; evening, at Northallerton, in the Methodist Chapel. First-day, the 25th, Stockton Meeting in the morning, and large public meeting in the evening; 26th, meeting at Middlesborough; attended Monthly Meeting at Darlington, on the 27th; to be at Guisborough, on the 29th; Castleton and Whitby, on the 30th; expecting to reach Scarborough, so as to be at meeting there on First-day, the 2d of 12th Month.

NATIONAL THANKSGIVING.—Last month, we adverted to the subject of National Fast; and as what are termed Thanksgiving days fall under the same category, it does not seem needful on the present occasion to say much respecting them. It has afforded us sincere satisfaction, however, to learn that the members of our Society have, in many places, judging from the papers that have reached us, protested against the general practice of observing these days, whether they are appointed by the Queen as the Head of the Church by law established, or by any other human authority whatever.

Sincerely do we desire, that there may be no exceptions amongst us, to an upright faithfulness in this branch of our Christian testimony, as a religious society. For it cannot be doubted, that wherever there is a *shrinking* from the bearing of the testimony, whether it be on the day called "*Christmas*," "*Good Friday*," or any other similar observance, *weakness must, in a greater or less degree, be induced*; hence, in some instances, Friends may be led into compliance with requisitions which, under other circum-

stances, they would have had strength uprightly and consistently to withstand.

It seems to us, that we live in a day that calls for increasing faithfulness on the part of Friends. Dissenters of other denominations are, more and more, approximating to the principles given us to uphold; and surely there will be a *woe unto us*, if by our defection, either in principle or practice, we are instrumental in retarding the progress of reformation.

BIBLE CIRCULATION IN PARIS.—We readily give a place to a Circular on this subject, in another column; and cannot but wish well to every legitimate and proper effort, to promote the circulation of the Sacred Volume.

Some misapprehension having arisen in London, and some other quarters, regarding the object, it may be proper to state, that it never was contemplated that the movement should be the work of the Peace Congress, *as a body*. It has originated among members of the Congress, but the assistance of all who desire its promotion will be acceptable, and is respectfully solicited.

The proceeding, it affords us pleasure to state, appears to be meeting the warm approval of our friends, and the subscriptions for carrying it out, are coming in freely. There is also more and more reason to believe, that the gift will be kindly received by those for whom it is intended, and that the Paris friends will assist in effecting a judicious distribution.

PENN AND MACAULAY.—In addition to the defence of William Penn, by an American author, Henry Fairbairn, and published at Philadelphia, against the aspersions of the historian, Macaulay, we are glad to observe in our advertising columns this month, that he is to have a further exposure at the hands of a Friend in this country.

We understand it is *probable* that Cheshire Monthly Meeting in the Twelfth Month, will be postponed to Fourth-day, the *second* of First Month, 1850; and Cheshire and Staffordshire Quarterly Meeting to the day after, viz. Fifth-day, the *third* of First Month, 1850;—both at Macclesfield.

AN ANTI-SLAVERY TOUR.—Mr. George William Alexander, the respected Treasurer of the Anti-Slavery Society, with Mr. John Candler, left Southampton on Friday week, in the Royal Mail Steam Company's vessel, the "*Thames*," for the West Indies. They intend to land at Barbadoes, and thence to visit nearly all the Western Islands, for the purpose of ascertaining the present condition of the emancipated negroes, as well as those of the French islands, who are, ere long, to be made free; to examine into the state of education, more particularly in schools supported by voluntary contributions; and to endeavour to promote the welfare of the negro population redeemed from slavery generally. Afterwards it is their intention to visit several of the States in North America.—*patriot.*

CIRCULATION OF THE HOLY SCRIPTURES IN PARIS.

To the Members and Friends of the Peace Congress.

DEAR CHRISTIAN FRIENDS,—A combination of circumstances, which it is unnecessary just now to explain, has led us to the conclusion that if the members and visitors of the Peace Congress, assisted by others friendly to the object, would like to send a few thousand New Testaments to Paris, as a grateful memorial of the kindness they received from its citizens, this token of affectionate remembrance would be favourably received, and, with the blessing of the Most High, might become the means of extensive good.

Surely it is fitting that those who have carried peace principles into the heart of the French metropolis, should also be the bearers of that holy volume from which these noble principles are drawn; that they should declare before the world that it is under the banner of their Saviour they are rallying, when they seek to reiterate his own injunction—"Put up again thy sword into his place, for all they that take the sword shall perish with the sword."

But a few months since, it was thought by hundreds, if not thousands, that it was an almost mad attempt to raise the standard of peace in the French capital—that in doing so we should be exposed to personal danger—that we should be treading on the brink of a volcano—that so important a step must be taken at a calmer period—that in the year 1849 it would be utterly fruitless to attempt it.

The Congress is over, and what have been its character and results? The scoffer may sneer;—but thanks be to God, it is manifest that his blessing rested upon it, and we reverently believe the results will not be transitory.

And now, dear friends, we conceive that another, and, if it be possible, yet brighter vista, opens before us. Our French neighbours have received the delegation with the most amiable kindness—their hearts have been singularly opened towards the messengers of peace—they have received them into their houses—they have loaded them with favours and delicate attentions.

How shall we requite this abundant and unlooked-for kindness? Can we return it in a more fitting manner than by placing the Holy Scriptures before them in their vernacular tongue? It is the Bible that has taught Great Britain what she knows and loves of the law of her God. *As a people*, our French neighbours have not the Bible in their own language. Let us give it to them, and the blessing of the Most High will rest yet more and more upon our peace enterprise.

Respecting this proposition, several estimable members of the Roman Catholic Church have been freely consulted, and, amongst them, a French gentleman, resident in this town, who has excellent opportunities of ascertaining the state of feeling in France. The latter is convinced that our present will be acceptable, and he also believes that Catholic agents may be found as distributors of the gift, which will greatly tend to disarm prejudice. Yet more than this, our valued friend considers that the gift may become a precedent for the spread of the Bible, and facilitate its reaching the dwellings of his countrymen, even in the most distant towns of France. May these cheering anticipations be abundantly fulfilled!

We wish further respectfully to mention, that the Secretaries of the London and Paris Bible Societies have been consulted on this important step, and that, should the members and friends of the Peace Congress determine upon it, they will hold themselves prepared to forward the movement, by supplying, at a moderate cost, neatly bound copies of a version which, though differing but little from that used by the Protestants, has received the sanction of an Archbishop of Paris,

and which is from that circumstance more likely to be acceptable to our Roman Catholic friends.*

One of the Secretaries of the British and Foreign Bible Society rightly observes, that the grace of the gift would be much lowered if the Society made us a grant, but that he shall have great pleasure in throwing his own "mite" into the contribution. Similar kind hints have already come in from various quarters, so that we feel emboldened to proceed with the effort, and respectfully to lay it before our friends at large.

It remains open for consideration whether the proposed gift of 3,000 or 5,000 New Testaments, shall be presented to the respectable citizens of Paris, or to its hospitals and prisons (if agreeable to the governors and conductors of those institutions), or to the workmen in the densely populated suburbs of St. Antoine, St. Denis, and St. Martin, teaching them—as we trust the Testament will do—never again to rise in bloody insurrection.

However this may be decided, we think the result will be equally beneficial, and that if the Holy Scriptures can be scattered throughout Paris, by willing hands and loving hearts, no possible impediment will be permitted to stay their progress, and that those who have been the happy means of disseminating them may indeed "thank God and take courage."

Whilst holding ourselves ready to communicate with our friends on this interesting subject, and thankfully receiving any information or advice which they may kindly forward, we believe it will be most conducive to our success to take advantage of the existing machinery furnished by Bible societies and associations throughout the country. With such assistance, we trust the money will be readily collected, and it may then be remitted to the Bible Society's House, Earl-street, Blackfriars, London, "for the Paris Bible Distribution Fund."

New Testaments, in good print, and bound in coloured calf, with gilt lettering, will probably cost from 1s. 3d. to 1s. 6d. each. We think that our gift should be in Paris before the termination of the present year, nine weeks having already passed since the Peace Congress closed its sittings. This circular would have been issued sooner, but the importance of the subject has called for much preliminary inquiry.

We remain, very respectfully, your friends,

EDWARD RICHARDSON, Treasurer of the Newcastle Peace Society.

G. A. BRUMELL, Secretary do.

THOMAS P. BARKAS, Depository do.

GEORGE RICHARDSON, Member of Committee do.

THOMAS WILCKE, do. do.

JONATHAN PRIESTMAN, Jun. do. do.

MATTHEW FORSTER, do. do.

GEORGE CHARLTON, Delegate to the Peace Congress.

ROBERT HOOD HAGGIE, do. do.

HENRY RICHARDSON, do. do.

A. H. RICHARDSON, Visitor do.

JAMES ROBSON, do. do.

It is particularly requested, that all remittances to London, for the object above stated, may be reported to the SECRETARY OF THE PARIS BIBLE DISTRIBUTION FUND, No. 5, SUMMERHILL GROVE, NEWCASTLE-ON-TYNE, to whom communications on the subject may also be addressed.

Newcastle-on-Tyne, 10th Month, 29th, 1849.

* This version was translated from the Vulgate, by Le-maistre De Saey, and is printed according to the text published at Paris in 1759, with the approval of the King, by Guillaume Desprez, Printer in ordinary to the King and Clergy of France.

POWER OF GOD.

It is well for us to think a little upon the almighty power of God, that our hearts may be chastened with due reverence for the immortal and invisible Ruler of the Universe, "whose throne is in the heavens." How inconceivably great must be the power of that omnipotent Being who created every thing—the world and they that dwell therein—the sun, the moon, and all the host of heaven—and who upholdeth all things by the might of his power.

The only means of obtaining an adequate conception of the power of the Deity, is to take a view of the extent and magnitude of his wonderful works. We may see it, for instance, in the thunder-storm,—the black and threatening clouds rolling up in majestic grandeur—the wind sweeping over the earth with resistless force, causing the giants of the forest to tremble—the streaks of vivid lightning flashing across the sky with inconceivable velocity, like the sword of the Omnipotent—the loud and roaring claps of thunder which thrill the heart of weak and sinful man with agonizing awe of Him who "rides upon the storm."

We see the mighty power of God in the heavens above us. Who, but the Omnipotent, could create and uphold the boundless universe of suns, and worlds, and systems, which presents itself to the eye of the astronomer! It is supposed that there are "ten thousand millions of worlds" in that portion of the universe which comes within the range of human observation, besides those which lie concealed from the mortal eyes in the unexplored regions of space, which may as far exceed all that are visible as the waters in the caverns of the ocean exceed in magnitude a single particle of vapour." "The mind is bewildered, confounded, and utterly overwhelmed, when it attempts to grasp the magnitude of the universe, or to form an idea of the omnipotent energy which brought it into existence."

"Great God! how infinite art thou!

What worthless worms are we!

Let the whole race of creatures bow,
And pay their praise to thee!"

—Citizen.

THE JOY OF A GOOD CONSCIENCE.

THE glory of a good man is the testimony of a good conscience. Have a good conscience, and thou shalt ever have joy. A good conscience is able to bear very much, and is very cheerful in adversities. An evil conscience is always fearful and disquieted. Thou shalt rest sweetly, if thy heart do not rebuke thee. Do thou never rejoice, but when thou hast done well. Sinners have never true mirth, nor feel inward peace, because *there is no peace to the wicked*, saith the Lord. And if they should say, We are in peace, no evil shall befall us, and who shall dare to hurt us? believe them not; for on a sudden the wrath of God will arise, and their deeds shall be brought to nought, and their thoughts shall perish.

To glory in tribulation is no hard thing for him that liveth; for to glory so, is to glory in the cross of our Lord. That glory is short which is given and received from men. Sorrow always accompanieth the glory of the world. The glory of good men lies in their consciences, and not in the tongues of men. The rejoicing of the upright is of God, and in God; and their joy is of the truth. He that desireth true and everlasting glory, careth not for temporal; and he that seeketh temporal glory, or doth not condemn it from his heart, sheweth that he is but little in love with that which is celestial. That man enjoyeth great tranquillity of mind, that careth neither for praise nor dispraise.
Thomas à Kempis.

CAPITAL PUNISHMENT—ITS SUBSTITUTE.

For THE BRITISH FRIEND.

THIS subject is creating, at the present time, and deservedly so, a large amount of interest; the frequency and atrocity of the crime of murder having, perhaps, no parallel in the country's history for very many years; while the vindictiveness of the law seems to add fuel to the flame.

One reason, probably, why the public generally have not been more interested in the movement, is the absence of any well defined and generally admitted substitute for the gallows. There is, with many individuals, a prepossession that the crime of wilful, premeditated murder, should be punished with death; they read of such in the Old Testament, though in the pages of the New (a code of laws for Christians) they will find but little to strengthen their opinions; on the contrary—an overwhelming display of love and mercy, even to the most depraved.

The admitted and well known substitute for war is *arbitration*—rulers, statesmen, legislators, warriors, and others, agree in this, though they do not *all* see the entire application of the principle; it has been tried successfully, and will, ere long, be admitted as the national mode of settling international differences.

If the Society for the Abolition of Death Punishment is prepared to propose for the crime of murder, even in its most aggravated form, imprisonment for life, with hard labour, and this to be remunerative,—and the public mind is well indoctrinated with this proposal through tracts and lectures,—there does not seem much reason why this important subject should not advance, in common with many kindred and benevolent projects. People at large require something they can understand, and which to them appears rational, and fitting to be done; they are then not generally backward in giving their adhesion to a movement.

Books have been published on capital and secondary punishment, but perhaps too expensive to reach the class of persons so desirable to indoctrinate with humane sentiments—the masses of the community. It may be objected, that the crime of murder will be sure to increase, if the gallows is not perpetually employed. It is much so *now*, and still the awful crime is of the most fearful character, and frequent occurrence; while a number of its victims are from the class of persons most likely to witness such dreadful scenes, and have their minds polluted by what is called, *the great moral lesson*. Is it within the range of probability that the crime will increase, if a well understood and certainly executed substitute, in the way of punishment, be found and made public? This is to suppose that killing is, with many persons, a pastime, or something allied to it: let us not think so meanly of our great population, but trace the lesson taught by the under-valuing of life, and its responsibilities, to the frequency of public executions.

It has been proposed that these should now be private, and within the prison walls; to be duly authenticated by persons on whom reliance may be placed. Without at all entering into a discussion of the subject, can anything better be devised than these private executions to prove the unfitness of public strangling? that it is so dreadfully revolting, and morally impious, as not to bear the public gaze? This is a subject for the people to ponder well, ere they admit the introduction of the practice. If Government should see fit to alter the law in this respect, say for three years, and the crime should fearfully increase, *a thing very improbable*, they will have the power to return back again to the former custom.

It is to be hoped, however, the country will never

sanction private strangling; and to the advocates of the abolition of Death Punishment I would say, Persevere; never rest, until your object be accomplished. Your triumph cannot be far distant. On, then, and see that your efforts result in the substitution of a more humane and merciful, but at the same time, more certain and effectual, mode of punishment. H.

London, 11th Month, 1849.

REPORT

OF THE COMMITTEE OF THE FRIENDS' READING SOCIETY, TO THE ANNUAL GENERAL MEETING, HELD AT JOSEPH SHORTHOUSE'S ON THE 26TH OF THE 10TH MONTH, 1849.

It again becomes the pleasant duty of the Committee of the Friends' Reading Society to meet the members, and to render an account of their proceedings during another year.

In the early stages of a society, the annual statement of its health and progress, is looked to with interest by those concerned in its welfare. To watch its gradual growth, to observe one feature of strength and usefulness developed after another; to invigorate and enliven what is sickly or wanting in animation, and to correct and brace with a useful strength whatever is rank and ungainly, is a pleasure to those whose efforts have been exerted in its behalf, and who observe with satisfaction that the labours resulting from their desire to be useful, answer the intended purpose.

Our little society may, however, be almost said to have passed over the days of its youth, and to have arrived at years of maturity, for the meeting at which we are now assembled is the twentieth anniversary of its establishment. It may be supposed to have acquired a strength and stability sufficient to work its way with regularity, not needing such solicitous care as formerly, nor displaying the interesting features of youth. Such, however, is not the case, therefore we hope that as our reports are not simply matters of routine, they may prove to some degree interesting, and draw the attention of Friends generally to our operations; for the wider and better they are known the better prospect is there of our young people generally being stimulated to similar efforts. Our society was founded to provide intellectual food for youth; its first object was to collect a good Library, abundant in that material, the second, of equal importance, to induce them to partake of it. What has been done to promote this desirable purpose, our reports from year to year have made our members acquainted with. Our Lectures, a feature of later years, and our meetings, have had a most gratifying effect; they have been well attended, have done much to increase sociability amongst us, and have largely increased the use made of the books. At the same time we are conscious the wealth of our library is able to meet a much more extensive demand, than is at present made on it. The books, which now supply a circulation of 800 or 1000 volumes in a year, would readily serve for double that number, and is there not in this numerous meeting, room for such or even a larger circulation? Some of our friends have good libraries of their own, and there is a book society for a certain class of reading, but there must still be many to whom our volumes would supply intellectual stores, at present beyond their reach. We have now several recipients of the advantages allowed to subscribers of ten shillings and upwards, of recommending a reader, but it would be pleasant if our honorary members would more generally confer this privilege where it appears desirable. That an increased circulation of the books would be beneficial we seem entitled to judge from the character of those taken out during the year, as an analysis we shall lay before you will show.

We cannot too forcibly inculcate the desirableness of encouraging young people in a love of reading books

of sterling worth, and of impressing upon them that they may thus form an intellectual companionship with the great and wise of all ages. Nothing is more calculated to aid the healthy development of the youthful mind, than such an acquaintance. For the mind expands in the spirit of the authors we study, gathering and engrafting upon itself their ennobling sentiments and ideas; it becomes in fact the reflection of that of the "master spirits of all time" whose precious inspirations are treasured up in books. Whether this influence be permanent or fleeting, depends, as it be cultivated or allowed to become trodden down amid the ordinary cares and frivolities of life.

We wish to encourage employers to take an interest in the intellectual pursuits of young persons under their care. It will be found that the influence which age and position afford may be beneficially exerted in giving a direction to the studies of the young, and in exciting a vigorous and continuous attention to their self-improvement. Opportunities will also arise of assisting them in the attainment of knowledge and in the appreciation of truths which intimately concern us all. We also wish to encourage our friends to allow their young men a suitable portion of time for reading. We think that business avocations may be so arranged as to permit this, and we feel certain that the sacrifice of the hours thus spent would be amply repaid by the increased diligence and better feeling which would result; for nothing is more natural than that those who understand the duties and relations of life should perform their part better, and with more alacrity than those who act simply upon the dictates of mere mechanical obedience.

In detailing our proceedings during the past year, we will first notice our lectures, which were as follows:—

I. On the Improvement of the Mind—Samuel Lloyd, Jun. II. On the Rise, Progress, and Results of British Power in India—John Heath. III. and IV. On the Life and Writings of Milton—Edwin Laundy. V. On Diet, its effects on the Social, Moral and Physical Nature of Man—J. G. Palmer. VI. On the Rise, Early History, and Present Condition of the cities of the Seven Churches—William Lean. VII. On the History and Progress of Printing—William White.

We have much satisfaction in being able to report an attendance equal or greater than at the first course, and, we believe that the interest thereto so prominently manifested has not lessened. We hope that the programme for the ensuing season may prove equally attractive.

In the first month last was held the largest and most interesting meeting in our experience since the commencement of the society. Our president's rooms were kindly fitted up for the occasion, and John and Candia Cadbury had the pleasure of welcoming 120 friends to tea, which number was further increased during the evening to 150. Never has it been our lot to witness so large a number of the Society of Friends assembled on such an occasion, and surely it was not the least agreeable feature to observe the sociability and very pleasant feeling which prevailed amongst so large a company. It was particularly observed by an elderly Friend who spoke on the occasion, how interesting it was to see persons of so great a variety of age and circumstance, collected under such happy auspices; it forcibly contrasted with the days of his youth when such things were not; when the rod bore the sway in schools, and when intellectual sociability amongst all classes, upon equal terms, was little known.

In the seventh month your Committee were of opinion that it was desirable to afford means for a day's recreation to those who are much confined to the smoky town, and they planned an excursion to Sutton

Coldfield. About fifty Friends availed themselves of the opportunity to visit that pleasant spot, which even Camden notices as situate "*loco ingrato et sterili*, but in an excellent air and full of all manner of pleasures." The party dined and drank tea in the woods, nor did they seem displeased with the change from

— "the eclipse
That metropolitan volcanoes make
Whose Stygian throats breathe darkness all day long,"

for such a pleasant recreation. Although an excursion of this sort might not seem exactly within the province of the society, we cannot think but that the opportunity to cross the pleasant fields, to feed the eyes with the variety of objects, trees, flowers and streams; to inhale the fresh air of the commons, to listen to the varied harmony of the birds, to observe all the beauties that are so munificently displayed by unassisted nature, is not only a most delectable pastime, but is good for the body, and a wholesome aid to that intellectual furtherance which is the society's object.

The number of books circulated during the year was 931, which may be roughly arranged under the following heads:—

History, 186; Biography, 195; Poetical Works, 39; Travels and Topography, 204; Art, Science, and Natural History, 95; Literary Works and Miscellaneous, 162. Total, 931.

We feel much pleasure in recording this, and, it may be observed, that although no division is allotted to works of a moral or religious character, many of this class are included in the list, and as regards religious books, the "Friends' Library" is more particularly calculated to supply the requirements in that most important branch of reading, and its well supplied shelves are ready of access to all our members.

The cash account for the year shows as favourable a state of the finances as usual. At the same time we shall be glad to receive the names of any new subscribers, the monetary department being far too important to be neglected.

With thanks to all our friends for their kind support, which we trust will be continued, we resign our trust into your hands.

Signed on behalf of the Committee,

W. SOUTHALL, Jun., *Secretary.*

Birmingham, 19th of 10th Month, 1849.

TRUST IN GOD.—It is sweet to trust a faithful Father; and that exercise of mind to which He calls us, when we cannot see what he is working, is sometimes, in the hands of the Spirit of Love, the very choicest blessing to the soul. Every fresh exercise of trust and confidence in Him, strengthens and prepares for yet stronger confidence, for greater joy in the Lord, for more unbroken "peace in believing;" and what a boon this is! to feel earthly and laudable sources of enjoyment receding from our touch, yet our happiness not only undiminished, but growing exceedingly in degree and in kind, by realizing how entirely independent it is of all created sources, how immediately from the Fountain—God—and we are so prone, after all, to cling to some earthly thing, which, even if a spiritual and hallowed thing in itself, yet becomes a snare, by the tenacity with which we hold it, so that our Father's love often takes from us even this, lest rival, though a holy one, enter the heart with Him. The fulness of His love can never be understood + no rival is there—till He has the sole sovereignty without the thought of another; and to secure unutterable joy, He sends trial upon trial, to wean from the beloved, but too engrossing object, that "may be filled with all the fulness of God."—*Mem. of Martha Sherman*, page 312.

Correspondence.

FRIENDS' FIRST-DAY SCHOOL ASSOCIATION.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—The report of the meeting of Friends' First-day School Association in your last Number, is certainly most cheering; many of the sentiments uttered are indicative of future good, and show the correct estimate formed by Friends of these invaluable institutions. The history of First-day schools for the last 50 years, will amply sustain their great utility, but however valuable in themselves, much depends on the manner in which they are conducted, so as to render them really and permanently useful. There was a period, when the nature of the instruction given was quite different from what it is in the present day; they largely partook of a secular character. Fifty years ago, day schools were very limited, and placed beyond the reach of the poorer classes, who gladly resorted to the First-day school, for the purpose of receiving that education which their poverty precluded them from otherwise obtaining. Since then, mighty efforts have been put forth to extend the facilities for obtaining popular education. Consequent on this, the teaching in First-day schools gradually changed from a preponderance of secular, to that of a scriptural, or biblical character. It is true, that many practices in these schools cannot be adopted by Friends, being contrary to their religious principles; yet I think as far as they may be right, it would be well for Friends to follow them.

In the reports of one or two Friends' First-day schools, I felt pained to observe the reference to so much secular education being imparted, as writing and arithmetic; fearful that the minds of the children may thus be drawn from those more important duties, to which the attention should especially be directed, during that portion of time devoted to religious purposes. I would not attach undue importance to the First-day of the week; yet in perfect unison with the advice of our religious Society, would desire that the portions of time not allotted to public religious worship, may be spent in such a manner as would directly, and exclusively, bear on our spiritual welfare; and whilst we rejoice in our own liberty, we should be careful, even by our example, not to bring others into bondage.

I am aware it may be urged, that many children would be deprived of the knowledge of these branches of education, if not taught in these schools; that their occupations would debar them from it. But could not efforts be put forth to secure these advantages on working days, even at some pecuniary sacrifice and loss of time? I have heard of a benevolent individual meeting a class of this description, previous to their going to labour; and continuing it with unremitting diligence even during the inclement winter months.

The compilation of a hymn-book, or a collection of sacred poetry, which occupied the attention of the meeting, revived a query in my mind as to the consistency of Friends supporting British and Infant Schools, in which singing is both taught and practised. Surely it cannot be consistent with our views of religious Truth, to teach children these exercises, and place words in their mouths wherewith to approach Almighty God, either in the act of supplication, or in the ascriptions of praise of which their hymns are in part composed. Can we conscientiously and yet object to engage in religious acts of worship without the immediate influences of the Spirit prompting and qualifying for the solemn duty, and yet unite in a system which teaches the rising generation to engage in devotional exercises at the mere bidding of a master?

It may be urged, that these are only minor considerations, and that objections of this description would debar Friends from uniting in channels of extensive usefulness. Specious as this apology would appear, it yet would be characterized with the latitudinarian liberality of the age; which can sink all minor things, so that the great essentials are maintained—a doctrine as delusive as it is unsound. What can be deemed of minor importance, when we are assured that every secret thought, much more our words and actions, will be brought to judgment, and for which we must render a strict account. If certain Divine Truths are given for our reception and maintenance, which of them, either in their immediate or remote bearings, can we lay aside, or render nugatory for a fallacious philanthropy? I have yet to learn that a faithful and conscientious adherence to our religious principles, would at all circumscribe the usefulness of Friends, or restrict their benevolent exertions in behalf of education, and the other great and good movements of the day.

I am, yours sincerely,

G. P.

10th Month, 16th, 1849.

FRIENDS' MEETINGS.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—As it may be interesting to your readers to know the sentiments of a serious person respecting Friends' Meetings, the following is extracted from "The Life and Labours of William Allin, 25 years an Itinerant Class and Prayer Leader among the Bible Christians,"—p. 113.

"During the time I remained in St. Austell, I felt my mind drawn to attend the Week-day Meetings of the people called 'FRIENDS.' I did so; and, on one occasion, had a most precious season. While sitting and waiting in silence before the Lord, by faith I saw the cloud withdraw, and the glory of the Lord rested on the place. It was a time to be remembered by me to all eternity. I had several other good seasons with them, and do believe they are a good people, and that God dwells among them. In visiting our own people from house to house, I had also very precious seasons."

This extract refers to the year 1838. The writer died in 1845, aged 83—or rather, the dictator, for W. Allin could neither read nor write; but his memory was precious to many who knew him, on account of remarkable answers to prayer. At Mevagissey, after a season of severe distress, a large shoal of fish was sent in answer to his supplications. He saw them coming by the eye of faith, and told the fishermen to prepare their nets and boats.

He never received any salary for his religious labours, but his wants were remarkably supplied as they arose.

Your friend,

W. L. B.

A FEW WORDS RELATIVE TO THE NEWLY CONVINCED.

To the EDITORS of THE BRITISH FRIEND.

DEAR FRIENDS,—A short time since, I casually met with a somewhat singular book, printed nearly a hundred years ago, at Nottingham, and entitled, "Second Thoughts concerning War; wherein that great subject is candidly considered, and set in a new light, in answer to, and by the author of a late pamphlet, en-

titled, *The Nature and Duty of Self-defence*, addressed to the people called Quakers." The author is Richard Finch, who evidently writes under feelings described in the expressive language of Job which he appropriately places as the motto of his book: "I have uttered that I understood not, things too wonderful for me, which I knew not. I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes," Job xlii. 3, 5, 6.

In looking over the preface of this work, which contains many ingenious arguments and instructive passages, I was struck with one of the paragraphs; and believe it may be suitable for revival in the columns of *The British Friend*. I have therefore extracted it; and should you deem it worthy of a corner in your esteemed publication, that it may prove as a word in due season, and of caution to such of the "new comers" into our Society as may be, perhaps sincerely, desirous of "healing and reforming," is the simple wish of—

Your friend very truly, PETER B. ALLEY.
MANCHESTER, 11th Month, 13th, 1849.

"The Society of which I am a member, is very dear (as well it may) to me, for I adore in the inmost of my soul, that divine principle, upon which I believe it was founded. I have therefore no mind to be at variance with my friends, and hope time will evince the sincerity of my professions. I have seen in the place of my present residence, the ravages of that insolent rending self-willed contumacious spirit, which sometimes in new comers or converts, under a pretence of healing and reforming, makes things much worse than it finds them; this indeed is the design of the evil spirit, who in the mystery of iniquity, walks up and down in many disguises. And though the church has been much edified and honoured by the services of honest faithful converts; she hath not been a little disquieted and dishonoured by others: It seems to have been the great failing of too many, instead of abiding long enough the inward purifying judgments of the Great Baptizer of souls, to know themselves rightly, they have been too impatient and active, in a false zeal, running fast into services whether of doctrine or discipline, for which they have no call, nor qualification. When false zeal thus intrudes, and will not be said nay, like Nadab and Abihu, Lev. x., it first brings its false fire to the altar, and if not extinguished there, it proceeds from bad to worse, till like Korah, Dathan, and Abiram, Num. xvi., it breaks out into open defiance, under a specious pretence of zeal for the congregation of the Lord."

Speaking of some individuals in his day who had "resolved to be active in things they were not qualified for," our well-concerned author goes on to describe the conduct of the ringleader of the faction, whose behaviour, whilst reformation was his pretence, bespoke "great rage and revenge," more like a spirit "broke loose from the dwellings of distraction and horror, than a good angel, descended from the regions of peace, to bless and reform the Church." "But," says he, "I believe peace will never be to them, nor their helpers in this way, nor their best help be any stronger than a cobweb."

The author concludes his preface thus: "But the same good gift of reason in man, which sets him above being duped or cheated by craft and superstition, will, if rightly exercised, dispose to acquiesce humbly in all that God commands, whose wisdom is more above our

reason, than superstition is beneath it; who is himself too wise to be deceived, and too good to deceive us. In fine, though it may be difficult to demonstrate our doctrine by argument, yet some things may be said for it, which it may be very difficult by fair Christian argument to confute. * * * * The issue or event of my endeavours, I desire to leave freely to that Providence, whereby I hope my understanding hath been graciously enlightened, and my feet turned again into the way of peace, at a time when, like Israel of old, my case seemed very desperate. Why should ye be stricken any more? ye will revolt more and more. The whole head is sick, and the whole heart is faint, from the sole of the foot, even unto the head, there is no soundness in it, but wounds and bruises and putrifying sores. Isaiah i. 5, 6. Let me, therefore, never forget the gathering day of unutterable kindness to my soul: the reverent and affecting remembrance of which has sometimes melted me into humble contrition, and made my heart (once a den of thieves) the temple of God's praise. And let me also remember, with Christian affection, some who were made helpful to me in a time of great sorrow and distress, to whom, for my sake, the word of reconciliation was richly dispensed, whose labours, I trust, have not been in vain in the Lord: but as were mine offences, so have my sorrows been, exceeding great. But oh! I cannot set forth the greatness and depth of the Divine compassion, in sustaining me under, and in good measure bringing me through, this dreadful condition. Such mercies as I have experienced, ought to be engraven indelibly in my remembrance as with the pen of a diamond, and well deserve to be declared as upon the house-top. May the little residue of my time be devoted to God's service, and my dying breath praise his holy name."

ACKWORTH SCHOOL.—THE FRENCH AND GERMAN LANGUAGES.

To the EDITORS of the BRITISH FRIEND.

RESPECTED FRIENDS,—Those who were present at the first men's meeting for business at the last Ackworth General Meeting, will remember a proposal being made that the senior class of boys should be taught either the French or German language, or both of them, in addition to, or instead of Latin; because from the modern facility of communication with those countries, the knowledge of those two languages has become not only practically useful, but often essential for commercial and other purposes. The proposal excited a short but very interesting discussion; but as only a small portion of time could be spared for the subject, the conversation upon it was necessarily terminated; though not until several Friends had expressed opinions in favour of the advantages of Latin, and also of the knowledge of the French and German languages.

The introduction of the subject has, however, given rise to much conversation and reflection; and has led to the consideration, whether at Ackworth, as well as at all the public schools of Friends, the teaching of the Latin grammar might not be beneficially substituted for that of English grammar. But few school-boys take much interest in acquiring the latter; it is a dry subject, which many of them do not understand; and the learning of it employs a large portion of, what is called, time, which, for future purposes, might be more usefully occupied.

In grammar schools, the English grammar is seldom if ever taught. Most professional and men have never studied English grammar. Knowledge of it has been obtained by heart Latin, which for all practical uses, affords information on the rules of English grammar.

study of them in their own language would do; while with but little, if any more, amount of learning of the Latin grammar, they not only acquire a knowledge of the general rules of grammar for all languages, but they also obtain an introduction to the knowledge of the Latin language. And a large proportion of the words of the English and French languages being derived from the Latin, by learning the latter they acquire the derivations, and consequently the true meanings of those words which are so derived; and obtain at the same time, an important introduction to the study of the French language.

If therefore, the study of Latin were substituted for that of English grammar at Ackworth School, the time now occupied by the senior class at Latin might be used for learning French and German; and the object of the advocates of all those languages would thus be obtained; while by possessing the knowledge of only a portion of Latin, many of the children would gain an advantage which may be of important use to them in after life, by affording them information, or fitting them for professional occupations, for which they would not otherwise be qualified.—Yours, &c.

11th Month, 15th, 1849.

W.

SPECIAL CONSTABLES—ADMINISTERING OF OATHS.

To the Editors of THE BRITISH FRIEND.

ESTEEMED FRIENDS,—In looking over a provincial newspaper of recent date, I observed it stated in the local news, under the head "Petty Sessions," the Mayor of the town, and another Magistrate, who was a *Friend*, being on the bench, that "they were occupied a considerable time in Swearing in Special Constables under the Municipal Act."

If the information in this paper can be relied on, and there seems no reason to doubt it, here we have a public announcement of a member of the Society of Friends joining with the Mayor in administering the Oath to Special Constables!

It is deeply to be regretted, that any one professing with us should not be alive to the great inconsistency of such a proceeding; an example of this sort, tending to throw a stumblingblock in the way of honest inquirers after truth, and also to bring in question the sincerity of the scruples which the Society has professed on this subject, which has always been one of their most distinguishing testimonies.

Should these observations be approved, their appearing in your pages may bring them under the eye of the individual whose conduct has called them forth, and I would recommend to his serious consideration, and that of Friends generally, the following letter of George Fox on this subject, addressed to William Edmundson, in the year 1687.

Your friend,

11th Month, 1849.

A. II.

"Dear William,

"As for those Friends of Dublin, Cork, Limerick, and other places, that have taken those offices of aldermen and burgesses upon them, they are and be wise; for if they keep to truth, they take any oaths, nor put any oaths to their mouths, neither can they put on their gowns and habits, as Friends have considered it unworthy of them to do; when they talk of putting them in such places; and again, when they have the aldermen, or mayor's, or council feasts, Friends here cannot join

them in such things; but if they will make the poor a feast that cannot feast you again, Friends have professed themselves to join with them; but to feast them that will feast you again, and to join with them in their strange kind of formalities, is not like truth, that denies the pomps and fashions of this world; but in their places they should do justice to all men, and be a terror to them that do evil, and a praise to them that do well, and preserve every man both in his natural rights and properties, and in his divine rights and liberty, according to the righteous law of God, &c.

"GEORGE FOX."

A NECDOTES

OF THOMAS SCATTERGOOD AND HIS TIMES.

(Continued from page 249.)

In the 5th Month, 1796, Rebecca Jones went to New York to attend the Yearly Meeting held at that place. She was at most of the sittings, but was prevented by indisposition of body from being at all of them. Writing on Sixth-day of Yearly Meeting week, to her friend H. D., of Philadelphia, she says, "I am glad our valued Friend J. Yerkes is continued a while longer to his family. I consider it is but a little while, that we who are now moving about, shall have opportunity of evincing to such as are advancing on the stage of life, that we prefer the welfare of the cause of Truth to our chief joy. . . . My humbled spirit craves that I may, in an especial manner, cleave close now in declining age to that good Hand which visited and bore up my tribulated spirit in early life, has been with me in every varied scene, and is still to me (however unworthy) the alone Helper! the Physician of value! the unfailing Friend! May the sense of his unmerited kindness keep me, where I am abundantly convinced only is safety, through the remaining part of my painful pilgrimage, even in a state of humble watchfulness, and childlike simplicity,—weaned from all creaturely dependence,—and fully resigned to his blessed will, in all the future dispensations of his unerring Providence;—and, finally, allow me just an admittance within the gates of that Holy City, towards which, with longing desire, the eye of my soul has been turned since the 16th year of my age. Unite with me in desire, my dear friend, for this! That so, without seeking 'great things for myself,' I may devote myself *more faithfully*, as the evening approaches, in seeking an establishment in his favour, which is better than life,—and which, if happily obtained, will more than compensate for all that my poor exercised spirit hath endured for more than forty years. [It] being the crown that will never fade, but abide for ever and ever."

In the 10th Month, 1793, learning that her friend, Sarah Harrison, then in England on a religious visit, was about going into France and Germany, Rebecca Jones felt so much sympathy with the poor traveller, and unity with her prospect, as to induce her to take up her pen to inform her thereof. She says, "Mayst thou hold out steadfastly unto the end of thy service, in faith and patience, that so thou mayst indeed reap a 'full reward' for the 'whole day's work' which thou art called to perform; that so thy return may be in the Lord's time, with unshaken peace, is my fervent prayer for thee. I could enter deeply into thy feelings, with respect to a separation, of body only, from thy companion, that dear, sweet spirited disciple, Sarah Birkbeck, who having, like the younger prophet formerly, poured water on the hands of a mother in Israel, will undoubtedly share with thee in spirit in the reward of entire faithfulness. Dear Charity Cook and Mary Swett being yoked with thee, reminds me of what Solomon says, 'a threefold cord is not easily broken,'—and the assistance of one or more of those

brethren whom thou hast mentioned, must be a strength and comfort to thee and them; please give my love to them all. May the good Hand which has conducted others before you, be with, and carry you safely and sweetly through all the labour and trials that may attend you, and bring you back with sheaves of peace, saith my soul.

"I expect thy husband and children will furnish thee with an account of the renewed dispensation of sickness and mortality to our poor city, to New York, Wilmington, &c., so that my feelings may be spared from a recital of the varied conflicts and exercises which we have had to sustain. But oh! my dear friend, what a large vacancy is made in our militant church by so many being translated therefrom, and gloriously added to the church triumphant in heaven!"

Rebecca Jones sometimes preached very short sermons. The following note from Richard Baker, that valuable minister of Dover, England, inserted in a letter from Thomas Scattergood, gives us one of them. "Richard Baker desires his very dear love to be remembered to Rebecca Jones, who frequently has revived in his remembrance profitably, and wishes her to be informed for her encouragement, to attend to impressions that may sometimes appear small; that the single sentence she delivered to him in a street has been made more profitable to him than some whole volumes he has read, which was this: 'Blessed are they that mourn, for they shall be comforted.'"

In the meeting at which Robert Barclay was convinced of Friends' principles, we are told that but three sentences were spoken, viz., "In stillness there is fullness. In fullness there is nothingness. In nothingness all things." Our late pithy friend, Samuel Atkinson, of Rancocas, New Jersey, once delivered the following short thought-awaking discourse:—"Shepherds and shepherdesses, take care of the lambs; wolves are very hungry in snow time." At another time he uttered this short text and still shorter comment, "'Put off the old man with his deeds.' A long job for some of us!"

In the summer of 1799, Rebecca Jones, with Jane Snowdon for a companion, visited Friends in New England. She writes from Nantucket, under date of 7th Month, 10th. "I believe thou knowest how to make large allowance for such a poor, old, and almost worn out fellow pilgrim, or else I should make a long apology for omitting till now to acknowledge the receipt of thy friendly communication of 16th ult., which both revived and encouraged my companion, J. S., who thou knowest is neither among the forward nor too confident servants. She has, however, to my comfort, been favoured to relieve, at different times, her own mind, and to approve herself unto the church, 'a workwoman that need not be ashamed.' She has united me in the expression of love to thee and thine, in several letters written to her worthy husband; and has renewedly commissioned me to tell thee, that she has taken thy fatherly remarks very kindly. Thou hast, I expect, through ours to L. S., heard how we have got along to this island, where we landed, after a passage of seven hours, from [New] Bedford, two weeks ago, wanting a day. The next Seventh-day came the other detachment, with J. Evans, viz., Richard Mott, and his companions, Abraham Underhill, Ruth Anna Rutter, and Sarah Cresson, (Gervas Johnson and Joseph Whitall [came] with us). After attending two Monthly Meetings, and the Quarterly Meeting, &c., our young ministers have had two special meetings for the public, and are all gone to another appointment, at three this afternoon, about seven miles on the island, amongst a number of people scattered about there; to which I did not feel bound, being not very well. Jane Snowdon has left me to

write; . . . and she, with many Friends of the town, are gone to the meeting. We are all, in number seven, with four of William Rotch's children, waiting for a fair wind to take us to Bedford. 'Tis now ahead, and so it seems it will be, according to the received opinion of Friends here, *while anything further is to be done*. So that, perhaps, after this said meeting to-day, the work may be ended for which we were sent hither. But I grow so old, and am, as thou knowest, so poor a thing, that I am afraid to judge even for myself, and more so for others. Yet remembering the advice of the apostle, 'Ye have need of patience after ye have done the will,' &c., keeps me pretty quiet and desirous after best direction and help: without which, indeed, we can do nothing.' I omitted mentioning that Gervas Johnson and Joseph Whitall left us on last Fifth-day on their journey farther eastward, and that I expect the other Friends will also go towards Salem, &c. As to us two females, we hope, after tarrying awhile at Bedford and Newport, to be at liberty to return home. Hearing a report of the yellow fever having broke out again in our poor city, which was current here last evening, has made us sad; though, on comparing the dates of our letters, as late as the 26th ult., we are inclined to hope the report is without foundation. If it should prove true, lamentable again will our situation be. Doubtless there must be a cause therefore, which, as an individual, I do most sincerely desire to inquire into, and to be enabled, for one, to endeavour its removal; that so the sorrowful effects may cease. Alas! alas! for our once flourishing city. She that was great among the nations! and princess among the provinces! Is she to become a hissing! a by-word, &c.! 'Tis a subject I cannot pursue, and therefore beg that my poor mind may be stayed under this persuasion, that the Judge of the whole earth will do all things right!

"I have felt, though absent in body, as I ought to do in spirit, on hearing of the departure of our friend and brother James Cresson. We had a sweet opportunity together the second day before I left home, wherein my persuasion was settled, that with him all would be well! and yet his removal will be a loss to society amongst us, as is dear Joseph Delaplaine's to New York.

"I note thy brotherly hint about 'nooks and corners,' and hope to profit by it; but, dear Henry, thou knowest that we old folk, cannot see as in the days of youth, and therefore 'tis a comfort that there is a lively prospect of a succession among the dear youth. This is indeed rejoicing to my poor mind. May they be kept down to the immortal root in themselves, and be fruit-bearing branches in the heavenly vine, is my prayer for them.

"And now, feeling the revival of that love which in earlier life was our encouragement, and desiring it may now, towards the evening of our day, become our song of rejoicing, I therein conclude."

The reference above made to the prevalent idea at Nantucket, that the wind will not become fair for ministers to leave that island until they have performed all the service required of them there by their Divine Master, recalls to mind an anecdote, in which a horse refused to go into a boat to leave a place where its mistress had not discharged her duty. The anecdote is related in a letter now before me, which was about three years after the event took place. The account was given to the writer by a Friend, the late Samuel Gummere, who said it from the mouth of the female minister. About the time of the last war with England, a Friend having a concern to visit Canada, in a sloop which plied regularly as a ferry, a horse of her companion being led on board.

to the surprise of the witnesses, followed of its own accord. When her labour in those parts was nearly completed, she felt a concern arise in her mind to have a religious meeting with the inhabitants of Kingston; but it was court time, many military officers and great men were there, and her faith failed her. Jonahlike, she took her passage, intending to cross the lake and thus escape this bitter cup. The sloop in which she had come to Canada was to convey her back, and the man who had led her companion's horse into it on the American side, now did it again, expecting to see her horse follow. But the animal showed no disposition to stir. Efforts were then made to lead him on board, but he stoutly resisted, and after many vain attempts, the tackle of the vessel had to be employed, whereby he was fairly hoisted in. This difficulty over, they started with a fair wind, and the captain said he thought they might reach their port in half-an-hour. But presently the wind arose, boisterous and contrary, and the vessel beat about for some time, but made no progress. The poor deserter from duty felt like Jonah indeed, and was now willing, could she return to Canada, to perform her Master's bidding. She desired the captain to put her back, but he told her it was impossible with that wind and such weather to reach the place he had left. There was a point of land on the Canada side not very distant, which he could make, but it was one of the English military posts. At her request the captain hailed the sentinel, and inquired if a passenger might be landed there. The sentinel replied he dared not permit it, under pain of death. The woman Friend, recollecting she had been born a subject of the king of England, and had never forfeited her allegiance, desired the captain to inquire if there was any officer at the post. An officer was called, who granted permission for her, as "one of his majesty's subjects, to land." The landing was effected after they had been tossing from eight o'clock to twelve on the water. Being now again on shore, the woman Friend was prompt to take the necessary steps to enable her to fulfil her apprehended duty. She applied to an English naval officer, stating her desire of having a meeting with the inhabitants of Kingston. He readily offered his services in procuring a suitable place, and endeavoured to obtain the Episcopal meeting-house for that purpose. The clergyman was, however, from home, and it was said the key could not be found. In the meantime, the Chief Justice, hearing of the Friend's concern, procured a large ball-room, and had it fitted with benches. The meeting was held that very evening, and it was thought three thousand persons were present. When the meeting closed, the Chief Justice sent to the Friend's lodging to inquire if he might pay her a visit. On her assent being given, he came. In the course of his conversation, he informed her that he had tried being a Roman catholic, an Episcopalian, and a Presbyterian, and now he had found he had all to learn yet. He said he had heretofore been harsh towards Friends who had been brought before him, for not obeying military requisitions, because he had believed their refusal proceeded from obstinacy, but that now he thought otherwise. The next day the Friend crossed over to the New York shore, her horse going on board the sloop without leading. The captain, observing the action of the horse, said, "It will go over now, for the work is done." It may be well to add, that the Chief Justice, in this promise,—and that no consistent Friend, at the time this account was written, had suffered his conscience for conscientious scruples.

rapidly pass over the remaining portion of the pilgrimage of Rebecca Jones. In 1805, her friend, Martha Routh, who had been in America on a

religious visit from 1794 to 1797, and who, towards the close of 1801, came from England to reside awhile in this land, having fulfilled her prospect, and being about returning, Rebecca addressed the following letter to her:—

Philadelphia, 5th Month 29th, 1805.

"My dearly beloved friend and sister, Martha Routh,—Feeling my heart this morning renewedly bound to thee, in the precious fellowship of the gospel, in the afflictions whereof I have also often been thy companion, I have called for pen and ink to salute thee, on board the Rose; and, perhaps, it may, soon after thy arrival on thy own shore, be put into thy hand.

"My feelings on parting with thee at J. P.'s last Seventh-day, amidst such a concourse of thy friends, were indescribable; fully believing that, though we may never meet in mutability, our spirits will not be separated by distance, either of time or space. I don't dare to say that thou wilt never see America again; that, and all future events, I desire to leave to thy blessed Master, who hath often made a way for thee, even where thou couldst see no way; and He will not forsake thee, nor suffer thee to become desolate: 'Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name: he shall call upon me, and I will answer him,' &c., &c., (read 91st Psalm). This gracious promise, so replete with mercy and goodness, springs sweetly in my remembrance, as a portion especially designed for thy inheritance, now after thy retreat from our laborious field, wherein thou hast not fainted.

"Well, my dear friend, count it no strange thing if thy faith and patience be again proved. Thou knowest too well the danger of pleasant things, to look for or desire them further than in the will of Him, 'who doeth all things well;' and who hath, in the promise alluded to, given the fullest assurance of his care and protection, through thy painful pilgrimage. The 'Alpha,' indeed, will also reward thy unwearied endeavours to promote His blessed cause and testimony on earth, with a peaceful admission among his faithful servants, when thy tribulations and labours are over; and be thy ever-blessed 'Omega,' thy 'evening song.'"

Those who remember Rebecca Jones in health and vigour, describe her as being of a fine portly person,—as having an imposing appearance in the gallery, and a countenance readily flushed by the earnestness of her feelings, as she was pleading with her fellow candidates for immortality, that they might be reconciled unto God. There was much dignity in her demeanour, and wisdom in her conversation. In meetings for worship she was clothed with gospel power and authority, and in meetings for discipline with the spirit of wise discernment. Some years before her death, her labour for others being much over, and tried with many infirmities of body, she looked with wistful earnestness for the period when her Master should grant her a release from the afflictions of life's weary pilgrimage.

Rebecca Jones had experienced many trials calculated to depress her spirits. She had beheld those, with whom her soul had enjoyed sweet fellowship;—who had laboured with her in the gospel of her dear Lord,—who had been as bone of her bone,—fall from their stability,—lose their spiritual gifts and graces, and even bring reproach on the blessed Truth. Her heart had been sorely wounded thereby,—her faith had been closely tried, whilst she feared lest she also might one day fall, and become a cast-away from the holy fellowship of her people, and the blessed favour of her God. Many of the faithful had been removed from her side, and earth offered little to induce her to desire

to tarry longer amid its chequered scenes. Samuel Eulien had gone to receive the blessed reward of pure dedication,—Sarah Harrison had been in mercy taken from a world of trouble,—Thomas Scattergood had exchanged his earthly state of mingled weeping and rejoicing for a resting place in that glorious city where sorrows find no entrance,—and others, near and dear to her heart, were now, like herself, aged pilgrims, waiting for their own dismissal from mortality, with little ability to salute an old fellow traveller in the way everlasting. She could but hope over some of the younger labourers in the Lord's vineyard, yet the signs of the times seemed to her prophetic of coming sorrow, and feeling that "mourning, lamentation, and woe," were inscribed on the future, she found little room for rejoicing.

Her decease took place on the 15th of 4th Month, 1818, she being then nearly 79 years of age. The *Annual Monitor* of the following year contains the following short obituary notice:—"This Friend is well known to many in this country (England), from having travelled in the work of the ministry through this nation, at the time many other Friends from America were here on a similar engagement. She continued lively even to old age, yet had, for a considerable time before her decease, to struggle with the infirmities, mental and bodily, which not unfrequently attend such an advanced period of life. As we might hope, through Divine mercy and goodness, would be the case with so dedicated a servant, we find her end was crowned with great peace."

Of THOMAS SCATTERGOOD we have, as yet, had but brief and incidental notices. It is time to refer to him more particularly, and to give a brief sketch of a life which, from early manhood, was eminently devoted to the service of the Lord Jesus in labours for the spiritual good of man. He was born in Burlington, New Jersey, on the 23d of the 1st Month, 1748. His father, who was first a sea captain, and then a lawyer, died when Thomas was only six years of age, and he was thus left to tread the slippery paths of youth under the care of a mother, who proved a watchful care-taker, and sought to perform her duty towards him as a Christian parent. She had him instructed in the rudiments of a good common English education, and endeavoured to bring him up under the discipline of a true godly restraint. He was, at an early period of his life, favoured with the merciful visitations of the Lord's Holy Spirit, which at times tendered his heart and produced living desires after good, yet by not giving heed to its approving and reproofing manifestations, he was drawn into association with the wild and the foolish, and led far from the path of self-denial wherein the true Christian walks, bearing his daily cross. When a youth, he removed to the city of Philadelphia, where, after trying employment in the counting-house of a merchant, and the workshop of a hatter, he settled down as a tanner, which business he followed to the close of his life. Although, through the influence of temptation, he fell into many foolish and hurtful practices, yet was he not left by his all-merciful Saviour without the restraining influence of inward reproof for his missteps. It is probable that a reformation was in some measure commenced in him before he came of age, and that he was, in a good degree, consistent in his walk among men, at the time of his marriage with Elizabeth, a daughter of David Bacon, which union took place in the 10th Month, 1772. He was considered of a good reputation, and was made use of in his Monthly Meeting, yet he himself dates his full awakening—his spiritual birth—to the quickening influence accompanying the gospel labours of Elizabeth Robinson, a minister from England, who, in 1773, with Mary Leaver, visited the

families of Friends in Philadelphia. He was wont in after life to call her his mother in the Truth, and he notes in his journal, that when he met with her in England, she acknowledged him as her child.

The prospect of things in Philadelphia Yearly Meeting, was at that time low. Gloomy times as to the outward seemed coming on its members. Many, very many valuable ministers and useful Friends had been removed from the church militant,—many others were growing aged, and the time of their departure was at hand,—two or three who, from their former services and deep religious experience, seemed most fitted to give the strength of wise counsel in this season of weakness, had incautiously become involved in pecuniary difficulties, which very much closed up their way as to outward labour. At this time Elizabeth Robinson, Mary Leaver, and Robert Walker, came from England on a religious visit, and no doubt were very useful to the church, leaving many seals of their ministry here. Robert was remarkably honest and plain spoken. He attended the Yearly Meeting at Newport, in 1774, and at the close of the first sitting, having been burdened with the lifeless state of the meeting, and of the members assembled, he arose and delivered this short sermon: "I request Friends will bring with them, the next time they come together, a little salt. God is not pleased with your unsavoury offerings."

During his visit, his heart was much enlarged towards Friends in America, and he laboured with fervency of spirit, to stir them to such faithful dedication to the Lord's will as would ensure his protecting providence around them. He saw the approaching troubles, and longed that those who were to be exposed might have a place of safety from all the storms and tempests, even in the secret pavilion of the Lord's favour. He was wise in his counsels, prudent in his cautions, and prophetic in his warnings. The humble were encouraged by his ministry,—the faithful were strengthened,—but some of those who had departed in heart from the principles of their education, were filled with enmity against him because of his honest testimony for the Truth.

In 1775, having nearly finished his labours in this country, he prepared to return to England. But he had one duty laid upon him by his Divine Master from which he desired to be excused. This was, to have a meeting with the congress of delegates from the North American provinces which had assembled in Philadelphia, to consult what could be done to protect the colonists from the oppressive measures of the mother country. The delegates to the congress were men of high temper and determined spirit, and being exasperated against England by the events at Lexington, as well as by former oppressions, Robert Walker felt very much discouraged, and very little and weak, when thinking of attempting to speak to them. He thought he could not do it. He had taken his passage, and now went on board the vessel, but an adverse wind blowing, the captain did not think it best to attempt to drop down with the tide. He told his passengers, that if they wished to return to their friends they might, and that he would send for them when he was prepared to sail. Robert now found that no excuses would answer further. His peace of mind consisted in obedience to his Lord's requiring. Through some of his friends, he obtained liberty to speak to the members of congress. They were all patient and attentive, as were all others present, except Timothy Matlack, who was ex- against Friends, and who evidently endeavoured to staring Robert in the face whilst he was speaking, but put him out of countenance, or embarrassed him, and that evening, being sent by the captain, he went on board the ship, which he got underweigh. Before morning, the house

Fisher, where he had lodged, was surrounded by a company of armed men, sent at the instigation of T. M. to arrest him. They searched the house, and not finding him, retired. The next day a cutter was despatched after the vessel he had sailed in. The vessel of war making great speed, soon came so near the object of its pursuit, that her crew descried it,—but at that moment a thick fog gathered round, putting an end to all progress. When at last this veil was raised, the ship could not be seen. The military men returned without their prey, and the honest old preacher was safely wafted to his native land.

Robert Walker was faithfully devoted to his Master's service,—humble in mind, exemplary in life and conversation—yet no stoic—being blessed with a contented spirit, and, amid all his trials and exercises, with a happy share of innocent cheerfulness. His friends, in a testimony to his memory, say, "The exercise of his gift in the ministry was attended with a striking and persuasive simplicity, and being in the demonstration of the Spirit, carried its own evidence with power to the hearts of the people; directing them from all outward dependence to the everlasting foundation, Christ Jesus, the Rock of ages."

Being on a religious visit to Friends in London, he was taken sick there, and during his illness said, "I have seen my way into London, but not back; but am quite resigned to the Lord's will. I have laboured honestly and uprightly in my great Master's cause, and have peace. I am gradually sinking away."

One night as he was lying in great pain, a Friend desired to remain with him. Robert deemed it unnecessary, saying, "Thou may go to thy rest. Leave me to my Maker, who knows what is best for me. All will be well!" To one lamenting over the prospect of his removal, whilst the Society was in such a weak condition, he answered, "A stripping time must come; and it will come, to take the dependence of men from each other."

The day of his death, he thus, in much confidence, exclaimed, "Weep not for me, I am going home; and shall be gathered as a sheaf of corn fully ripe." In a sweet and heavenly frame of mind he departed this life, on the 24th of 9th Month, 1785, aged about 69 years.

Sarah Grubb thus characterizes Robert Walker:—"He was a man who, having passed through deep baptisms of spirit, in preparation for the work of the ministry, became eminent therein. The multitude could not judge of, neither did they know, his frequent offering descendings with the Seed when crucified in the hearts of the people, as in the streets of spiritualodom and Egypt; and considering himself as an unworthy minister thereto, he was clothed with resignation to the dispensation of the day. Great was his industry, and yet many were the trials of his faith for the supply of temporal things. Though unadorned with human literature, he was instructed in the school of Christ as a good scribe, to whom was committed the knowledge of the mysteries of the kingdom, wherein the necessary accomplishments were acquired, and displayed in gospel simplicity."

(To be continued.)

LITTLE KINDNESSES.—The humble current of little kindnesses, which, though but a creeping streamlet, incessantly flows, although it glides in silent secrecy within the domestic walls and along the walks of private life, and makes neither appearance nor noise in the world, proves in the end a more copious tributary of human comfort and felicity, than the transient flood of detached bounty, that may rush into it with a mighty

Reviews.

THE PASTOR'S WIFE. A MEMOIR OF MARTHA SHERMAN, by her Husband, JAMES SHERMAN, Minister of Surrey Chapel, London. Second edition, pp. 375. C. GILPIN, 5, Bishopsgate Without.

MARTHA SHERMAN was an extraordinary character; endowed, in an eminent degree, with Christian graces and virtues. The perusal of her memoir has been to us at once highly interesting and instructive. There are in the volume, it is true, some things with which, as *Friends*, we cannot unite, both as relates to doctrine and practice; nevertheless, we commend the work to the notice of our readers, assured that, if they peruse its pages in a proper spirit, they will find much by which they may be both entertained and profited.

THE MORAL REFORMER'S ALMANAC FOR 1850. Edited by EDWIN PAXTON HOOD. London: C. GILPIN, 5, Bishopsgate Without. Price 4d.

THE above is a most comprehensive manual, for its size and price; as, in addition to general information, it embraces "*Axioms, hints, anecdotes, poems, and original articles on the progress of Temperance, the Anti-Slavery movement, Capital Punishment, and Peace for ever and Peace everywhere.*" We have been quite delighted with the perusal; and we know not that we can better indicate our opinion of the value of the work, than by recommending all who are not already supplied to provide themselves with a copy of it. Only *fourpence* for upwards of 60 closely printed pages of valuable matter.

THE FUGITIVE BLACKSMITH; or EVENTS in the HISTORY of JAMES W. C. PENNINGTON, Pastor of a Presbyterian Church, New York,—formerly a Slave in the State of Maryland, United States. Second Edition. London: C. GILPIN, 5, Bishopsgate Without.

This is a very interesting but painful narrative. In the hope that it may be serviceable in maintaining and increasing public sympathy for the millions who continue the victims of slavery, especially in America, we have no hesitation in recommending this autobiography to the favourable notice of our readers.

UNCLE'S VISIT AT THE VILLA: or EVENING CONVERSATIONS with his Sister's Grandchildren, on some of the Distinguishing Peculiarities of the SOCIETY of FRIENDS. Printed for JACOB POST, Islington. 92 pp. 1849.

We have much pleasure in introducing the above little work to the notice of our readers. We consider its appearance very opportune; and to such as may be desirous of presenting their younger relations or friends, at this the usual season, with some token of remembrance and affection, we believe it will be found particularly well adapted for their purpose.

As a specimen of our author's happy manner, we could give many extracts; our limits, however, do not at present admit of this, but we hope to have future opportunities of recurring to the work.

At the Reformation, *organs* were identified with the Roman Catholic religion, taken down, and their pipes sold for old metal. They were re-erected after the Restoration.—*Sir Richard Phillip's "Million Facts,"* column 611.

Poetry.

DOUBT NOT.

WHEN the day of life is dreary,
And when gloom thy course enshrouds—
When thy steps are faint and weary,
And thy spirit dark with clouds,
Steadfast still in thy well doing,
Let thy soul forget the past—
Steadfast still, the right pursuing,
Doubt not ! joy shall come at last.

Striving still, and onward pressing,
Seek not future years to know,
But *deserve* the wished-for blessing,
It shall come, though it be slow.
Never tiring—upward gazing—
Let thy fears aside be cast,
And thy trials tempting, braving—
Doubt not ! joy shall come at last !

Keep not thou thy soul regretting,
Seek the good—spurn evil's thrall,
Though thy foes thy path besetting,
Thou shalt triumph o'er them all.
Though each year but bring thee sadness,
And thy youth be fleeting fast,
There'll be time enough for gladness—
Doubt not ! joy shall come at last !

His fond eye is watching o'er thee—
His strong arm shall be thy guard—
Duty's path is straight before thee,
It shall lead to thy reward.
By thy ills thy faith made stronger,
Mould the future by the past—
Hope thou on a little longer !
Doubt not ! joy shall come at last !

J. M. KNOWLTON.

FLOWER-TEACHINGS.

'Tis not lost time to steal from graver things
Awhile away, and muse among the flowers ?
Is there not wrought in every tiny leaf,
Undying truth for the reflective mind !
Are they not eloquent tho' void of speech—
Suggestive to the soul of higher things,
More lofty uses and more noble ends
Than earth's best and highest ? Methinks they are,
The heart is led to Him who bade them spring
From nothingness to glorious life—who gave
To each its own sweet time to bud and bloom—
Its own kind mission to fulfil on earth—
Its time to fade and die.

There is a voice
That speaketh to the inner ear sweet words
Of cheering hope, and lowly trust that He
Who bade them spring from earth, and clothed each leaf
With grace and beauty rare—hath the same power
To raise us from the dust to live again.

Heart comforters are ye, bright flowers, and much
I love ye for your gentle minstrelsy,
And for the ample harvest of sweet thoughts
My soul hath garnered in for after use.
When sad from Life's o'erburdened ills, my heart
Doth strength and courage gain from flowers that dare
Tho' angry storm, and still, with smiling brow,
Look up through tears to Heaven; thus would I learn
To look, through clouds of sorrow, up to God,
And gain from fading leaf and drooping flower
The wisdom of a better love than marks
The schools of men—that wisdom which, heart-learned,
Dims not the eye and leaves upon the brow
No marks of age. Ah, would that we were prompt
To learn the lessons they are prone to teach !

C. B. THOMPSON.

CHRIST IN MAN THE HOPE OF GLORY.

THE mighty God in pious hearts commands,
In holy souls His sacred empire stands.
Turn then to God ; this wretched world defest ;
Thy soul shall then in perfect safety rest :
Scorn earthly toys, and worldly pomp despise,
Upon celestial objects fix thine eyes,
Peace with thy God, to wicked men denied,
Shall in thy contrite humble soul reside ;

Christ into thee, if thou prepar'st the room,
Shall, with a thousand consolations, come.
His blessed presence, and his light divine,
Shall all thy darkness scatter with their shine.
Rouse then, my soul ! and with an holy care
An habitation for thy spouse prepare.
His word is passed ; if thou thyself improve
In holy truth, and grow in heavenly love,
According to his promise, in thy breast
He'll fix and settle an eternal rest.
Christ will be riches, life, and all to thee,
Thy king, thine husband, and thy guardian be.
No more, my soul, inferior aids implore,
In men repose thy confidence no more.
Men subject are to changes, only he
Doth never change, but is eternally
The same ; men vary as the veering wind,
To all delusive arts and tricks inclined ;
To-day they're loving, and to-day they're kind,
To-morrow to revenge and spite resigned.
Trust then in God, my soul, for shelter fly
To Him alone, on Him rely.

1708.

RICHARD CLARIDGE.

Births.

TENTH MONTH, 1849.

- 7th. At North King-street, Dublin, SARAH, wife of Thomas W. Webb, a daughter; named Mary Francis.
16th. At Strood, Kent, JANE BEANS, wife of Alfred Horsnail, a daughter ; who was named Clara Jane.
30th. At Ilalifax, MARY, wife of Thomas Collinson, a son; who was named Edward.

ELEVENTH MONTH, 1849.

- 7th. At Felling New House, near Newcastle-upon-Tyne, ANNE, wife of William Watson Pattinson ; a son.
25th. At Old Ford, near London, CATHERINE, wife of Robert Moline Giles ; a son.

Marriages.

NINTH MONTH, 1849.

- 27th. At Esher, Surrey, JOHN BROWN, jun., miller, Woodbridge, to AUGUSTA MARY, youngest daughter of James Freelove, of Esher.

TENTH MONTH, 1849.

- 17th. At Birmingham, HENRY SWINBORN, son of John Swinborn, of London, to MARTHA, daughter of the late Charles Heath, of Andover.

Deaths.

TENTH MONTH, 1849.

- 5th. At Truro, aged 49, RICHARD IVEY HOCKING.
11th. At Tottenham, aged about 52, REBECCA, wife of James Robinson, of that place.
27th. At Dorking, REBECCA, wife of William Marsh.
29th. At Horton-crescent, near Bradford, Yorkshire, aged 45, TABITHA, wife of Robert Crosland, iron-founder.

ELEVENTH MONTH, 1849.

- 5th. At Keighley, Yorkshire, in her 72nd year, SUSANNAH, widow of the late David Wildman ; a notice of whom appeared in *The British Friend* for the 11th Month of last year.
10th. SAMUEL LLOYD, banker, Birmingham, aged 81.
13th. At York, BARBARA WALLER, of that city, aged 70.
... At Liskeard, after an illness of scarcely two days, SARAH, wife of John Bowden, jun., aged 32.
15th. At Darlington, MAUDLEN WICKETT, aged 95.
17th. At Alvaston Grove, near Nantwich, CROUDSON TUNSTALL, aged 68. This dear and well esteemed Friend was in the station of Elder. In Truth's testimonies, a faithful burden-bearer,—resigned and patient in tribulation,—and his closing days were sustained by the good hope through grace.
19th. At the residence of her nephew, Joseph Heath, Thorley, near Bishop's Stortford, HANNAH ABBOTT, aged 88, relict of Samuel Abbott, Doddington, Northamptonshire.
... At his residence, Moss Cottage, Rochdale, GEORGE HAWORTH, aged 48.
21st. JOSEPH WHEELER, of Birmingham, aged 81.
22nd. At Rushmere, near Ipswich, in his 67th year, much beloved and respected, JAMES RANSOME, of that place, senior partner in the well known firm of Ransomes and May. The following appeared in the *Suffolk Chronicle* the 21th:—

DEATH OF MR. JAMES RANSOME.—
and worthy member of the Society
his residence at Rushmere, near
last, after a long and painful
partner of the celebrated firm who
ments have ploughed the surface

need now be said; but as a man, living amongst us for so many years, his departure cannot be permitted without a passing tribute to his praise. Speaking, as we do, with the utmost sincerity, and unused as we are to dissemble our opinions of others by flattery in any shape or degree, and the question were simply put to us to point out an individual who was entitled, by his private virtues, to stand at the head of the community in this district, we should, unhesitatingly, have said, James Ransome. As a master, a parent, a friend, or, indeed, in any other capacity of social life, we will not say he was unequalled, but he could not be excelled. The town is under great obligations to him for the enterprising spirit he at all times manifested, and which was invariably attended with success. His surviving relatives must enjoy the satisfaction, whilst mourning over their bereavement, of knowing that he leaves behind him the enviable character, so aptly expressed by the poet, "an honest man is the noblest work of God."

23d. WILLIAM WILSON, of Westgate, Bradford, Yorkshire, in his 83d year.

At his residence, Yealand, near Lancaster, JOHN WATMAN, linen manufacturer. He was of an amiable and kind disposition, and his loss will be much felt; and not least by those in his employ, to whom he was, we believe, a judicious and helpful counsellor.

TO CORRESPONDENTS.

J. W., jun.—The Peace Advocate may be had of Charles Gilpin.

W.B.—We are obliged for his attention; but we really do not at all agree in the opinions entertained by George Dawson, respecting the character and mission of George Fox.

R.P.W.—It is our uniform practice to send advertisers a copy of the paper.

M.M.—Though we agree in her views as to the Total Abstinence question, we do not think it would be quite suitable now to reprint the paper sent us.

J.G.—We could not insert his paper. It is far too high coloured. Would that the description he gives of our population could be sustained! Our estimate is very different.

J.R.—Our thanks are due for the paper sent, and it shall be carefully returned.

W.W.—In type; and will appear next month. The offered articles will be acceptable, and we shall take care as to their appearance.

Capper's acknowledged doctrines of the Church of Rome; Moral Reformer's Almanack; the Fugitive Blacksmith; Uncle's Visit at the Villa; Captain Sword and Captain Pen; Summary of the Principles and Doctrines of the Christian Religion; The Heart's Memories; London Domestic Library, 10 vols.; Fairbairn's Defence of William Penn; Extracts from Minutes of Baltimore Yearly Meeting of Friends; Marriage with a deceased Wife's Sister, reply to an article in the Quarterly Review; Herald of Peace, for the current month; Lines written during the prevalence of cholera; New York Guardian, of 1st ult.; Dunfermline News of 2d ult.; Non-conformist of 31st ult.; Daily News, Manchester Examiner and Times, and Newcastle Guardian, of 3d ult.; North and South Shields Gazette of the 9th; Newcastle Guardian of the 10th; Somerset County Gazette, of same date; Carlisle Sentinel of the 17th; Scottish Press of the 21st; and Suffolk Chronicle of the 24th, are received.

Also, communications from A.M.B.; J.C.; J.S.; J.W., jun.; A.W.; H.W.C.; R.M.G.; J.E.; S.B.; H.S.; T.D.; B.M.; W.H.; S. and P.; G.R., jun.; T.A.; J.H.; J.B.; T.B.; W.G.; D.P.; S.E.; J.P.; W.R.; and J.M.

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th, 27th, 1819.

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11th Month, 24th, 1819.

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